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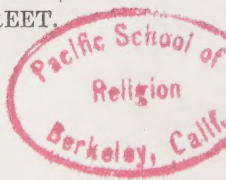
WITH A VIEW OF

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FOR THE YEAR 1845.

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FOR THE YEAR 1845

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THE
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American Board of Commissioners for Foreign Missions.

ANNUAL SURVEY OF THE MISSIONS OF THE BOARD.

As the *Missionary Herald* is about to enter upon a new year, a suitable opportunity is furnished for contemplating the results of the year which has just closed. The brief survey which follows, will suggest many profitable reflections. The attention of almost every one will be arrested by the frequent and important changes which have occurred, even within the short period now under review. One of the missions of the Board has been relinquished, and thus the fond hopes of many are subjected to a painful disappointment. Another mission,—announced as discontinued, one year ago, for want of adequate encouragement,—has since been resumed, and is now considered more prosperous than it has ever been. Important modifications have also occurred in the plans of our brethren in Western Asia; it has even been thought expedient that several missionaries should turn away from a numerous and interesting people, and enter upon fields which promise a more speedy and abundant harvest. From India and China on the other hand, requests for additional laborers are brought to us with increasing frequency and earnestness. Lebanon and Hermon appear at length to have caught the first beams of advancing day; while the hopes of a mission still farther to the east, hitherto regarded with deep interest by all, are suddenly involved in darkness and uncertainty.

Among the missionaries themselves there have been many changes. While some have gone forth for the first time to preach the acceptable year of the Lord, others have fallen in the midst of their days and their usefulness. While some have returned to their former posts of labor, invigorated in body and refreshed in spirit, others have been obliged, in the providence of God, to leave the stations hitherto assigned them, either temporarily or permanently, and revisit the home of their youth.

But these events, however mysterious they may seem to us, are so many

chapters in that book, the future pages of which will pour their strong light on all that has gone before. Our victories and our defeats, our success and our reverses, are only parts of a plan that is slowly but surely approaching its full and glorious accomplishment. In the Author of this plan, in the God of missions, we can put our unshaken trust. "Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."

AFRICA.

SOUTHERN AFRICA.

UMLAZI, near Port Natal.—Newton Adams, M. D., Physician; Mrs. Adams.

UMGENI, six miles north-east of Port Natal.—Aldin Grout, Missionary; Mrs. Grout.

PETER-MARITZBURG, a Dutch settlement.—Daniel Lindley, Missionary; Mrs. Lindley.

(3 stations; 2 missionaries, 1 physician, 3 female assistant missionaries;—total, 6.)

One year ago, it was supposed that Providence required the Board to retire from South Africa; and the necessary arrangements were accordingly made for the discontinuance of the mission. But before the letter instructing our brethren to relinquish their operations, had reached them, and even prior to its date, their prospects had materially changed. A new colony had been created at Port Natal; and it was officially announced that within its limits no laws should be allowed recognizing a distinction founded upon color; that no attack should be made upon those without the colony by persons not acting under the direction of the government, and that slavery should not be tolerated in any form. Assurances were also given that the natives should have land for the formation of settlements, which should be their own, and in the enjoyment of which they should be protected from the whites; and that missions among them would receive the decided encouragement of the government. Meanwhile about ten thousand of the Zulus had gathered around Mr. Grout within the circuit of an ordinary New England parish, and nearly fourteen thousand around Doct. Adams within the same limits, to all of whom they had free access as missionaries. Umpandi, the chief of the Zulus north-east of the colony, had also sent a message, requesting that an agent of the colonial government might reside near him, and saying that he would be glad to receive a missionary.

On receiving the letter of the Committee, however, Mr. Grout proceeded

with his family to Cape Town. On arriving there, ministers of the gospel and others strongly dissuaded him from going to the United States, till the Board should be apprised of the altered circumstances and prospects of the mission; and nearly eight hundred dollars were contributed to defray his expenses meanwhile. In this movement Dr. Philip, with characteristic public spirit and zeal, was very active; as was also the Rev. Mr. Faure, senior minister of the Dutch Reformed Church at the Cape, who had just visited Port Natal. These and other ministers wrote a letter on the subject to the Committee, which has been published in the Herald. The government assumed the support of our brethren, moreover, in case they should remain in the field;—a temporary provision, it is supposed, which was expected to terminate when the Board should decide to go on with the mission.

In view of these facts how can the Board withdraw from that field? The Committee have cheerfully resolved to follow the leadings of Providence in this matter, and are now looking around for more missionaries to send to the help of our brethren in this part of the great African continent.

WESTERN AFRICA.

KING GLASS'S TOWN.—John Leighton Wilson, William Walker, Missionaries; Benjamin Van Rensselaer James, Printer and Catechist; Mrs. Wilson, Mrs. James; Mrs. Stocker, Teacher. Five native helpers.

OSHUNGA, (Prince Glass's Town).—Benjamin Griswold, Albert Bushnell, Missionaries; Mrs. Griswold.

(2 stations; 4 missionaries, 1 printer, 4 female assistant missionaries, 5 native helpers;—total, 14.)

Mr. James and his family removed from Cape Palmas to Gaboon early in the present year, thereby discontinuing the station at the former place. The Rev. John M. Campbell and the Rev. Albert Bushnell sailed from Boston to reinforce the mission, January 1, 1844. While waiting at Cape Palmas for an opportunity to proceed to Gaboon, both were

taken with the acclimating fever, and Mr. Campbell sunk under its influence, April 19. He was ready to depart. Just before his death he remarked, "The cause of Christ will go forward; when he takes away one instrument he can raise up others." Mr. Bushnell was mercifully permitted to recover and proceed on his way.

Mr. Griswold and Mrs. M. H. Wilson were united in marriage in August of last year, and reside at a new station, called Oshunga, where there is a small boarding-school for girls. There is also a school for boys at the station first formed, containing twenty pupils. A number of free schools are taught by persons formerly connected with the Cape Palmas mission. The people build their own school-houses, and in other ways show considerable anxiety to be educated. Their language is not difficult to learn. Besides preaching at the two stations, the brethren regularly preach once a month at some seven or eight other towns, lying from three to forty miles distant. Mr. Walker is devoting a portion of his time to acquiring the Bakala language, which is spoken higher up the river, and more likely than the Mpongwe to facilitate their access to the unknown regions of the interior.

It is matter of profound regret that the French, in their reckless policy of colonizing, or religious propagandism, or both, have seized upon Gaboon. It was a deed of fraud and violence, nor can we foresee how the affair will end. There is no reason to suppose, however, that it endangers our mission; and we ought not hastily to believe that the French government is so lost to honor, not to speak of right and justice, as to sanction the proceedings of their agents in this case. Perhaps the Lord designs to overrule this event, as he did a similar occurrence at the Sandwich Islands, for the furtherance of the cause of liberty, truth and righteousness. Our means of resistance against such abuses of power are in fervent supplications to Him who rules among the nations, and says to each of them, as he does to the sea, "Hitherto shalt thou come, but no further."

EUROPE.

GREECE.

ATHENS.—Jonas King, D. D., *Missionary*.

(1 station; 1 missionary.)

Our mission to Greece dates back some

twelve or fifteen years, and was instituted in manifest accordance with the will of Providence. It has done good. The Greeks are not, socially, intellectually or morally, what they would have been had the churches of the west stood aloof from them. Their schools, their school-books, their literature, their knowledge of the Scriptures, their public sentiment in regard to Protestants, religious tolerance, and the authority of the fathers and of the word of God, are not, and they never will be, what they would otherwise have been. Perhaps there is more positive opposition to the truth; but this is because of their better acquaintance with the nature and tendency of the truth. The present singular agreement of the Greek people, however, in standing aloof from evangelical religion, is not all the result of direct hostility to the gospel. The national mind is deeply interested in recovering Constantinople and restoring the eastern empire; and as their religion is the principal bond of union between the inhabitants of free Greece and their brethren who are scattered throughout the Turkish empire, they have strong inducements to preserve their religion unchanged, even when intellectually convinced, as very many are, that all is not right.

Whatever the causes may be—and they are doubtless various—the Greek mind, just now, is strangely inaccessible to the missionary who would preach to them the gospel. With rare exceptions, *they will not hear*; the number of conversions has been exceedingly small; and scarcely any where in the past history of the missions among them, or in the present aspect of the nation, can we discover the indications of a spiritual and divine influence. We can continue to circulate school-books that will exert a healthful influence; to some extent we can distribute the Scriptures and other religious books; but the door of access for the preacher of the gospel, for the inculcation of evangelical truth with the living voice, is open to but very few, and even they have very little encouragement. Meanwhile the case is far otherwise with the Armenians and the Arabs, to say nothing of more distant fields. Among them the call is urgent for all, and more than all, the funds and labor which we can command. Our duty, therefore, is painfully clear. Dr. King will remain alone at Athens, our only missionary among the Greeks. Mr. Benjamin has already removed to Trebizond.

ASIA.

TURKEY.

Within the last year this mission has undergone several important modifications. For reasons already mentioned, the Greek department has been discontinued; the Jewish department is hereafter to receive a distinct and appropriate name; and the remaining department is to be called "the mission to the Armenians."

Mr. Temple, Mr. Riggs, Mr. Ladd and Mr. Calhoun were formerly connected with the Greek department. Mr. Calhoun has gone to Syria to take charge of the seminary to be established on Mount Lebanon. Mr. Riggs and Mr. Ladd will speak one of the languages used by the Armenians, and turn their labors into that channel. Mr. Temple had no wish but to live and die in the missionary field. The idea of leaving it was inexpressibly painful to him. But at the age of fifty-four, few are able to acquire a new spoken language; and much as he desired to pour the light of truth into the Armenian mind, it could not be done without a command of the Armenian or Turkish language; and to give him any sphere of labor through the press among the Greeks, would require a considerable outlay of funds annually, and the auxiliary labors of brethren situated in different portions of the Greek community. His own judgment and that of his brethren, also that of Dr. Anderson and Dr. Hawes, then on a visit to the missions, concurred in the expediency of his returning to the United States.

ARMENIANS OF TURKEY.

CONSTANTINOPLE.—William Goodell, Harrison G. O. Dwight, Henry A. Homes, Cyrus Hamlin, George W. Wood, Henry J. Van Lennep, *Missionaries*; Mrs. Goodell, Mrs. Dwight, Mrs. Homes, Mrs. Hamlin, Mrs. Wood.—Seven native helpers.

SMYRNA.—Elias Riggs, John B. Adger, *Missionaries*; Mrs. Riggs, Mrs. Adger.—Two native helpers.

BROOSA.—Benjamin Schneider, Philander O. Powers, Daniel Ladd, *Missionaries*; Mrs. Schneider, Mrs. Powers, Mrs. Ladd.

TREBIZOND.—Thomas P. Johnston, Nathan Benjamin, Edwin E. Bliss, *Missionaries*; Mrs. Johnston, Mrs. Benjamin, Mrs. Bliss.—One native helper.

ERZERROOM.—William C. Jackson, Josiah Peabody, *Missionaries*; Mrs. Jackson, Mrs. Peabody.—One native helper.

(5 stations; 16 missionaries, 15 female assistant missionaries, 11 native helpers; total, 42)

If the reformation among the Armenians is not advancing rapidly, it is certainly moving forward with great steadiness, and gives more and more evidence of being a genuine work of divine grace.

Indeed greater progress has been made within the past year, than during any period of equal length since the commencement of the mission. The means employed by the mission are all in perfect accordance with the principles and usages of our churches, and are exerting an admirable influence. The doctrine of justification by faith, without the deeds of the law, is one of the earliest seized upon by the converts, and in general is clearly apprehended by them, and made the ground of their hope. Their piety has more of primitive simplicity and more of a prayerful spirit, than is common in our country. They are found in very many of the larger cities; the number in any one place is indeed small, but the light is thus beginning to shine over the empire. From one hundred and fifty to two hundred thousand Armenians reside in Constantinople and its suburbs. Among these, at Trebizond, and in one or two places where no missionary has ever resided, the progress of the reformation has been greatest. But in no place does labor appear to be in vain.

The missionaries make the preaching of the gospel their great business. They do this formally, in the chapel, at stated times, and less formally in the Bible-class; also conversationally, in rooms hired for the purpose in the centres of business, and in social or pastoral visits. The seminary at Bebek is the resort of numerous visitants, and has become an important preaching station. The same result is expected from the female seminary which is to be established in Pera or Galata. The disposition to hear and inquire is extending both among males and females. And the missionaries have efficient native helpers in this work of preaching; several priests are "obedient to the faith" and take a lively interest in its progress; and others who have received no ecclesiastical designation, have a manifest call of the Holy Ghost, and their labors are not a little blest. The native agencies are under the superintendence of the native brethren; and they receive such pecuniary aid from the mission, so far as its means will permit, as they show to be needed and to be sure of being judiciously applied. Thus the institutions of a pure gospel are ingrafted on the native mind, and wrought into the social state. In no other mission under the care of the Board is there so much ripeness for this process.

The seminary at Bebek is a hopeful school of the prophets. It has twenty-six members, and soon, it is believed, will

have few pupils who are not candidates, in a greater or less degree, for the ministry of the Word.

The Armenians have the whole Bible in their ancient language, also in the Turkish language, printed in their own letter; and they have the New Testament in their modern language, with the Old Testament in a course of translation. Strange as it may seem, they have received a valuable supply of school-books from their papal countrymen residing in the convents at Venice and Vienna. Dr. Merle D'Aubigné's History of the Reformation, somewhat abridged, is about to be printed for them by our brethren at Smyrna. Other books in doctrinal, practical and experimental religion, greatly needed and desired by hundreds if not thousands of the people, have been issued from the press, or will gradually be issued and put in circulation. About 7,000,000 pages were printed at Smyrna last year, though not all in Armenian.

JEWS OF TURKEY.

CONSTANTINOPLE.—William G. Schauffler, *Missionary*; Mrs. Schauffler.

(1 station; 1 missionary; 1 female assistant missionary;—total, 2.)

The Sefardim or Spanish Jews in Constantinople amount to seventy or eighty thousand. Owing to the power and tyranny of their rabbis, they are at present very difficult of access, and they belong intellectually to the most degraded people in Turkey. Still there are encouraging circumstances. In morals, these Jews stand higher than the Turks. Many copies of the Old Testament in Hebrew-Spanish have been distributed among them by Mr. Schauffler; who is also engaged in preparing a variety of works which are indispensable to their intellectual and spiritual elevation. There is now leisure to prepare them, which, it is hoped, will not long continue. Mr. Schauffler is authorized to open a school for Jewish children as soon as the pupils can be procured. The Committee are desirous of finding a suitable man to be associated with him in this work of faith and labor of love for God's ancient people.

SYRIA.

BEIRÛT.—Eli Smith, John F. Lanneau, *Missionaries*; Henry A. De Forest, M. D., *Physician*; George C. Hurter, *Printer*; Mrs. Lanneau, Mrs. De Forest, Mrs. Hurter. Three native helpers.

ABEIH, on Mount Lebanon.—George B. Whiting, William M. Thomson, Simeon H. Calhoun, *Missionaries*; C. V. A. Van Dyck, M. D., *Physician*; Mrs.

Whiting, Mrs. Thomson, Mrs. Van Dyck.—Two native helpers.

HASBEIYA, near Mount Hermon.—No resident missionary has been reported.

(3 stations; 5 missionaries, 2 physicians, 1 printer, 6 female assistant missionaries, 5 native helpers;—total, 19.)

The appropriate field of this mission is Beirût, Mount Lebanon and Mount Hermon, including a part of Galilee; though it will actually have much intercourse with other parts of the country. The population of Beirût is rapidly increasing. Lebanon is terraced and planted from the lowest depths of its numerous valleys, to the summits of its majestic hills; and more than two hundred thousand hard working mountaineers reside in its romantic villages and hamlets. Of a portion of the population of Hermon, something will be said presently. This whole people, whether called Greek, Greek-Catholic, Maronite or Druze, belong to the Arab race; in the Arabic tongue they have a common language;—a language spoken just as it is written, and as in ancient times, the language of 60,000,000 of the earth's present inhabitants. The manners, customs and social condition of the people throughout are essentially the same.

This mission has a field of labor which there is ample encouragement to cultivate with industry and zeal. The late events, creating a necessity for a new station at Hasbeiya, at the foot of Mount Hermon, two or three days from Beirût, illustrate the nature of the openings, which, though on a much smaller scale, are occurring in various portions of the mountain population. The persecution which was raised against the Protestants of Hasbeiya last summer, has not yet subsided. Whatever the issue may be in respect to them, however, it cannot fail to hasten the triumph of the gospel.

A seminary is to be opened at the station on Mount Lebanon, under the care of Mr. Calhoun. The eight common schools around Abeih are all to be preaching places. The laborers in the mission not being sufficiently numerous, the press has been stopped for a year, that the brethren may give themselves more to the preaching of the gospel. A new version of the Scriptures in the Arabic language is very greatly needed; and there are members of the mission who are competent to the work, but their labors in other departments cannot now be dispensed with. Several new missionaries should be sent into this field without much delay.

NESTORIANS OF PERSIA.

OROOMIAH.—Justin Perkins, Albert L. Holladay, James L. Merrick, Willard Jones, William R. Stocking, Austin H. Wright, M. D., David T. Stoddard, *Missionaries*; Edward Breath, *Printer*; Mrs. Perkins, Mrs. Holladay, Mrs. Merrick, Mrs. Jones, Mrs. Stocking, Mrs. Wright, Mrs. Stoddard; Miss Fidelia Fisk, *Teacher*.—Twelve native helpers, six of whom are native preachers.

(1 station; 7 missionaries (one of them a physician), 1 printer, 8 female assistant missionaries, 12 native helpers;—total, 28.)

Doct. Wright and Miss Catharine E. Myers were united in marriage in the early part of the year. The labors of former years on the plain have generally been continued with increased encouragement. After long waiting, our brethren were permitted to enjoy a gentle refreshing from the presence of the Lord. A number give evidence of having passed from death unto life, and many were unusually attentive to the preaching of the gospel. Most of the hopeful converts are young men of promise, who have long been members of the seminary, or in some way connected with the mission. The earliest indications of unusual seriousness appeared on the first Monday in January, while the missionaries were assembled at Oroomiah for conference and prayer. Mar Yohannan, whose visit to this country is remembered by many, has generally taken a very decided stand among his people as a Christian and a reformer.

The free schools supported by the mission are in forty-four villages, and contain more than a thousand pupils. Including the fifty-five pupils in the seminary, and the twenty-two in the female boarding-school under the care of Miss Fisk, the number of pupils, at the last report, was 1,142. The modern Syriac spoken by the Nestorians being now reduced to writing, and the type for it having been cut and cast and sent to the mission, the press last year furnished 860 volumes, containing nearly 1,500,000 pages. The Scriptures are in a course of translation from the original Hebrew and Greek.

The latest communications from the mission are such as to occasion some solicitude respecting its ultimate success. In consequence of the refusal of our brethren to apply a portion of the funds of the mission to the support of the Patriarch's brothers, the latter have assumed an attitude of hostility. The Patriarch himself, now at Mosul, has been subjected of late to very unfavorable influences; and it is not unlikely that he may oppose the work which has been going forward so

successfully among his people. In that event some of the ecclesiastics who have hitherto been friendly to the mission, will probably array themselves against it. But God, who has often so wonderfully interposed in behalf of our missions, may overrule all these unpropitious occurrences to the more rapid enlargement of his kingdom in that benighted corner of the earth.

NESTORIANS OF TURKEY.

MOSUL.—Thomas Laurie, Azariah Smith, M. D., *Missionaries*; Mrs. Hinsdale.

(1 station; 2 missionaries (one of them a physician), 1 female assistant missionary;—total, 3.)

On the 16th of December the mission suffered a sore bereavement in the death of Mrs. Laurie. On the 29th of March following, Doct. Smith arrived from Constantinople by way of Syria. Little did he think that he had gone to smooth Doct. Grant's descent to the grave. So it was. Scarcely a week had elapsed when that enterprising and devoted missionary sickened with a fever, which in twenty days numbered him with the dead. People of every rank, men of all sects and religions, watched the progress of his disease with the greatest anxiety. The French consul visited him almost daily. The Turkish authorities sent to inquire after him. His decease was generally felt to be a calamity. The Patriarch exclaimed, "My country and people are gone; Doct. Grant is now taken, and nothing remains to me but God!"

The Committee have been for some time uncertain whether the Board ought to continue making efforts to enter the mountains from the west, or leave the inhabitants to such influences as may reach them from the east. At length, however, they have come to the conclusion that the mission ought to be discontinued. Its history during the last few months, especially when taken in connection with the encouragement afforded in other fields, has left no alternative.

BOMBAY.

BOMBAY.—David O. Allen, Robert W. Hume, *Missionaries*; Mrs. Hume.—One native helper.

MALCOLM-PETH.—Mrs. Graves.

(2 stations; 2 missionaries, 2 female assistant missionaries, 1 native helper;—total, 5.)

Mr. Graves died at Malcolm-Peth on the 30th of December at the age of 51. For twenty-five years he had pursued his work among the heathen with entire de-

votedness and singleness of purpose. Mrs. Graves remains for the present at Malcolm-Peth. Mr. Allen, near the close of last year, was united in marriage to Miss A. C. Condit, of the Borneo mission, then at Bombay. The union, however, was permitted to be but short, as she was removed by death on the 11th of June following. She was resigned to the will of God, and had great peace and joy in prospect of her departure.

The statistical reports from this mission are incomplete. It is impossible, therefore, to give accurate information concerning the schools, the mission-church or the printing establishment. Temperance is making some progress at Bombay; a monthly paper has been established to aid in stemming the evils, growing out of the use of intoxicating drinks. A weekly religious newspaper has also been commenced. Mr. Hume made an interesting tour to Goa early in the present year, returning through the Southern Concan. He thinks that but few portions of the heathen world have a population so intelligent as that of the Southern Concan; yet it contains not a single missionary.

AHMEDNUGGUR.

AHMEDNUGGUR.—Henry Ballantine, Ebenezer Burgess, *Missionaries*; Amos Abbott, *Teacher*; Mrs. Ballantine, Mrs. Abbott, Miss Cynthia Farrar.—Six native helpers.

SEROOR.—Ozro French, *Missionary*; Mrs. French. Two native helpers.

In this country.—Sendol B. Munger, *Missionary*; Mrs. Munger.

(2 stations; 4 missionaries, 1 teacher, 5 female assistant missionaries, 8 native helpers;—total, 18.)

The intelligence recently received from this mission is highly encouraging. The brethren continue to find attentive hearers whenever they go forth on their preaching tours among the villages. There are many signs of the decay of idolatry; and nothing appears to be wanting to ensure a rich harvest but an increase of laborers. By the latest accounts there were a few candidates for baptism, and quite a number of inquirers. One of the former is a gooroo, a religious teacher, well known in that part of the Deccan; he has many disciples. Another gooroo has become an assistant to the missionaries within the last few months, and promises to be very useful. Twelve natives were received into the church at Ahmednuggur during 1843, and there have been several admissions since. A brahmin has been baptized at Seroor. There have also been some cases of

discipline. The seminary contains fifty-one members. In sixteen free schools there are nearly seven hundred pupils. A boarding school for girls has twenty-six scholars. The printing of the mission is done at Bombay; it amounted, in 1843, to nearly 500,000 pages.

MADRAS.

ROYAPOORUM.—Ferdinand D. W. Ward, *Missionary*; Mrs. Ward.—Two native helpers.

CHINTADREPETTAH.—Miron Winslow, *Missionary*.—One native helper.

BLACK TOWN.—Phineas R. Hunt, *Printer*; Mrs. Hunt.

In this country.—John Scudder, M. D., *Missionary*; Mrs. Scudder.

Station not known.—Henry Martyn Scudder, *Missionary*; Mrs. Scudder.

(3 stations; 4 missionaries, 1 printer, 4 female assistant missionaries, 3 native helpers;—total, 12.)

A son of a missionary, born in India and educated in the United States, has lately embarked with his wife for Madras, and is to wait there for the return of his father from this country, and then proceed to Madura mission. The son is the Rev. Henry Martyn Scudder, and the father is Doct. John Scudder. This is the first instance in which the son of a missionary has been sent forth as a preacher to the heathen.

On the 20th of June of last year, Mr. Winslow was again bereaved and called to drink deeply of the cup of affliction. Mrs. Winslow's life had been exemplary, and her end was peace.

A new chapel, erected chiefly by donations made in the city of Madras, was opened the last year. The congregations on the Sabbath each embrace about three hundred persons. The church numbered thirty-five members at the close of 1843; several have since been added. About six hundred children are under instruction, of whom near a hundred belong to select schools. The printing in the native language in 1843 exceeded 7,000,000 pages; and that from the beginning had then exceeded 53,000,000. Among the works printed are a monthly Tamil newspaper, a monthly Tamil magazine, and an English and Tamil Dictionary in a volume of eight hundred and fifty pages. There is much to encourage the most vigorous efforts for the spread of Christianity at Madras.

MADURA.

DINDIGUL.—John J. Lawrence, *Missionary*; Alfred North, *Superintendent of schools*; Mrs. Lawrence.—Fifteen native helpers.

MADURA, WEST STATION.—Henry Cherry, *Missionary*; Mrs. Dwight.—Seven native helpers.

MADURA, EAST STATION.—Francis Asbury, *Native Preacher*.—Seven native helpers.

TERUMUNGALUM.—William Tracy, *Missionary*; Mrs. Tracy.—Seven native helpers.

TERUPUVANUM.—Clarendon F. Muzzy, *Missionary*; Mrs. Muzzy.—Eight native helpers.

SIVAGUNGA.—Four native helpers.

Returning to this country.—Noah M. Crane, *Missionary*; Mrs. Crane.

Station not known.—Horace S. Taylor, *Missionary*; Mrs. Taylor.

(6 stations; 6 missionaries, 1 male and 6 female assistant missionaries, 1 native preacher, 48 native helpers;—total, 62.)

In eleven days, during the month of January last, three members of this mission—Mr. Dwight, Mrs. Cherry and Mrs. North—were cut down by the spasmodic cholera and carried from one house to the tomb. In the same house lay Mrs. Dwight and Mr. Muzzy, with the children of Mrs. Dwight and of Mr. North, sick with the same fearful disease; they recovered. Mr. Crane, having lost his health through excessive labor, is on his return to this country with Mrs. Crane. Mr. North, soon after his bereavement, joined Mr. Lawrence at Dindigul. On the 6th of May, the Rev. Horace S. Taylor and wife embarked at Boston for this mission. Mrs. Steele has been united in marriage to Mr. Smith of the Ceylon mission.

The number of church members has increased from forty-seven to eighty-seven. The number of pupils in the mission schools is 3,787, of whom 225 are boarding scholars. Many and urgent applications are made by the natives for additional schools. It is believed that the leaven of Christianity is beginning to develope itself in a more awakened state of the conscience, and in a more elevated moral sentiment among the people. During the last year there has been a decided advance. There are strong indications of the near approach of the day, when the people in this part of India will break away from their idolatry in masses, and assume the name and profession of Christianity, even though a great portion of them should not feel its transforming power. Portions of villages, sometimes whole villages, unite in pleading for schools for their children, and catechists to instruct them all in the way of life. So far as they understand the Christian religion, they are not only ready and willing, but they wish, to embrace it. In the feeble state of the mission as to numbers, such requests occasion no small so-

litude. What can half a dozen pastors do where flock after flock, scattered upon a hundred hills, is placed under their care? Verily, among the million and a half of souls in this field, the harvest is great, but the laborers are few. May the Lord be pleased soon to send forth a great number of suitable laborers into this harvest!

CEYLON.

TILLIPALLY.—Daniel Poor, *Missionary*; Mrs. Poor.—Eight native helpers.

BATTICOTTA.—Henry R. Hoisington, Edward Cope, Robert Wyman, *Missionaries*; Nathan Ward, M. D., *Physician*; Mrs. Hoisington, Mrs. Cope, Mrs. Wyman, Mrs. Ward.—Seven native helpers.

ODOOVILLE.—Samuel G. Whittelsey, *Missionary*; Mrs. Whittelsey; Miss Eliza Agnew, *Teacher*; Nathaniel Niles, *Native Preacher*.—Five native helpers.

MANEY.—Eastman S. Minor, *Printer*; Mrs. Apthorp, Mrs. Minor; Seth Payson, *Native Preacher*.—Five native helpers.

VALVERTY.—Native helpers.

PANDITERIFO.—Native helpers.

VARANY.—John C. Smith, *Missionary*; Mrs. Smith.—Two native helpers.

CHAYACHERRY.—Benjamin C. Meigs, *Missionary*.—Four native helpers.

OUT-STATIONS.—Laborers not reported.

In this country.—Levi Spaulding, Samuel Hutchings, *Missionaries*; Mrs. Spaulding, Mrs. Hutchings, Mrs. Meigs.

(8 stations; 5 out-stations; 9 missionaries, 1 physician, 1 printer, 13 female assistant missionaries, 2 native preachers, 34 other native helpers;—total, 60.)

Mr. and Mrs. Spaulding, Mr. and Mrs. Hutchings, and Mr. and Mrs. Eckard have been obliged to return to this country. This step was occasioned by the failure of health, and in each case was of unquestionable expediency. It is so long since Mr. and Mrs. Spaulding went away on their mission, that the members of the Prudential Committee, the Treasurer, the Secretaries, and all the other officers of the Board, have been changed since their departure. Mr. Spaulding brought home an affectionate testimonial to the value of the mission from several distinguished men in Ceylon. Mr. Apthorp died at Valverty, June 8. His last words were, "Precious Savior; come, come quickly." Mr. and Mrs. Hoisington have returned to their labors. Other missionaries are much needed at the present time.

The seven churches in this mission contain 374 members. The number received from the beginning is 586, of whom 460 are now living; 365 were educated in one of the two seminaries, and 158 are now in the service of various missions. A painful discovery of the prevalence of unsuspected vices in the

seminary at Batticotta has been made within the last few months, and sixty-one of the pupils were sent away. Of these only one has been restored. The high stand thus taken in respect to morals has placed the seminary and Christianity on high vantage ground. The seminary now contains 116 pupils; the eight boarding-schools for boys contain 156 pupils; the two female boarding-schools 120 pupils; and the 75 free-schools 2,778 pupils;—making in all 3,170. The government of Ceylon has granted £200 to the mission to be expended in diffusing English education.

The printing during the year 1843 amounted to nearly 8,000,000 pages. The printing from the beginning exceeds 114,000,000 pages.

SIAM.

BANGKOK, Siamese Department.—Charles Robinson, Dan B. Bradley, M. D., Jesse Caswell, Asa Hemenway, *Missionaries*; Mrs. Robinson, Mrs. Bradley, Mrs. Caswell, Mrs. Hemenway; Miss Mary E. Pierce, *Teacher*.

Chinese Department.—Stephen Johnson, Lyman B. Peet, *Missionaries*; Mrs. Peet.—One native helper.

(2 stations; 6 missionaries (one of them a physician), 6 female assistant missionaries, 1 native helper;—total, 13.)

The Siamese nation is advancing in civilization. Their jealousy of foreigners is diminishing; they are becoming familiar with the printing-press; indeed a member of the royal family has himself an excellent press. Some facts of an encouraging nature have also been discovered in relation to a portion of the priesthood, a "new party," some of whom have suggested doubts respecting their own system. The party had its origin soon after the visit of the first missionaries—Messrs. Gutzlaff, Tomlin and Abeel—to Siam.

There is no evidence that the Siamese law makes it penal to forsake the religion of the country and embrace another system of belief. Two Chinese were received into the church in January. Schools are not easily collected in Siam, owing to the remarkable and very attractive means of education which the Siamese government has provided freely for the people, in connection with the numerous wats or temples. Preaching and the press must be our reliance. Nearly a million of pages were issued the last year. The Bible is in a course of translation into the Siamese language.

CHINA.

HONGKONG.—Elijah C. Bridgman, D. D., Dyer Ball, M. D., *Missionaries*; Samuel Wells Williams, *Printer*.

CANTON.—Peter Parker, M. D., *Missionary*; Mrs. Parker.

AMOY.—David Abeel, D. D., *Missionary*.

In this country.—Ira Tracy, *Missionary*; Mrs. Tracy.

(3 stations; 5 missionaries (two of them physicians), 1 printer, 2 female assistant missionaries;—total, 8.)

The Americans and English in China have not waited for the imperial proclamation to open the northern ports, but have gone to Amoy, Chusan, Ningpo and Shanghai; and in the summer of last year Mr. Milne, of the London Missionary Society, performed an overland journey from Ningpo to Canton, a distance of 1,300 miles. He travelled in the native costume, accompanied by two or three natives, and was no where molested on his journey.

Doct. Parker is our only missionary at Canton, and his time is much occupied with the crowds that throng the hospital belonging to the Medical Missionary Society of China. Mr. Bridgman and Doct. Ball are at Hongkong, where the latter, in the temporary absence of Mr. Williams, has charge of the press. A chapel has been opened for preaching to the natives. Mr. Abeel's sphere of labor has been at Amoy, where he finds abundant opportunities for preaching. Mrs. Ball died June 6, having witnessed, a few days before, the admission of her eldest daughter to the church. More laborers are much needed in this field, where they will have excellent opportunities to sow the good seed of the Word, and may expect ultimately to reap a harvest corresponding to their labors and faith.

BORNEO.

KARANGAN.—William Youngblood, Frederick B. Thomson, William H. Steele, *Missionaries*; Mrs. Youngblood, Mrs. Thomson.

PONTIANAK.—Elihu Doty, William J. Pohlman, *Missionaries*; Mrs. Doty, Mrs. Pohlman.

In this country.—Elbert Nevius, *Missionary*; Mrs. Nevius.

(2 stations; 6 missionaries, 5 female assistant missionaries;—total, 11.)

Messrs. Doty and Pohlman are supposed to have removed to China. The other brethren are exclusively employed upon the Dyak population. The mission has sent home an earnest appeal to the Reformed Dutch Church, for continued confidence in their enterprise and an accession to their numbers. If protected by the Dutch colonial government against the interference of the Mohammedan-Malay rulers of the Dyaks, the mission may reasonably look for an early harvest among this simple people. Some recent

misunderstandings with the Dutch Resident at Pontianak led to a respectful but dignified and decisive appeal to the Governor General of Netherlands India. The answer to this appeal had not been received at the latest date; but the Resident had entirely changed his deportment and become again friendly and complaisant. The Governor General gave his consent to Mr. Steele's proceeding from Batavia to Borneo when he had been there scarcely eight months.

SANDWICH ISLANDS.

HAWAII.

KAILUA.—Asa Thurston, *Missionary*; Seth L. Andrews, *Physician*; Mrs. Thurston, Mrs. Andrews.

KEALAKEKUA.—Cochran Forbes, Mark Ives, *Missionaries*; Mrs. Forbes, Mrs. Ives.

WAIHINU IN KAU.—John D. Paris, *Missionary*; Mrs. Paris.

WAIMEA.—Lorenzo Lyons, *Missionary*; Mrs. Lyons.

HILO.—David B. Lyman, Titus Coan, *Missionaries*; Abner Wilcox, *Teacher*; Mrs. Lyman, Mrs. Coan, Mrs. Wilcox.

KOHALA.—Elias Bond, *Missionary*; Mrs. Bond.

MAUI.

LAHAINA.—Dwight Baldwin, M. D., *Missionary*; Mrs. Baldwin.

LAHAINALUNA.—John S. Emerson, William P. Alexander, Sheldon Dibble, *Missionaries*; Mrs. Emerson, Mrs. Alexander, Mrs. Dibble.

WAILUKU.—Ephraim W. Clark, *Missionary*; Edmund Bailey, *Teacher*; Mrs. Clark, Mrs. Bailey, Miss Maria C. Ogden.

HANA.—Daniel T. Conde, *Missionary*; William H. Rice, *Teacher*; Mrs. Conde, Mrs. Rice.

MOLOKAI.

KALUAHA.—Harvey R. Hitchcock, Peter J. Gulick, *Missionaries*; Mrs. Hitchcock, Mrs. Gulick, Miss Lydia Brown.

OAHU.

HONOLULU.—Richard Armstrong, Lowell Smith, *Missionaries*; Levi Chamberlain, Samuel N. Castle, *Secular Superintendents*; Amos S. Cooke, Horton O. Knapp, *Teachers*; Edmund O. Hall, Edmund H. Rogers, *Printers*; Henry Dimond, *Bookbinder*; Mrs. Armstrong, Mrs. Smith, Mrs. Chamberlain, Mrs. Castle, Mrs. Cooke, Mrs. Knapp, Mrs. Hall, Mrs. Rogers, Mrs. Dimond.

PUNAHOU.—Daniel Dole, *Missionary*; Miss Maria M. Smith.

EWA.—Artemas Bishop, *Missionary*; Mrs. Bishop.

WAILUA.—Asa B. Smith, *Missionary*; Mrs. Smith.

KANEHE.—Benjamin W. Parker, *Missionary*; Mrs. Parker.

KAUAI.

WAIMEA.—Samuel Whitney, *Missionary*; Mrs. Whitney.

KOLOA.—James W. Smith, *Physician & Catechist*; Mrs. Smith.

WAIOLI.—George B. Rowell, *Missionary*; Edward Johnson, *Teacher*; Mrs. Rowell, Mrs. Johnson.

Stations not known.—Claudius B. Andrews, Timothy Dwight Hunt, John F. Pogue, Eliphalet Whittlesey, *Missionaries*; Mrs. Hunt, Mrs. Whittlesey, Miss Maria K. Whitney.

Native Preacher.—David Malo.

In the United States.—Hiram Bingham, *Missionary*; Mrs. Bingham.

(23 stations; 29 missionaries (one a physician), 2 other physicians, 11 male and 45 female assistant missionaries, 1 native preacher;—total, 88.)

Mr. Edwin Locke died October 28, 1843. His piety and zeal had won, in a high degree, the love and esteem of his associates. Mrs. Dole died April 27; she was well prepared for her departure. One native preacher, blind Bartimeus, has also deceased. Rev. Messrs. C. B. Andrews, T. D. Hunt, J. F. Pogue and E. Whittlesey, with Mrs. Hunt, Mrs. Whittlesey and Miss Maria K. Whitney, embarked at Boston in December last to join this mission.

As the last annual report of the mission has not reached this country, it is impossible to state precisely what progress has been made during the past year. There is a perceptible advance, however, in religious knowledge, stability of Christian character, and in correct views and exemplary performance of the duties of the Christian life. Temperance, regard for law, improvement in social habits and manners, a disposition to bear the burdens of their own institutions, and a desire for education, seem to be advancing in a very encouraging manner.

The system of education at the Islands, begun by the mission, is extending itself and becoming so shaped as to be adapted to the wants of the people. The standard of education is rising, and the facilities for imparting knowledge are increasing. Still much remains to be done in this department of the work. In the seminary at Lahainaluna, designed for training teachers and preachers, there are one hundred and five pupils. At the female seminary are sixty-two. In other boarding-schools one hundred and ninety-four; making in all three hundred and sixty-one boarding pupils. There are other select and station schools for the more promising learners. In the common schools the people are becoming more interested, and are making more efforts to sustain them. About eighty school-houses have been erected by them the last year. From the best estimate which can be made from the imperfect returns received, the whole number of schools is probably about 310, embracing from 18,000 to 20,000 pupils.

Romanism, though it varies in different parts of the Islands, does not seem to be much on the advance. In some places and with some portions of the population, the propagators of this system have made

progress; in others they have been signally defeated.

The seizure of the government by lord George Paulet and his five months' rule at the Islands were most disastrous to the observance of law, to good order and good morals; but this was in some measure counteracted by the exemplary conduct and highly salutary influence of the British Admiral Thomas, and Commodore Jones of the United States navy, during visits which they subsequently made to the Islands.

OREGON INDIANS.

WAILATPU.—Marcus Whitman, *Physician and Catechist*; Mrs. Whitman.

CLEAR WATER.—Henry H. Spalding, *Missionary*; Mrs. Spalding.

TSHIMAKAIN.—Cushing Eells, Elkanah Walker, *Missionaries*; Mrs. Eells, Mrs. Walker.

(3 stations; 3 missionaries (one a physician), and 4 female assistant missionaries;—total, 7.)

The attendance on religious worship at the several stations has been about the same as heretofore, varying greatly at different periods of the year, owing to the habits of the Indians. A gradual advance in Christian knowledge is manifest, but no marked seriousness and no additions to the church are reported.

The church numbers ten or fifteen members. Three schools have been taught, embracing in all above one hundred and thirty pupils. Jealousy of white people seems to be awakened among the Indians, which may affect the mission unfavorably. Emigrants are entering the country in increasing numbers, many of them intelligent and of highly respectable character.

MISSION TO THE PAWNEES.

John Dunbar, Timothy E. Ranney, *Missionaries*; Mrs. Dunbar, Mrs. Ranney.

(1 station; 2 missionaries, 2 female assistant missionaries;—total, 4.)

Mr. and Mrs. Ranney have recently joined this mission. The disposition of the Pawnees to settle at the place selected and lead an agricultural life, is becoming more general and decided among them. More religious instruction has been given during the past year, and more interest in it manifested by the Indians, than ever before. Still there is no decided evidence that any of them have been converted to God.

CHOCTAWS.

WHEELLOCK.—Alfred Wright, *Missionary*; Henry K. Copeland, *Farmer and Mechanic*; Mrs. Wright,

Mrs. Copeland, Mrs. Olmstead, Misses Sarah Ker and Susan Tracy; Pliny Fisk, Israel Folsom, *Native Helpers*.

STOCKBRIDGE.—Cyrus Byington, *Missionary*; Mrs. Byington.

PINE RIDGE.—Cyrus Kingsbury, *Missionary*; Mrs. Kingsbury, Misses Harriet Arms and Mary Dickinson.

NORWALK.—Charles C. Copeland, *Teacher and Catechist*; Mrs. Copeland, Miss Anna Burnham.

GOOD WATER.—Ebenezer Hotchkin, *Missionary*; Mrs. Hotchkin.

MOUNT PLEASANT.—Joshua Potter, *Teacher and Catechist*; Mrs. Potter.

(6 stations; 4 missionaries, 3 male and 13 female assistant missionaries, 2 native helpers;—total, 22.)

Mr. Jared Olmstead, a licensed preacher, and Miss Harriet E. Crosby, a teacher, have been removed from this mission by death. Four female helpers, including Miss Crosby, joined the mission last December. A number of others have just been sent, principally with reference to conducting the boarding-schools for girls recently established by the Choctaw government. Mr. C. C. Copeland has been united in marriage to Miss Cornelia Ladd.

Five schools have been taught by the mission during the year, embracing in all one hundred and eighty-four pupils, one hundred and one of whom are boarding scholars. In the fourteen Sabbath schools under the care of the mission, most of which are taught by Choctaws, there are nearly five hundred learners. Most of them are also held on one day in the week, in addition to the Sabbath, to afford the scholars an opportunity to learn spelling, writing, arithmetic, &c. The desire and the ability to read and write their own language are constantly and rapidly extending among the Choctaws.

The past has been a year of great religious prosperity in this nation, and cheering have been the results of the divine influences which have descended upon it. To the five churches under the care of the mission, about one hundred members have been admitted on profession, making the whole number of members five hundred and forty-six. Many others are candidates for church fellowship. The labors of the two native helpers, and of other church members, have been much blessed. The missionaries preach steadily at twenty-five places, embracing an extent of country one hundred and fifty by forty miles.

The charitable contributions of the mission churches have, the past year, amounted to about five hundred dollars; and the missionaries propose attempting to induce them to contribute the coming year, for missions to the heathen, as many dollars as there are members.

CHEROKEES.

DWIGHT.—Jacob Hitchcock, *Secular Superintendent*; Kellogg Day, *Teacher*; Mrs. Hitchcock, Mrs. Day, Miss Ellen Stetson, Miss Hannah Moore.

FAIRFIELD.—Elizur Butler, *Missionary and Physician*; Mrs. Butler, Miss Esther Smith.

PARK HILL.—Samuel A. Worcester, *Missionary*; Mrs. Worcester; Stephen Foreman, *Native Preacher and assistant Translator*; Mary Avery, *Teacher*; Nancy Thompson; John Candy, *Native Printer*.

HONEY CREEK.—John Huss, *Native Preacher*.

MOUNT ZION.—Daniel S. Butrick, *Missionary*; Mrs. Butrick.

Sophia Sawyer, not now laboring in connection with the mission.

(5 stations; 3 missionaries (one a physician), 2 male and 10 female assistant missionaries, 2 native preachers, 1 other native helper;—total, 18.)

A missionary for the Dwight station has recently been appointed, and is now on his way to the Cherokee country. Owing to impaired health, Mr. Butrick has been unable to preach during much of the year.

The five churches under the care of the mission embrace two hundred and forty members, of whom eight have been admitted to Christian fellowship during the past year. About one hundred and fifty dollars have been raised by the Cherokees for the distribution of the Scriptures among their own people. Scarcely a member of the church is known who does not belong to the temperance society, or who does not deem the use of intoxicating drinks, or the traffic in them, inconsistent with the Christian profession. Fifty of the church-members belong to the church under the care of Mr. Huss, a Cherokee preacher; than whom probably no preacher among his people has a fairer prospect of usefulness.

The temperance society among the Cherokees embraces about twenty-three hundred members, of whom three or four hundred are white or black, and the remainder are Cherokees. This cause is decidedly advancing. The Cherokees have made provisions for sustaining eighteen free schools from their own funds. The mission has under its care the boarding-school at Dwight, embracing fifty-two pupils, and a day school at each of the other stations, embracing together about one hundred and twenty pupils;—in all about one hundred and seventy. Sabbath schools have been taught at all the stations. At the mission-press at Park Hill, 1,586,000 pages have been printed in the Cherokee language, and 50,200 pages in the Choctaw, during the last year. The press and types purchased by the Cherokees are to be used immediately for printing a newspaper, partly in

their own language and partly in the English.

SIOUX.

LAC QUI PARLE.—Thomas S. Williamson, M. D., *Missionary and Physician*; Alexander G. Huggins, *Farmer and Teacher*; Mrs. Williamson, Mrs. Huggins, Miss Fanny Huggins.

ST. PETER'S.—Samuel W. Pond, *Missionary*; Gideon H. Pond, *Farmer*; and their wives.

TRAVERSE DES SIOUX.—Stephen R. Riggs, *Missionary*; Robert Hopkins, *Farmer and Teacher*; Mrs. Riggs, Mrs. Hopkins.

(3 stations; 3 missionaries (one of them a physician), 3 farmers and teachers; 7 female assistant missionaries;—total, 13.)

The church members, with the other Indians, have been much scattered during a large part of the year in search of food. Only two persons are reported as having been added to the church, and two have died. As they have not had regular instruction and pastoral watch and care, some of them, it is feared, have not honored their profession or advanced in the Christian life. The congregations on the Sabbath have necessarily been fluctuating. Public sentiment among the Sioux is against attending public worship, and opposition, in various forms, is employed to prevent it. The whole number of pupils attending the mission schools has been about one hundred and sixty, the average number being considerably less. Many of the Sioux are opposed to the missionaries, and make depredations on their cattle and other property. Intoxicating drinks are introduced into this region, more than heretofore, causing much evil and threatening still more.

OJIBWAS.

LA POINTE.—Sherman Hall, Leonard H. Wheeler, *Missionaries*; Granville T. Sproat, *Teacher*; Mrs. Hall, Mrs. Wheeler, Mrs. Sproat, Miss Abigail Spooner.

POKEGUMA.—William T. Boutwell, *Missionary*; Edmund F. Ely, *Teacher and Catechist*; Mrs. Boutwell, Mrs. Ely, Miss Sabrina Stevens.

RED LAKE.—Frederic Ayer, *Missionary*; Mrs. Ayer.

(3 stations; 4 missionaries, 2 teachers and catechists, 8 female assistant missionaries;—total, 14.)

The Indian settlers who were driven from Pokeguma by the murderous assault of the Sioux, have returned, and are living in quiet; they manifest more interest and diligence in their new manner of life than ever before. Public worship on the Sabbath has been fully attended, and the Indian settlers appear to be advancing in Christian improvement.

The church at La Pointe was visited by a gracious effusion of the Spirit last

winter and spring, improving the character of its members and nearly doubling the number of praying Indians. Four have already been received to church fellowship. The Indian congregation has been much increased. The number of pupils in the mission schools at La Pointe has been seventy-nine, and in the Sabbath schools nearly fifty. Of the schools at the other stations there is no report.

The new station begun by Mr. and Mrs. Ayer on Red Lake, five hundred miles northwest from La Pointe, and three hundred miles southeast from Lord Selkirk's settlement on the northern Red River, most of the distance over beautiful but desolate prairies, gives promise of much good to a large and well disposed band of Ojibwas.

The whole of the New Testament, a hymn-book, and another small book have been printed, amounting in all to 2,500 copies, and 910,000 pages.

STOCKERIDGE INDIANS.

Cutting Marsh, *Missionary*; Mrs. Marsh.

(1 station; 1 missionary, 1 female assistant missionary;—total, 2.)

Death and emigration have for some years been diminishing the number of these Indians, until there now remain on the shore of Lake Winnebago not much above two hundred. The strife between those who prefer becoming citizens of Wisconsin Territory and those who would retain their former independence, is still continued, extending its sad effects into social life and into the church. Since 1830, sixty-eight Indians have been added to this mission church, which then embraced forty-five. The present number is fifty. With some interruptions, and most of the time in connection with various counteracting influences, Christian instruction has been enjoyed among these Indians about one hundred and ten years. Most of them are able to speak and read the English language.

NEW YORK INDIANS.

TUSCARORA.—Gilbert Rockwood, *Missionary*; Mrs. Rockwood; Hannah T. Whitcomb, *Teacher*.

SENECA.—Asher Wright, *Missionary*; Mrs. Wright.

CATTARAUGUS.—Asher Bliss, *Missionary*; Hanover Bradley, *Teacher and Catechist*; Mrs. Bliss, Mrs. Bradley.

ALLEGHANY.—William Hall, *Missionary*; Mrs. Hall; Sophia Mudgett, Margaret N. Hall, *Teachers*.

(4 stations; 4 missionaries, 1 male and 8 female assistant missionaries;—total, 13.)

The number of schools on the four reservations is ten, embracing together about two hundred and seventy pupils, though the average daily attendance has been considerably less. Sabbath schools have been taught on all the reservations, with which have been connected about two hundred pupils. To the four churches under the care of the mission belong two hundred and sixty-five members; of whom twenty-five, including six who had been previously excommunicated, have been received the past year on profession, and four from other churches.

At the small printing establishment at Seneca, a new hymn-book and one or two tracts have been printed, and some progress has been made in a spelling-book. A portion of the Indians have removed from the Seneca to the Cattaraugus reservation, in consequence of the sale of their lands. Most of them, however, still remain, and it is uncertain when the work of removal will be consummated. Mr. Wright has been aided in his work by Mr. Graves, a licensed preacher, during the past summer.

ABENAQUIS.

Peter P. Osunkhirhine, *Native Preacher*.

(1 station; 1 native preacher.)

Mr. Osunkhirhine, though with impaired health, has been able to continue his labors; and he seems to be securing the increased confidence and esteem of his own people, even including the papal portion of them, notwithstanding the opposing influence of the priest. Three or four Indians, just delivered from the bondage of superstition, have been admitted to the mission church, which now embraces forty-three members. One has died triumphing in Christ.

Summary.

The number of missions under the care of the Board is twenty-five, connected with which are ninety-four stations. At these stations are laboring one hundred and thirty-three ordained missionaries, eight of whom are physicians, with seven physicians not preachers; also sixteen teachers, nine printers and book-binders, five other lay helpers, and one hundred and seventy-eight married and unmarried females;—in all three hundred and forty-eight laborers sent forth from this country. If we add to these seventeen native preachers and one hundred and twenty-two other native helpers, we shall have, as the whole number of persons laboring in connection with the missions of the

Board and sustained from its treasury, four hundred and eighty-seven. Of this number twenty-two, including nine preachers and thirteen female assistant missionaries, have entered on their labors within the year.

Gathered by these missionaries, and under their immediate pastoral care are sixty-two churches, embracing an aggregate of 25,612 members in regular standing. The whole number gathered into the mission churches since the missions were commenced, exceeds 32,800. This number does not include some hundreds of hopeful converts among the Armenians, Nestorians, and other communities in Western Asia.

The number of printing establishments connected with the missions of the Board is fifteen, belonging to which are six type foundries, thirty presses, thirty-two founts of type, with preparations for printing in thirty-one different languages, exclusive of the English. At these and other presses the printing executed for the missions has, during the year, amounted to 46,796,016 pages. The whole number of pages printed for the missions of the Board since their commencement has been about 488,000,000, in thirty-seven different languages, besides the English.

In the department of education there are, in connection with the missions, six seminaries designed principally for training native teachers and preachers, in which are 383 students; also thirty-eight other boarding schools, embracing 526 male and 503 female pupils, making the whole number of boarding pupils under special Christian instruction 1,412; also 639 free schools, in which are more than 30,000 pupils; raising the whole number of pupils in a course of education under the care of the missions to about 32,000. These missions, since their beginning, have been instrumental in teaching more than 75,000 persons, adults and children, to read the Scriptures in their own language, who probably would otherwise never have enjoyed this means of learning the way of salvation.

Syria.

MR. SMITH'S ACCOUNT OF THE RISE OF PROTESTANTISM IN HASBEIYA.

First Interviews—Secession from the Greek Church.

LETTERS from different members of this mission have been published in the Herald, within

the last few months, stating many interesting facts in relation to the recent step taken by a portion of the inhabitants of Hasbeiya. The object of the present communication is to give a more minute account of the origin and progress of this movement, that its early history may not hereafter become involved in uncertainty. Whatever may be the issue of this secession from the Greek church, in respect to the individuals themselves, the event cannot fail to be followed with important consequences. Should most, or even all, of these professed Protestants be driven back to their former fold by civil and ecclesiastical persecution, there would be no reason for discouragement. Many changes will doubtless occur in Western Asia before the freedom of the gospel will have been fully introduced within its borders. Some of these changes may appear unpropitious, and even disastrous; but God will evolve from them results that must surely tend to the ultimate establishment of his own kingdom. The very excesses and violence which now characterize the opposition to Protestantism in Syria, may overthrow, more speedily than anything else, the tottering fabric of a corrupt Christianity.

In every point of view, therefore, a full history of the recent occurrences at Hasbeiya is important. Such a history may be expected from the different members of the mission. The present communication will be followed by another from Mr. Smith, bringing down the series of events to July 19. It will then devolve upon Mr. Thomson to continue the narrative.

On Monday, February 26, some half dozen of the Hasbeyians called to make known their object. They were all of the Greek church, and had come to change their religion. But it did not appear that they had any particular dissatisfaction with that in which they had been brought up, or knew much of that which they sought to adopt; nor did they seem to know whether, in order to accomplish their present object, they ought to apply to ministers of the gospel or to consuls. They made loud complaints of the oppressions of the local government, which were increased by the combinations of the leaders of their sect with the Governor, countenanced by the Bishop residing in the place. From these oppressions they imagined that a change of religion would relieve them, by securing to them either protection from taxation and the Turkish law entirely or special countenance from Protestant consuls, or at least an entire separation from the Greek community, which would enable them to manage their affairs independently of the leaders and Bishop who had contributed to their oppression.

Having ascertained the motives of the Hasbeiyans, Mr. Smith requested them to call again, and in the meantime conferred with his brethren. On the following day another interview was held, during a part of which Mr. Whiting was present.

I endeavored to discountenance entirely all their political expectations. Protection from taxation and the Turkish law, I assured them they could never obtain; and, finding that they had left home without paying their taxes, I exhorted them to go back and pay them. I gave them no ground to hope for any special political favors from Protestant consuls in consequence of professing their religion, as it was not their way to practice favoritism. As to coming out from the Greeks and forming a community by themselves, they had, according to my understanding of the laws of the land, a right to do so; but I could promise them no consular assistance even in this matter, any farther than that I hoped they would not be left to suffer any special persecution in consequence of it.

Even in this view of the case, to which they soon yielded, they said they could never return to the Greek church; and they solicited with much urgency that a minister, or at least a native teacher, might go back with them. To this I entirely objected, on the ground that such a step would involve us in their politics, and also because they knew too little of our religion to be certain that they would find it acceptable. I then went on to explain the leading doctrines of the gospel, and also our ecclesiastical practices. They were told that of those ceremonies which they expected a minister to perform, and for which they probably desired one to go with them, Christian marriage and burial we could give to all; but baptism and the Lord's supper were only for those whose hearts were renewed by the Holy Ghost, which there was no reason to believe was now the case with any of them. Finding them still firm in their resolution, and as urgent as ever that a teacher should be sent with them, I could not see it to be duty entirely to refuse; and, with the approbation of my brethren, they were finally told that if they would go home, pay their taxes, settle their political affairs themselves, and then, having duly reflected upon our religious principles and ecclesiastical practice, would write to us, a confidential person should be sent to inquire into their case and report.

• The individuals with whom the foregoing conversation was held, withdrew to report to their

companions. The resolution was taken at once to renounce the Greek church and become Protestants. In the case of some of their number, however, this declaration might be hypocritical. A test was needed which should unequivocally prove their sincerity. Such a test soon presented itself.

They were in the midst of the great fast of Lent, during which all Greeks are strictly forbidden to eat animal food; and nothing could indicate a more fixed determination on their part to secede from the Greek church to Protestantism, than breaking this fast. So bringing a dish of *leben* before the American Consul's door, where they happened to be sitting, all but one or two partook of it, each, as he dipped his bread in the dish, saying, "In this religion I will live, and in this religion I will die." To us such an act may appear ludicrous; but in the apprehensions of these poor, ignorant people, it was most solemn in itself, and most momentous in its consequences. Indeed if we consider the vast strength of inherited superstition and popular opinion which it invaded, we cannot but admire the boldness and energy of purpose which led to it. One of the strongest links in the chain of priestly and monkish domination, which had bound their ancestors in the bondage of superstition for ages, was thus severed at a stroke.

Antecedent Facts—Renewed Applications.

The Hasbeiyans returned to their homes on the following day. The brethren of the mission, after their long acquaintance with the state of society in Syria, had very faint expectations of hearing from these people again. One or two circumstances, however, afforded some ground of encouragement.

Individuals from Hasbeiya had often visited Mr. Whiting at Jerusalem and procured books; our book distributor had repeatedly been in their town; E. F. had also been for some time in correspondence with persons there, among whom a movement was made a year before to secede from the Greek church; this attempt was forcibly put down by the leaders of that sect. Although no connection now appeared between these circumstances and the present event, I still imagined that it might at length turn out that it resulted, in part at least, from them, and might prove to be something more than a mere accidental and temporary occurrence.

It will be inferred of course from the following extract, that this communication was addressed to Dr. Anderson.

At length a letter was received, dated March 4, (O. S.,) in which it was declared that they still adhered to their resolution; and not only so, but that their number had increased from fifty to a hundred and fifty-two. They had done as they promised, and now repeated their earnest request for a minister. In the meantime much opprobrium had been heaped upon them for changing their religion; the Bishop had sent complaints against them to Damascus, and their proceedings had been brought before the Pasha.

When this letter came you were yourself with us, and expressed the opinion that it ought to be regarded as a call of Providence for us to send some one to preach the gospel to them. It was concluded to send a native teacher as soon as possible, with instructions to use all possible diligence in proclaiming the truth; and that one of us should in due time follow. E. F. was selected to go, and received his instructions in part from yourself.

Violent storms prevented E. F. from going as soon as was intended; and in the meantime a second delegation arrived to urge their suit for a minister. This was subsequent to our departure for Jerusalem, and their application was made to Messrs. Whiting and Thomson. The complaint made against them by the Patriarch to the Pasha, after having been discussed two days in full council at Damascus, had been quashed by an old Mohammedan's warning them against taking a step, which might bring upon them the weight of English influence; and the whole matter had been referred by the Pasha and the Patriarch to Constantinople. In the meantime the Bishop had visited the houses of the Hasbeiyans, with his priests, to induce them by promises and threats to return to his church. Yet their number in the town itself remained about the same; while from several villages in that region, some of them distant two days' journey, overtures had been made by numerous parties to join them. Something in this account made the brethren apprehend that hopes of temporal advantage had been raised; for this and other reasons they hesitated for several days to send the teacher who had been demanded. During this time opportunity was had to explain the spirituality of our doctrines and discipline, more fully than it had been done before.

At length the brethren saw it to be their duty to comply with the request of this people; and the promise was given that a teacher should soon follow them to their homes.

Visit to Hasbeiya—Encouragement.

Two native Christians were soon sent to Hasbeiya. They found the people very ignorant, and their motives worldly; they were encouraged, however, to persevere in consequence of the attention which was given to religious instruction. After they had continued their labors about a fortnight, another native Christian was despatched to take their place. Messrs. Smith and Whiting followed, and arrived at Hasbeiya, May 9.

Although we had charged B. B. to see that no public reception was given us, as we wished to attract as little notice as possible, a crowd welcomed us at the entrance of the town, some of whom had prepared censors in which to burn incense before us, after the manner of honoring their former clergy. On the part of our friends, there was evidently an intense feeling of interest in our arrival; while from the opposite party we saw no symptoms of opposition.

E. F. and B. B. had accustomed them to meet for worship every evening, and also three times on the Sabbath. On our first evening we found some sixty or seventy men assembled to receive our instructions. Good attention was given; and after worship, B. B., as was his habit, heard them repeat the Lord's prayer and ten commandments and portions of the Assembly's Catechism, the learning of which had been introduced by E. F. The questions went round to old and young, and it was deeply interesting to hear repeated in Arabic, under such circumstances, that "form of sound words," which we had learned in our childhood at home.

Messrs. Smith and Whiting found Doct. Macgowan, of the English Episcopal mission at Jerusalem, at Hasbeiya. Having heard of the new movement while at Beirut, he returned to Jerusalem by this route. He had become exceedingly interested by what he heard and saw, and made a favorable report to the representatives of England at Beirut and Damascus.

In order to bring the people as much as possible under the influence of the means of grace, we held an afternoon service with them on the day after our arrival. About sixty men assembled,

and I addressed them from our Savior's words to Nicodemus, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." In the evening a larger number were present. It appears that all who profess to be Protestants, have, from the time of their first visit to Beirût, entirely abandoned the use of ardent spirits, although the town is very much given to intemperance. One who was very seriously repeating the ten commandments this evening, was pointed out to us as lately the farmer of the monopoly of making and vending brandy for the town. He had been in the business seven years; and so superior was his manufacture that his name had become current among the drunkards of Damascus, as another term for the best brandy. In passing by their coffee-shops, you might hear them call for a glass of *Haslab*, meaning thereby the best brandy. He was almost as well known for his drunkenness as for his manufacture; he had spent, in consequence of it, all his income and all his property, and had reduced himself to absolute want. Yet this same *Haslab* has now entirely abandoned intoxicating drinks, and he sat before us in his right mind, learning the Assembly's Catechism and listening to the preaching of the gospel. And we soon learned to regard him as one of the most serious and interesting of our flock.

On the following day, May 11, our brethren sought an interview with the leader of the Protestants for the purpose of stating, explicitly and positively, that no worldly advantage must be expected to accrue from their present course. He replied that the matter of taxes and protection was well understood. But, in the prospect of persecution, he expressed a strong apprehension, that if it amounted to much, not more than six or eight would persevere; these, he thought, would be ready to march to the stake, or as he remarked, in a common saying of the country, "to be chopped as fine as tobacco." Our brethren also urged that the best understanding should be cultivated with the other sects of the place, and that their conduct toward the authorities should be such as to prove them better subjects than they were before.

Description of Hasbeiya.

I will here arrest my narration to give you a brief account of the town and province of Hasbeiya. The commencement of the valley of the Jordan, you are aware, is at the western foot of Anti-Lebanon. It is

there but four or five hundred feet above the level of the Būkâ'a on the west, from which it is separated by a range of hills hardly more than half a mile in width. These hills, widening and increasing in height, advance diagonally across the south end of the Būkâ'a, and turn its waters westward towards the Mediterranean, into which they are drained by the ancient Leontes. The same hills form also the western boundary of the valley of the Jordan; while the eastern consists of the lofty southern extremity of Anti-Lebanon, called in the Bible Mount Hermon, which, commencing with moderate acclivities, rises rapidly to snowy summits, some nine thousand feet above the sea. The sides of the valley thus formed are thickly inhabited and well cultivated after the manner of Lebanon. From its commencement to where it approaches the Hûleh, a few miles north of Bânîas, it is now called Wady et Teim. It is divided into two provinces, the upper and the lower, each of which has been for centuries under the government of distinct branches of the house of Shehâb, the same family of Emîrs, a third branch of which has until lately held the government of Lebanon.

Hasbeiya is the capital of the lower province. It overhangs a narrow glen, which, descending from the eastern mountain, joins the bed of the valley just below the point where the copious fountain of the Hasbâny pours forth the farthestmost perennial waters of the Jordan. The town contains, of adult males, about five hundred Greek Arabs, including the recently seceding Protestants, one hundred Maronites, sixty Greek Catholics, thirty Moslems, thirty Jews and two hundred and forty Druzes; or about four thousand souls. In the lower part of the town, on a projecting point, stand the palaces of the Emîrs. It was in the time of Saladin that they came from the Haurân with fifteen thousand Arabs, and had the government of Wady et Teim given them by the ruler of Damascus, in reward for deeds of bravery in battles with the Crusaders, then occupying the neighboring castle of Belvoir, now called Kûl'at esh Shûkîf. The original settlement of the whole family was at this point in Hasbeiya; and from that date they have gone on, adding to their buildings or suffering them to decay, as necessity urged, until their palaces now present a shapeless, grotesque mass of buildings, of all ages, and of every stage of preservation and decay. The male members of the family now here

are twenty-three; and besides them there are, in neighboring parts of the town, twenty-four males of another family of Emîrs, called the family of Mesîh, who intermarry with them. The ruling Emîr, Sa'ad ed Din, has, with some temporary intervals, held the reins of government for twenty-seven years. But the Shehâbs, though for so many generations clothed with the governing power, are still, like their relatives in Lebanon, in a sense, foreigners, and have authority only as they from time to time receive it from the ruler of Damascus. The proper hereditary feudal right is in a family of Druze Sheikhs, called the house of Shems, who were here before the Shehâbs came, and through whom only they can by good right call forth the people to war. These Sheikhs intermarry with the Jimblâts, the most noble of the Sheikhs of Lebanon, and of course are of the same rank. But they are now reduced to only three males, of whom one is a boy, and the others are persons of little force of character. Their authority is thus reduced to not much more than a name. In the meantime another Druze family, called the house of Keis, have risen into notice; and, by vigor of mind and valor in war, have acquired an effective influence, greater than that of their superiors in rank.

Popular Disturbance—First Sabbath.

The novel mode of seeking redress for grievances, described below, is perfectly in accordance with established usage in Syria.

At the time of our arrival the Emîr, Sa'ad ed Din, was in Damascus, whither he had gone, as has been his habit annually, to receive a renewed investiture of his office. There the government of the province, according to established usage in many parts, but contrary to custom here, was thrown into market by the collector of the revenues; the Emîr was overbidden, and a Kurdish aga appointed Governor. This created great excitement at Hasbeiya, which was at its height at the time of our arrival. Not that the people regretted the deposition of the Emîr, for none seemed to care for him; but they were alarmed by the present increase of taxes, already greater than they could bear; by the prospect of a still greater increase in future; and by the personal character of the new Governor, known for his tyrannical and mercenary disposition. They had applied for relief to Damascus in vain; they had

once and again gone off in a body for several days at a time, to show the government that they were ready to abandon their town entirely, if relief was not extended to them; and now they were about to send a numerous delegation to Beirût, to seek assistance from the Pasha of that place, or from the consuls if necessary.

The Protestants were determined not to be behind the rest in these movements for the good of the town; but as the morrow was the Sabbath, there was a difficulty in arranging their movements so as not to break the commandment. They soon decided that their leader should not leave for Beirût until Monday, and that as the other communities were to desert the town to-day, they would leave with them, but come back to-night. This was done. At night all returned and quietly spent the Sabbath, none of the other communities who remained in the field complaining, and the delegation for Beirût waited until Monday. Such indications of a regard for the Sabbath, on the part of our friends, and of their being treated with respect as a distinct community by their townsmen, were unexpected and not a little gratifying.

Mr. Smith's account of the first Sabbath spent by the missionaries at Hasbeiya will be read with interest.

The largest room belonging to our community was selected for worship; and at an early hour more than a hundred assembled. Mr. Whiting conducted the services. How strange and exciting our circumstances! It seemed almost a dream. Here we were, in this wild corner of Syria, always peculiarly lawless, and now entirely without a government! Before us was a considerable congregation brought up in the gross and deeply seated superstitions of the Greek church, but now abandoning, with a suddenness almost miraculous, all their fasts and feasts, their image and saint worship, and worshiping God with us, after the simplest form of Protestantism! Yet not a hand was raised to molest us, and we went through our worship with as much quiet and security as if we had been in the heart of New England. The order and silence of our audience gratified us much, as contrasted with the confusion generally to be found in Greek churches. Indeed it had already become clear to us that the separation of the mass of our friends from their former communion was entire. They would by no means attend

the Greek church, and were as open and decided in their Protestantism, as if they had been brought up from infancy in the belief of its doctrines and the practice of its rites. As to respectability and rank in society, they were of all grades. A few were rich; a larger number were in moderate circumstances; but the majority were poor. They were also of all ages, from seventy downwards.

But the most remarkable feature of this movement is, that in almost every instance the men have been joined by their wives, and the case of a divided family hardly exists. The women in fact seem quite as decided and zealous as the men. As oriental custom is opposed to both sexes worshipping in the same room, we gave notice at the close of the meeting, that in the afternoon there would be a separate meeting for the women, and also invited the children to come together at noon for a Sabbath-school.

The attempt to gather a Sabbath-school was a failure. The children were in their original wildness, and cared more for their customary sports than for instruction. About thirty women assembled and listened attentively to Mr. Whiting; among them were some belonging to families which still adhere to the Greek church. Mr. Smith addressed about a hundred men who met at the same hour.

Among my hearers one was pointed out whose case is interesting. He was a young man, a silver-smith by trade, of respectable property, and the son of a priest. Before seceding from the Greek church, he had formed a matrimonial engagement with a girl to whom he was much attached, and who, moreover, was very wealthy. But her relatives remained Greeks, and now, assisted by the priests, induced her mother to forbid the marriage. Word was sent to him that unless he returned to the bosom of the Greek church, he could never have his espoused bride. Though deeply tried, he was not at all shaken; but immediately returned answer that he had adopted the religion which he believed was right, and no such consideration as that now held out would induce him to forsake it. His bride he could abandon, but his religion not. All communication with her and her family was then cut off for a fortnight, and he supposed the case decided. But at length the mother made new overtures, and the engagement was resumed with the understanding that the girl should conform to his wishes in the matter of religion. This young man is one of the

number who wished to profess Protestantism more than a year ago. He then started to leave the town in order to accomplish his object, but was brought back before the Emir and there obliged to renounce his design. For more than ten years he has not confessed to a priest.

Redress of Grievances—A Fair.

Having spent the Sabbath according to the commandment, the Protestant community early this morning, after calling us to offer prayer with them, joined their townsmen who had remained abroad. As they approached the encampment, ninety or a hundred strong, headed by their Sheikh, quite an impression was produced, and they were received standing. Since Saturday many plans of proceeding had been discussed by those assembled, and a strong inclination now existed in favor of assuming an attitude of resistance to Government, instead of petitioning any longer. To this the Protestants now firmly objected; and in the course of the day all the leaders started for Beirût, leaving the people to remain encamped until they should be heard from.

Mr. Smith gives the following account of a fair which was held in the neighborhood of Hasbeiya, May 14.

A large part of the inhabitants of Hasbeiya are mechanics and petty merchants; they dispose of their wares at a series of weekly fairs, which are held in the region to the southwest towards Tyre and Safed. The principal of these fairs occurs every Tuesday at a khan on the Hasbân, about an hour from the town. As often as that day returns, Hasbeiya is almost deserted of its male inhabitants. We found them there to-day, with many from other places, seated on the ground around the khan, surrounded by hundreds of Bedawin, Metâwilah, Druzes, Moslems and Christians from all the neighboring regions. They formed a motley and savage group, in which appeared many a face whose barbarous features one would not choose to encounter in a robber's haunt. It was curious to notice that among all the articles exposed for sale, although they embraced the necessities and even the luxuries of these rude people, there was hardly one, with the exception of a few oranges and dried figs, which possessed the least value to us.

Two days later, May 16, further measures, as described below, were resorted to by the Has-

beiyans for the purpose of procuring relief from their burdens.

The people having become tired of staying away from their homes in idleness, and having, one after another, nearly all silently returned, more forcible measures were taken by the Druze Sheikhs to-day, to produce an evacuation of the town. A body of young men were selected from the different sects and directed to go through the town, close every shop, and force every able bodied man whom they might find to leave the place. This was submitted to by the inhabitants as a thing to which they were all accustomed. The object of the whole movement was to make an impression on the government at Damascus and Beirût, by having it reported that their oppressions had reached such a height that their town was deserted.

Mr. Whiting having left his wife in ill health at home, and finding that he was himself becoming enfeebled, now left Hasbeiya to return. I accompanied him out of town, and the citizens being encamped at the khan, I extended my ride thither. They were in the open air, exposed to the sun by day, and without a bed or covering by night; and yet, so accustomed were they to such privations, that they seemed not to think of them. Indeed I may here remark that the energy, enterprise and capability of endurance, manifest in the character of the Hasbeyians from first to last, has interested me much, and made me feel that it is a good stock upon which to engraft the principles of the gospel. Such Christians would not put their light under a bushel. Their intercourse is so extensive with the people around, even with the wandering Bedawin of Haurân and the Hûleh, that they possess peculiar facilities for extending their principles, should the spirit of missions once take possession of them. *Hasbeiya would form a new radiating point for gospel light, entirely distinct from Beirût, Jerusalem or Abeih.*

From the khan Mr. Smith proceeded to Ibl, the nearest town in the adjacent province, where one of the Protestants of Hasbeiya had been beaten and ordered not to show himself in the place again. An excellent opportunity was afforded for religious conversation with a number of Greek Arabs, who conducted the discussion in a respectful and friendly manner. A young Protestant from Hasbeiya occasionally assisted Mr. Smith by an apt quotation from the Assembly's Catechism.

An interesting Acquaintance—The Greek Bishop.

In the following night, M. M., a distinguished Greek Catholic of Damascus, arrived, having been sent for as a physician to attend upon a wealthy citizen of the place, who for some days had been dangerously sick. As M. M. formerly lived here for years on terms of intimacy with the Emîrs and all the people, and as he is still the confidential adviser of Sa'ad ed-Din, and also an attaché of the British Consulate at Damascus, he has almost unbounded influence among all parties. He is, moreover, the most intelligent and best informed Arab with whom I am acquainted. His knowledge of a variety of sciences, especially the mathematics, is respectable; and his general information is truly wonderful for one who knows only Arabic. I knew him years ago in Damascus, and I have now felt much pleasure in calling on him as an old acquaintance. During the years since we met, through the reports of others, I have watched his progress on the subject of religion; and he had thus become known to me as a decided friend to Protestantism, though strongly inclined to infidelity. He is the author of a short letter which I sent you in 1841, strongly condemnatory of the proceedings of the Maronite Patriarch, in the affair of the Druze war; and that same winter the leading Syrian Catholic priest of Damascus, partly influenced by sentiments which had dropped from him, broke away from his church, and, coming to Beirût, put himself, for a month or two, under our instruction.

M. M. received me this morning with very marked respect and cordiality. The leading Greeks of the place were sitting around him, and listened attentively to the conversation that ensued between us. This, I soon noticed, he directed in a course designed to give me an opportunity to express such sentiments as might be useful to those who were listening. We touched rapidly upon a variety of topics, scientific and religious, but chiefly the latter, he assuming the attitude of a learner, but modestly showing his own uncommon intelligence by the select, important and appropriate questions which he propounded. The same course he adopted in all our subsequent interviews, whether in the presence of the people or the Emîrs, and he privately told me that it was designed to give me favorable opportunities to make them acquainted with my sentiments. Indeed he assured me

that he earnestly desired the spread of Protestantism, and was restrained from openly declaring himself only by the fear of poverty from the loss of medical practice. Many in the country, he assured me, were in the same state of mind. His visit, and the acquaintance thus renewed with him, should be regarded as another of the favorable providences that have marked the Hasbeiya movement.

The following paragraph will show that those who have seceded from the Greek church in Hasbeiya, have substantial ground of complaint against their former Bishop.

Early this morning the Greek Bishop left for Damascus. Some say that he has been summoned by the Patriarch, to give an account of the circumstances in his conduct which have contributed to occasion the Protestant secession. He told M. M., as he was starting, that he was obliged to leave because, in the present state of things, he could no longer govern his flock. The appropriate reply of our friend was, that it was the mark of a good shepherd to stand by the sheep when the wolf appeared. His departure was very little noticed, and few seemed to care for him. We formed no acquaintance with him, but, from what we heard, we inferred that he was a man of but little character for good or evil. Some whispers were heard against the purity of his life, but they may have been mere slanders. The principal grounds of complaint against him were favoritism and a mercenary spirit. The former appeared in his confiding implicitly in certain leaders, whereby offence was given to others; the latter, in exorbitant fees for ordaining priests and granting licences of marriage within the forbidden degrees. To the latter he declared he was forced by the necessity of collecting money enough to pay the Patriarch for his own ordination. He first strictly ordered his priests to marry none within the forbidden degrees, and then began to give licenses for large sums of money. He is accused of having taken between thirty and forty dollars from a common peasant. To these mercenary proceedings in their higher clergy, the members of the Greek church in Syria are universally accustomed, and only complain when they become intolerably exorbitant.

The sick man above referred to died, May 18. He was the only brother of one of the leading Protestants; he had himself continued in the Greek church. Most of the Protestants were

present at the funeral, but hardly one of them entered the church; even the brother remained outside, while prayers were offered within for the deceased. They felt doubtless that they ought not to countenance, even by their presence, certain parts of the customary service.

It is worthy of notice in this connection that the Protestants began to prepare a burying ground for themselves, even before the arrival of Messrs. Smith and Whiting. Upon this they have expended a considerable sum of money. About this time also the project of a temporary church began to be discussed. Two persons offered to advance the necessary funds. A site was even selected for the building; but some impediment arose, and the subject was postponed.

Constantinople.

OBITUARY NOTICE OF MRS. VAN LENNEP.

THOSE who were present at the meeting of the Board which was held in Rochester, September, 1843, will not soon forget the few remarks of Dr. Hawes in which he alluded to the surrender of his only daughter, then recently made, to the missionary work. Few at that time, it is presumed, suffered their minds to dwell even upon the possibility that the speaker might so soon be called to a still sorer trial. But so it is. Mrs. Van Lennep died at Constantinople on the 27th of September last. Her disease was the typhus fever. Thus, in less than one year, has this young servant of Christ embarked from her native land, arrived at her field of labor, begun and closed her missionary work. "Even so, Father, for so it seemed good in thy sight."

An extract from a letter of Mr. Goodell will show in what light her death is viewed by the station to which she belonged; and it will also disclose her feelings in her last hours.

Of the great affliction with which it has pleased our heavenly Father to visit us, you will have heard before this reached you. The stroke is as severe as it was unexpected; and we desire to feel and to acknowledge that it is less than our iniquities deserve. We were probably anticipating far too much, both of happiness to our families and of assistance in our work from our deceased friend, so ready and able did she seem to impart the one and afford the other; but this solemn providence admonishes us with great distinctness to look to God alone, both for comfort and help. The great fountain is as full as ever; and if this dispensation do but bring us to its living waters, it will prove to us a great blessing.

We had marked out a great and important work for our active and beloved friend; but her Savior had need of her elsewhere, and we cannot doubt that she has joined the goodly company of his redeemed ones, and that her spirit is employed fully and without weariness in the higher services of his upper kingdom.

In a remarkable manner was her conversation in heaven during the whole of her illness; and this was the case, even before there was the least apprehension of danger on the part of any of her friends. And afterwards, amid the aberrations and wanderings of her mind occasioned by fever, heaven was still the theme of her conversation. Indeed, her citizenship was in heaven. Her treasure was there; her thoughts were there; there she belonged. And there, we doubt not, she now "has life, and has it far more abundantly," than she ever possessed it in Hartford, Smyrna or Constantinople.

Ceylon.

LETTER FROM THE MISSION, JULY 29,
1844.

Introductory Remarks—Laborers needed.

THE communications which have recently come from the Tamil missions, are calculated to awaken no little solicitude in the minds of all who desire their prosperity. God has been pleased to set before our brethren, in that interesting field, an open door; and he has invited them, by disclosures of his will which they could not disregard, to enter and occupy. In no case have they moved in advance of his providence; they have merely followed the pillar of cloud and of fire, supposing that they were thus fulfilling the commission which they had received from the churches. But what is the position in which they now find themselves? They have an amount of labor upon their hands to which they are utterly inadequate, and under which the health of some has already failed. Unless they shall be relieved by speedy reinforcements, they must either lose the advantages already secured, or go forward with imminent risk to themselves and to the missionary enterprise.

The present communication from the Ceylon mission illustrates the truth of the foregoing statement. Sickness and death have thinned their ranks, till they have become unable to perform even one half the labor which is urgently needed. At the beginning of the year two stations—Panditeripo and Chavacherry—were vacant; but by increasing the burdens, already too great, both

were provided for. The people at Valverty had been led, for years, to hope and expect that a missionary would take up his residence among them. They were becoming impatient of the delay, and the occupancy of the station could not be safely postponed. Other providential circumstances seemed to justify the mission in recommending Mr. Apthorp's removal from Varany to that place. This decision, it will be seen, imposed an additional burden upon our brethren. Two months had scarcely elapsed, however, when Mr. Apthorp was cut down in the midst of his labors and responsibilities. The health of Mr. Wyman has since failed; and his continuance in the mission, and even his recovery, must be considered doubtful. Keeping these facts before our minds, we shall not be surprised at the tone of the following remarks.

What the next step will be in a process which has hitherto so effectually impaired our strength, we know not; but we are full of fears. We are feeble and pressed in body and in spirit. Were there a full complement of laborers at every station, each missionary would be burdened with the multiplicity of his cares. In-door and out-door labors; preparation for preaching, and that in an unknown tongue; schools, requiring ceaseless attention; churches and church members that must be incessantly urged to perform even the common duties of religion; catechists and teachers who must be taught and directed at every step, the whole machinery of a station arrested as to most useful purposes, the moment this untiring vigilance ceases; visiting and conversing individually with the people in the mere pittance of time that is left us; these surely are enough to exhaust the strength of a full supply of able bodied men. But we have not our supply, and we are many of us far from being able bodied men.

All the reinforcement which this mission has received for several years, has not been sufficient to keep our number good; and of course sometimes a double or a treble share of labor has come on the already fully employed missionary. In October, 1842, the mission addressed a letter to the Committee, presenting a statistical view of its affairs, and of what we deemed necessary to supply our various stations, requesting at the same time the views of the Committee on the subject, that we might govern ourselves accordingly. Of the fourteen men that were supposed to be wanted, ten were on the ground. In the district allotted to each of these,—setting off four who were

needed in the seminary and one in the printing office,—there were, on an average, fourteen thousand souls. These souls were held in the bondage of heathenism; they were to be addressed in a difficult language, by men whose physical energies were diminished by the climate twenty-five per cent. Considering all our circumstances, and the liability there constantly was that we should be crippled by loss of health or by death, one supernumerary at least seemed requisite to keep up the full complement.

Batticotta—Risk—Appeal.

Such was our condition then. Of the exigency into which we are now thrown, the station at Batticotta will afford an illustration. In 1842 there were in the seminary one hundred and fifty-two pupils, and in the church one hundred and thirty-one members. There were five native assistants, an English school with sixty-four pupils, and eleven Tamil free schools with five hundred and forty-seven pupils. The population was twenty thousand. To man this station, five missionaries were needed, four for the seminary and one for pastoral labor. Since then there has been no material change in these statistics; but all the experience of the brethren, especially within the past year, has been to weaken their confidence in the native teachers and assistants, as thorough or faithful instructors either in science or morals. The apparent necessity, therefore, is several times greater now than before, that the mind of the missionary should come in contact with that of the pupils, if he would secure much progress in knowledge or in vigor of thought, and, above all, in sensibility to moral and religious influence. To give life and energy to these dormant teachers, to supply their lack of instruction, to do the work of consultation and superintendence, to give lectures and hold constant personal intercourse with the pupils, and, besides this, to manage a large boarding establishment, there were but three men instead of four. Since that time, notwithstanding the increase of care and labor, the pastor has been taken away, and one of the professors has been obliged to remove for the benefit of his health. And thus the whole burden of this seminary and station and schools,—and, as if that were not enough, the station of Panditeripo with its schools,—falls upon the shoulders of two men; one of whom is

always feeble and needs to be constantly careful of his health, while the other is a physician, liable at all times to be taken away by calls in his profession. How long they will endure all this, we know not. It is true we hope that Mr. Hoisington will soon be with us. But what are three men for such a work? And how long will Mr. Hoisington be able to resist those influences and bear those toils that have once broken him down, and that have aided more recently to prostrate Mr. Wyman? We cannot for a long period expect Mr. Wyman to resume his duties in the seminary. Every step which we may think of taking in one department of the field, seems necessarily disastrous to another.

Our resource is to the Committee, to the churches and to God. Does not the bare statement now made carry with it an urgent appeal for help? We fully believe that the Committee wish and intend to sustain this mission. The question is not now, however, as in 1842, whether you will allow us to cherish the hope of future enlargement, but shall we continue our present plans and arrangements? If we attempt to hold our own without more strength, and that furnished speedily, we fear that we shall fail in the effort. With our present force, in spite of all that we can do, we shall see, on this side and on that, the labors of years lost in a moment. Of this Panditeripo, we fear, will soon afford us an illustration.

Are there no young men in the churches and seminaries at home, who are waiting to discover the indications of Providence? And can they hear no call from India? What motive is wanting? Is it the encouragement held out by past success? Our labors have not been in vain. Is it hard labor in the service of Christ? There is no lack with us. Is it the relief of the burdened and the desponding? Such are we.

Is the church praying for us as she should? We fear not. If she is, why are we left in this state? If the heart of the church, with a mother's tenderness and anxiety, yearned over these newborn children who surround us, if she felt for perishing souls, as she does, in times of revival, for those in Christian lands, she would put up constant, importunate, agonizing prayer. And would God's ear be deaf to such prayer?

Why the Lord is thus dealing with us and our sister mission at Madura, we know not. We will hope that it may be to raise us up in due time with new

spiritual power. We will try to learn the lesson he designs to teach us. We would divest ourselves of all self-dependence, and walk softly before him. We would address ourselves anew, with repentance and faith, to our work, and labor and toil on till we receive our summons to go hence. As we would urge the Committee and the churches, we would ourselves, with humble boldness and persevering importunity, ask Him who has the residue of the Spirit, to pour out upon us, and upon these parched and barren fields, the full rain of his strength.

Policy of the Ceylon Government.

The following extract contains intelligence of a very cheering character. Were the same principles to be incorporated into the administration of all the British dependencies, the prospects of millions of the heathen would immediately become much more hopeful.

Within the past six months, a grant of money has been tendered to us by the Central School Commission, appointed by Government, and accepted by the mission. How far we shall be able to avail ourselves of this offer we cannot at present say. The condition and amount will be seen by the following particulars, extracted from the fourth report of the Commission, just issued. The general deficiency noticed in the government schools in the northern province had led, in 1842, to their abolition with a view of opening new ones. Several were opened, but they speedily declined. This originated inquiries which were addressed to the missionaries in Jaffna, from whose replies it appeared to the Committee that the ground was already occupied, and the establishment of government schools would only lead to an injurious rivalry. Not to do this, and not to impede the exertions of the missionaries of all denominations, "by whom the cause of religion and education in the northern district is attentively and laboriously promoted," the Committee resolved to carry out their design of aiding the cause of English education, by contributing to the missions directly and in proportion to certain specified items of expenditure. The yearly amount expended by the American mission was £392; by the Church mission, £151; by the Wesleyan mission £156. The Commission decided, therefore, to assign to the American mission £200, and to the Church and Wesleyan missions, £150 each. The grant is made with the

understanding, however, that these sums are to be expended, in addition to the amounts already devoted by the missions, in the diffusion of English education, as far as practicable; that quarterly returns of the schools and of the number of scholars, and half yearly reports of examinations, shall be sent in; and that the schools shall be open to visitation. The government schools are all closed, excepting the one at Manaar.

In consequence of the want of teachers felt by the Commission, and of the new openings for employment in the various departments of the government service, a great demand for educated young men has arisen among us, contrasting strikingly with the many applications for employment which we received but two or three years since. The value of education is, and must be, felt more and more; and we have every encouragement, from this source, to persevere and to redouble our labors. If we can but give Bible principles and stores of knowledge, with the power of thinking, we are sure that in time—may we not hope, notwithstanding the great darkness of the present hour, that in a comparatively short time—this island will be wholly converted unto the Lord. We have seen new and cheering evidences of progress towards this consummation; indeed they seem wonderful to those who remember the early history of this mission. Recently, in the legislative council of the island, the Colonial Secretary introduced "an ordinance to promote the building of places of Christian worship, and to provide for the maintenance of ministers of the Christian religion." Its provisions are extended to Dissenters as well as those of the established church of England. The Secretary says, "I feel persuaded that the measure which is now brought under your consideration, will hereafter be viewed as presenting a new and important feature in the legislation of the East; because this is not an ordinance merely providing for the toleration of the Christian religion, or for permitting the erection of Christian places of worship, but it is for placing Christian instruction within the reach of every inhabitant of the colony. *It declares Ceylon, for the first time, to be a Christian colony.*"

In connection with the foregoing statement, an extract from a letter of Mr. Minor, dated August 10, will be read with interest. "A great change," he says, "is observed in the views and feelings of many influential persons connected with Govern-

ment, in regard to missionary labors. Education and religion are subjects of legislation; and we have been almost astonished at the liberal tone of the sentiment exhibited in the Legislative Council. An ordinance has lately been passed, providing for the giving of assistance, in the erection of churches and for the support of ministers, to all Christian sects. It emanated from 'Downing-street.' Another ordinance of Government, which has just gone into operation, provides that within certain distances of the chief towns on the Island the public pursuit of business or trade, in sight or hearing of places of Christian worship, and during the hours of divine service, shall be punishable as an offence. It also enacts that any one disturbing the performance of public worship, in any way, shall be guilty of an offence and be punished. The beating of tom-toms, the discharge of firearms or fire-works, &c., except by license, are also forbidden. All these bear evidently against the performance of heathen ceremonies, and afford protection to Christians. Indeed the course which Government is now pursuing in regard to education and religion, if persevered in, will of itself, in due time, work out a change to nominal Christianity among this people. They are circumstances deserving our thankful acknowledgement, in themselves highly interesting and encouraging, and yet wholly ineffectual for the great object of our labors, the conversion of the soul. Here it is not by might nor by power, but by the Spirit of the Lord."

There is nothing in the condition of the churches under the care of this mission, which demands an extended notice. From them, as from so large a part of our own country, the special influences of the Spirit have been generally withheld during the past year. There are a few applicants for admission to the church at Tillipally, and there has been some interest of late in the boarding school at Oodooville.

China.

OBITUARY NOTICE OF MRS. BALL.

THE death of Mrs. Ball was announced in the last number of the Herald. A letter has since been received from the mission giving some account of her last sickness, and also presenting a general outline of her character. She was born in New Haven, Connecticut, December 16, 1807. She embarked with her husband for Singapore May 15, 1838, and arrived at that place in the September following. She suffered from ill health at Singapore; and it was chiefly for this reason that Doct. Ball removed to China in the spring of 1841. The change was highly beneficial, and for many months she enjoyed very good health.

During the last year, however, disease has been gradually taking down her "earthly house of this tabernacle," and on the 6th of June she felt that the time of her departure had come. "A holy unction gave sweetness and serenity to her whole soul. She conversed with her husband about future arrangements for their family, and gave some special directions respecting their children. She then engaged in prayer, thanking her heavenly Father for the privilege, so often enjoyed, of approaching the throne of his grace with those who were dear to her, and commending to his care and protection, first herself, and then the others one by one. These were her last exercises."

As a missionary, Mrs. Ball endeavored to make her self-consecration to the Lord's service complete and unreserved. Never for a moment, in any circumstances, would she indulge a thought of retiring from the missionary field. It was her wish that her children might follow her example and devote themselves to the cause of missions.

Singleness and simplicity of purpose marked all her conduct. Steadily and earnestly she sought to know and to do God's holy will. The Sabbath and its ordinances were observed by her with sacred delight. She loved the day and its solemn services. During its hours, she desired to have maintained an entire cessation from every thing secular; so that all might participate in appropriate divine services and enjoy holy rest. Prayer meetings, especially those for mothers, she hailed with great delight, and was prompt and forward to promote them.

The Bible was her constant companion; and she found pleasure in other books in proportion to their conformity to this. Books of fiction she disliked; she loved the plain sober truth. The consideration that she had been redeemed by the blood of Jesus, gave a serious air to all her deportment.

Levity, jesting, idle conversation she strongly disliked, and strongly deprecated; as far as possible, she avoided herself, and desired her children to avoid, all society in which such things were deemed admissible.

It was not enough for her to avoid the appearance of evil; she was not content unless actively engaged in doing good.

In short she was a bright example of Christian faith, living in close conformity to the doctrines of the Bible, and dying in the strong and sure confidence that the mercy and grace of Jesus Christ would avail for her in the life to come.

LETTER FROM THE MISSION, JULY 8,
1844.

Prospect—Hongkong—Appeal.

THIS letter contains the report of the mission for the first half of 1844. Although no incidents of peculiar interest are mentioned, there is much to excite our gratitude and encourage our faith in the widening prospect of usefulness among this wonderful people. There was some reason to fear that the advantages which were expected to accrue to missions from the recent changes, would not, after all, be fully realized. But no just anticipation has thus far been disappointed; and every thing indicates that the set time to favor this benighted land has indeed come.

To us the signs of the times seem most unequivocally to call upon the churches to hasten, throughout the east, the promulgation of the gospel. If changes for the better shall continue to occur as we have seen them occurring during the last five years, the time is near at hand when access will be had to all the inhabitants of this great empire. And even now,—to our shame it must be said,—not one tenth of the work is done, which calls for immediate attention. Where there is one, there ought to be ten men in the field; and all should be much better furnished than the few who are now here, bearing the burden of the day.

The present communication does not undertake to give a detailed account of the condition and prospects of the respective stations. The journal of Mr. Abeel, published in the last number of the Herald, shows that he has much encouragement to continue his labors at Amoy. Messrs. Pohlman and Doty, with their families, joined him in June. Doct. Parker has prosecuted his work at Canton,—except when engaged in discharging the duties which devolved upon him in connection with the treaty, recently concluded between China and the United States,—much as heretofore.

At Hongkong a small school, consisting of six Chinese lads, was opened in our house early this year. The boys are between the ages of ten and fifteen, and are taught only in their own language. Our first and chief object is to imbue their minds with the spirit of the gospel and to make them the true disciples of Jesus Christ. The whole course of instruction is shaped with reference to this end.

Early in the year a small building was purchased by the mission which has since been used for a chapel and dispensary,

and, to some extent also, as a printing office. As our means and strength increase, these labors will gradually extend. The good seed of the Word has been sown almost daily, and doubtless fruit will ere long appear. Connected with the mission at Hongkong are some very favorable indications of good. One of the Chinese printers is a professor of Christianity, and others are more or less interested in its doctrines. One individual, a Chinese lady, has asked for baptism, and she gives evidence of being a true convert. She is the daughter-in-law of Leang Afah.

The following requests are earnestly commended to the friends of missions. With one of them, at least, all can comply. Mr. Bridgman writes, July 29, "Do send us help, and that speedily."

We cannot close this letter without asking whether you can send us more laborers. We need many; and six or eight at least are required immediately. It is a cause of deep grief to us, that our calls seem to pass unheeded.

One other point we wish to urge, and that is *an interest in your prayers*. A goodly number of persons have been brought under the light of the gospel. They have the Word in their hands, and it has been proclaimed in their ears. Pray that it may reach their hearts; and that through it they may be sanctified, and become the faithful disciples of Jesus Christ, and live and die true Christians.

West Africa.

OBITUARY NOTICE OF MR. GRISWOLD.

IT has become necessary to announce the first death which has occurred in this mission since its removal to the Gaboon. Mr. Griswold closed his earthly labors, July 14, after an illness of eleven days. The original complaint was a form of fever with which most African residents are familiar; and it did not cause any anxiety until new symptoms appeared, which the ordinary remedies, though used with energy, failed to remove.

Mr. Griswold was born in Randolph, Vermont, on the 13th of August, 1811. He made a profession of religion in his native town in 1832. He graduated at Dartmouth College in 1837, and subsequently pursued his theological studies at Andover and New Haven. His purpose to become a missionary was formed at an early period in his academical studies. In reply to the question, "What led you to think seriously of the subject," he said, just before his departure for

Africa, "A good man who came to my father's house to solicit aid for the missionary cause, remarked to me carelessly, as he was leaving, 'I shall not ask you to give anything, for I hope you will give yourself.'" He sailed from Boston for Cape Palmas, December 6, 1841; where he remained till the commencement of the new mission upon the Gaboon River.

Mr. Griswold made a tour to the borders of the Pangwe country, a short time anterior to his death, and necessarily encountered some fatigue and hardship. Before he had fully recovered from the effects of this journey, he was called upon to perform a surgical operation in the night. The fatigue and exposure connected with that occurrence appeared to be the immediate cause of the attack which issued in his death. The account of his sickness which has been received, renders it by no means certain that this melancholy event is to be ascribed to the nature of the climate.

In reference to Mr. Griswold's feelings in anticipation of his departure, Mr. Wilson says, "His mind, as is usually the case in diseases of the kind, was somewhat clouded; but in his more lucid moments he looked forward to death with composure and submission. When asked if he was resigned to an unfavorable termination of his sickness, a few hours before he died, he replied, 'I think I am.'"

He was buried at King Glass's town, "and the funeral exercises," says Mr. Wilson, "were attended by one of the largest and most serious assemblies I have ever known in the Gaboon."

LETTER FROM MR. WILSON, JULY 20, 1844.

Mr. Griswold's Tour—Help needed.

It will be remembered that Mr. Wilson, during an excursion which he made into the interior in 1842, became acquainted with some Pangwe people, and received from them a very interesting account of their country and nation. Since that time it has been the design of the mission to explore this unknown region as soon as it could be safely and profitably visited. Mr. Griswold, whose lamented death has already been announced, has been particularly anxious to ascertain the condition of a people, hitherto so completely shut out from all intercourse with the civilized world, but in whom the Christian public are feeling so deep an interest at the present time. The first step taken by him in fulfilment of his wish, is mentioned below.

Mr. Griswold had cherished an ardent desire, for more than a year, to explore the Pangwe country, with reference to

the establishment of a mission among that people. Just before his death he made a tour to the borders of that country, with reference to a more extended journey which he expected to commence about the end of the present month. He went far enough to ascertain that there were no serious obstacles; and, had his life been spared, he would probably have extended his tour several hundred miles. But those expectations have been disappointed, and we only know that the door is open into the interior, without having the ability to enter it. Mr. Griswold has left his notes of the tour in so incomplete a state that they will be of very little value to us, and none to the world, so far as general information is concerned.

Mr. Bushnell has the supervision of the station which Mr. Griswold formerly occupied.

I am not aware that we shall be obliged to contract any of our operations. We cannot, however, advance toward the interior without a reinforcement from America; and I hope that the deaths of Messrs. Griswold and Campbell will not prevent others from carrying out their plans in reference to the central regions of this continent. We know of no serious or insurmountable obstacles; but for the present we who are here, must confine our labors to the people immediately around us; and we have sufficient encouragement, at the present time, to persevere.

A letter from Mr. Walker, dated June 5, presents the same view of the field now occupied by the mission. "Our prospects," he says, "are as encouraging as ever, except so far as the French keep the people in a state of excitement; and I feel assured that the natives are more attached to us than they have ever been at any previous time. I do not think that they now distrust our friendship for them in the slightest degree." Mr. Walker also says, "Up the Rembwe there is a vast field of labor, and, as far as I know, a promising one. I have been up to Kobangai's town, and I found him very anxious to have me remain. I consider that place entirely open to missionary operations. Of its healthiness I cannot speak. The land in that region is dry and fertile." It is earnestly to be hoped that young men will come forward, undeterred by the past experience of African missions, and follow in the path which God has so graciously opened for his people.

Health—The French—Encouragement.

The following suggestions of Mr. Wilson respecting the preservation of health, deserve the

most serious consideration. The attention of the Prudential Committee has already been given to the subject, and they find strong reasons for allowing missionaries to visit this country, after an absence of two or three years. Indeed it is a standing rule of one of the English societies, that their African missionaries shall return to Great Britain once in four years. This regulation has been adopted, after much experience, as promising the greatest economy of health, time, and money.

I am very decidedly of the opinion that you will be obliged to adopt some general rule in relation to your African missionaries, by which they will be allowed to return to the United States, after a residence of eighteen months, or two years, in this country. All who have done this, so far as my recollection extends, have derived thereby essential and lasting benefit. Mrs. Wilson has enjoyed more substantial health since her return, than she ever did in Africa. This measure may not be necessary in every case, but as a general thing it ought to be expected.

It is very much to be regretted that it was necessary for Messrs. Campbell and Bushnell to remain so long on the other coast. We are still of the opinion that the climate here will be more favorable to foreigners; and it will be better in future cases of reinforcement, if no direct conveyance can be obtained to the Gaboon, for our brethren to come by way of Bristol, England. Messrs. R. and W. King of that city are sending vessels monthly to the coast, and several of these come directly to this place. They have showed an interest in our operations, and I think would readily accommodate our missionaries with a passage.

Respecting the aggressive acts of the French at the Gaboon, Mr. Wilson's letter contains the following paragraph.

What course the French government will pursue in relation to the dispute between the local authorities here and King Glass, or what will be the result of the appeal of the latter to the English government, we cannot, of course, foresee. The intercourse between ourselves and the French has been characterized hitherto by courtesy and kindness. We have endeavored to be circumspect; but we do not know that this will save us from annoyance, or even expulsion, should they carry their point. We put our trust in God.

There have been no conversions as

yet among the Gaboon people. Preaching is well attended; many, we think, are beginning to feel the importance of religion, and several are inquiring what they must do to be saved. Our schools, six in all, are in regular operation, but none of them are large. We are printing some small books in the native language, and these will be introduced into our schools.

In a postscript to the foregoing communication, Mr. Wilson writes, "Since this letter was commenced, two of the young men, natives of the Gaboon, give pleasing evidence of a change of heart, and will probably be admitted to our church in a month or two."

Sandwich Islands.

THE SEMINARY AT LAHAINALUNA.

THE leading object of this Seminary is to prepare competent teachers for schools and a native ministry. Hitherto every reasonable anticipation has been realized; and it is perfectly obvious that such an institution, if properly managed, must exert a most salutary influence upon the educational and religious interests of the Islands.

The last annual report of the brethren who have charge of the seminary—Messrs. Dibble, Emerson and Alexander—has just been received. The summer term of 1843 commenced with one hundred and thirty-one pupils, in three classes. Early in August a theological class was formed, consisting of six members, two of whom were taken from the first class. Of the whole number of pupils, one died during the year, four were dismissed on account of ill health, and three were expelled for various misdemeanors. At the close of the year, therefore, there were one hundred and twenty-eight scholars in the institution, twenty-eight of whom then graduated, leaving one hundred to commence the succeeding year. Those who graduated gave a written promise to pay to the seminary twenty dollars for each year's instruction which they have received, unless they shall become teachers and continue in the business for such a period as the Faculty shall deem sufficient.

"The moral character of the school during the year," says the report, "has in general been good and the conduct of the pupils orderly. Some of the boys have manifested more than an ordinary degree of thoughtfulness and attention to serious things; yet we are not satisfied that any have experienced the regenerating influences of the Spirit. Two boys who have for some time given evidence of piety, were admitted to the church during the year; a few others, not members of

the church, give some evidence of having been born again. Of the one hundred now in the school, about one third are professors of religion."

The number and variety of the studies pursued in the seminary have been gradually becoming greater and greater, during each successive year. Within the period embraced in this report, Euclid's Elements of Geometry has been introduced. A work on general history was in the press; the study of such a book, in connection with suitable exercises on the globes, will aid materially in developing the minds of the Sandwich Islanders. During the last year, particular attention has also been paid to the structure of the Hawaiian language. Compositions have been required of the pupils in their native tongue, more frequently than in previous years.

Since the close of the last academical year, which occurred April 30, it has been thought expedient by the mission to extend the course of instruction still farther. There are very urgent

reasons for making the English language one of the studies pursued in the institution. Indeed a competent native ministry cannot be raised up, unless they shall have access to commentaries, histories, &c., which are not to be found in their own tongue. The popular feeling, moreover, is strongly in favor of the acquisition of our language; and if our brethren entirely refuse to gratify the general desire, the papists will be resorted to for instruction. The plan adopted for the future management of the seminary is as follows: 1. Dismiss, at the end of the three years' course, all who are regarded as unpromising scholars; 2. Retain the residue of the class, and carry them through another five years' course, making English a prominent study. By letters which have recently come to hand, it appears that twenty-five scholars were receiving instruction in English, three weeks after the commencement of the current academical year.

Proceedings of other Societies.

Domestic.

AMERICAN BAPTIST MISSIONS IN CHINA.

THE following extracts are from a letter of Mr. Shuck, dated Hongkong, May 14.

I have previously mentioned to you the circumstances of the conversion of Luk Seen Sang. He is now an active colporteur and valuable assistant in the mission. His prayers show that his heart is under the influence of the Spirit of God. Three weeks ago he went into the interior for his family, taking a large quantity of books and tracts with him, all of which he put into circulation, and preached the gospel in regions where it was before unknown. He has just returned, bringing his wife and daughter, and an inquirer who is a literary man and of no ordinary talents.

Last Lord's day, I had the happiness of baptizing Che-ho, who, when I first fell in with him, had been a Budhist priest for nine years. He has been thirteen months under close and daily Christian instruction, and six months an applicant for baptism. He gives encouraging evidence of being a child of God. He, when very young, lost his wife, and to find comfort resorted to idols; but worshipping them gave him no comfort. On a visit to Hongkong, the name in Chinese upon the Queen's Road chapel caused him to enter; he heard me preaching in Chinese; and from that hour he resolved to forsake Budha and worship the true God. He sent for a younger brother, who has also repudiated idols. Now his father and another friend have taken up their residence at Hongkong, and both declare their belief in the doctrines of the true God, and have turned their backs on their idols. A little interesting orphan girl, who is betrothed to his younger brother and is under his guardianship, he has brought to Hongkong recently, and placed in Mrs. Shuck's girls' school. She is a youth of much promise.

3 *

Having been so long a Budhist priest, I did not wish to be in any hurry in baptizing him. When Luk Seen Sang was baptized, he manifested much unhappiness that he could not be also. I at last commended him to a committee of the church, who took him under a trial of two months; he then came before the two churches for a final examination, and he was unanimously approved. Mr. Roberts baptized an individual at the same time. Che-ho is a man of excellent sense, reads the New Testament, &c. &c., and conducts private correspondence with his friends; but is not a literary man by any means. He studies every day with my teacher a short time. He is a child of nature, of a sincere and affectionate disposition, and very amiable. He seems to be happy in being a disciple. Luk Seen Sang heard the gospel from me first at bazaar chapel, and Che-ho in like manner at the Queen's Road chapel, and if we have no more fruits from those chapels, these are worth all our toil, expense and trouble. To God's name alone be the praise.

Chek-ko, the native printer, has decided to enter the church, and he too has lately mentioned two inquirers. He heard the gospel nine years ago from Leang Afa, and, for the last ten months, has been in an interesting state of mind. Hong-ko is now upon his final trial of two months before a committee of the church, and there is every prospect of his being received in two weeks from this date, as his trial will then be terminated. Asei is also an applicant for baptism, and in some respects an interesting one. One of Mrs. Shuck's little Chinese girls, we really think, is converted. Yang-seen-sang and Hen-seen-sang both profess to believe the gospel, but are timid about being baptized. I should mention that Hong-ko speaks T'iechiu fluently, and reads well, and promises to be an interesting link between the two churches, speaking, as he does, both dialects. Both Mr. Dean and Mr. Roberts have cases which encourage them under their charge also.

I feel that a work has now been begun in China

which will go on, because it is the work of the Lord. Vast multitudes have heard and remember the gospel, and the hearts of an honored few are receiving it in faith and love. Mr. Dean has a large and interesting congregation, and many

more Tiéchiu people are securing ground and settling here.

Our present prospects are so encouraging that we hope to have several more native preachers in full employment before the year ends.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

CONSTANTINOPLE.—Mr. Hamlin writes, September 21, that amid a good deal of opposition the work in which the missionaries are engaged, is full of promise; it is going forward, not by might nor by power, but by the Spirit of the Lord. He also says, "We hope to receive in all five hopefully pious young men into the seminary this fall."

TREBIZOND.—Mr. Bliss, under date of October 21, says, "We are now enjoying a good degree of quiet in our work. Persecution sleeps, and our friends among the Armenians come to our houses with considerable freedom. I hold a regular religious service every Sabbath morning, and preach as well as my imperfect knowledge of the language will allow. The number present is usually about twenty."

SYRIA.—Letters have been received from Messrs. Thomson and Calhoun, dated October 9, from which it appears that the Protestants of Hasbeiya, who were recently obliged to leave that village on account of persecution, have returned with the promise of safety and quiet. The Emir who took so active a part against them, has been deposed; and another Governor has been appointed, with express instructions to restore them to their homes and protect them. In view of these facts, Mr. Calhoun says, "A wider door than ever has been opened for preaching the gospel, and herein we do and will rejoice. Our dependence is not on a human arm or on human skill. It is the Lord who in this case has disposed the hearts of men in authority to grant deliverance to the persecuted, and to him be the praise. Indeed his hand has been most distinctly seen in the whole history of the Hasbeiya movement. Need we any surer ground of encouragement to further effort than this?"

BOMBAY.—In a letter dated August 12, Mr. Hume mentions the commencement of a weekly religious newspaper, called the *Bombay Witness*. It is highly evangelical in its character and promises to be very useful. It is printed at the mission press. A monthly temperance paper was about to be commenced, to be printed also at the mission press. "Intemperance is spreading

among the natives. Hundreds of grog shops are now kept and supported by them; more of these places are kept by Parsees than by any other class." Considerable effort, however, is made to secure the prevalence of temperance principles, and not wholly without success.

Some of the obstacles which Christianity has to contend with, will appear from the following extract.

There are now in Bombay three weekly newspapers in the Mahratta language, edited and supported by Hindoos; also one monthly magazine. These exert considerable influence among the better educated portion of the native community. There is also a paper issued at Poona which has a considerable number of subscribers in Bombay. These papers are all decidedly opposed to Christianity. There is also a monthly magazine in the Goozerattee language, one principal object of which is to assail Christianity. The conductors of the work, with the help of Paine, Voltaire and other infidels, are able, as they think, to refute Christianity. They certainly are able to retail to their readers those things which they find ready prepared for them by the infidels of other countries. There are also three Goozerattee newspapers which are supported by the Parsees and the Goozerattee people. And in addition to all the rest, there are two newspapers published in Persian. These are supported by the Moguls and Persians, a considerable number of whom are always in Bombay. Until recently there has been a Hindostanee newspaper for the Moham-medan portion of the community. That has been discontinued for want of adequate support. But another paper in that language will doubtless be soon commenced. The Roman Catholics have a weekly paper printed in the Portuguese language.

AHMEDNUGGUR.—Mr. Burgess, writing from Ahmednuggur, September 23, says, "Two persons were baptized a few Sabbaths since; and five or six others have been propounded, and will probably be admitted to the church in a few days. There are others still whom we regard as hopeful candidates for baptism; and quite a spirit of inquiry exists among some classes of the people. The prospects of the mission were never more flattering."

TAMIL MISSIONS.—It will be recollected that Mr. and Mrs. Hoisington, Mr. and Mrs. Taylor, and Mr. and Mrs. H. M. Scudder, sailed from Boston to join the Tamil missions on the 6th of May last. They arrived at Madras on the 5th of September in good health. Mr. and Mrs. Hoisington were to proceed to Batticotta, Ceylon; Mr. and Mrs. Taylor were to join the Madura

mission; Mr. and Mrs. Scudder were to remain at Madras.

SANDWICH ISLANDS.—Mrs. Dole, who resided at Punahou, near Honolulu, died on the 27th of April last. The summons did not come to her "as a thief in the night." "She was evidently preparing," Mr. Dole writes, July 1, "to go to her Savior's bosom. The meekness and lowliness of mind which were in Christ, seemed to be increasing in her. Her confidence in the great atonement was unmoved."

From another letter, recently received, the following extract is taken:

The cause of temperance is unshaken, among the natives, by the adversity and the prosperity which have attended them the last two years. Among foreigners it has assumed a character never before known. There are now men in Honolulu, perfectly sober and respectable, who have been street drunkards. A kind spirit prevails among us, and we hope that our troubles are nearly at an end with intemperance. The inability of the government to prohibit the introduction of liquors is a hindrance to the temperance cause which we expect will be of short duration. The existing regulations tend to confine the use of the poison to the narrowest possible limits; which, I trust, will become still narrower when the influences now at work have their full effect upon the population.

Mr. and Mrs. Whittlesey, Mr. and Mrs. Hunt, Miss Whitney, Mr. Andrews and Mr. Pogue arrived at Honolulu, July 15.

CHOCTAWS.—Mr. Wright, in a letter written from Wheelock, October 28, says, "The saving influence of the Holy Spirit continues to accompany the preaching of the word. A considerable number appear to give evidence of having been awakened and savingly renewed during the past year."

Mr. Kingsbury writes, October 29, "We had an interesting meeting last Sabbath at Mount Pleasant, Mr. Potter's station. Seven persons were admitted to the Mayhew church on profession, and four by letter. Two of those received on profession have a leading influence in that part of the nation. Nine of those added at this time, at their request, were set off from the Mayhew church to constitute another, to be called the Mount Pleasant church."

Home Proceedings.

ANNIVERSARIES OF AUXILIARIES.

MASSACHUSETTS.

THE Essex North Conference of Churches met in the Presbyterian church, Newburyport, October 1, and devoted several hours to the hearing of reports and addresses in respect to the operations of various benevolent societies. The Rev. Mr. Stearns presented a report on foreign missions, and an address was delivered by Rev. David Greene, delegate of the Board.

The anniversary of the *Franklin County Benevolent Societies* was held at Sunderland, October 9. There was a very full representation of the pastors and churches. A report was read by the Rev. Theophilus Packard, Jr., Secretary of the association, and several addresses were made. Dr. Anderson attended as the delegate of the Board, and urged upon the meeting the claims of foreign missions at the present time.

The auxiliaries of the different benevolent societies in *Hampshire County* met for the transaction of business at Northampton, in the forenoon of October 10. In the afternoon of the same day they held another meeting at Williamsburgh. After a sermon by the Rev. Mr. Neill of Hatfield, the secretaries and agents of various societies made addresses. Dr. Anderson was present as the representative of the Board.

The annual meeting of the *Benevolent Association of Hampshire County* was held in the South Church, Springfield, October 10 and 11. The annual sermon was preached by the Rev. Samuel Wolcott, who also read a report on foreign missions. Other reports having been presented, addresses were made by the representatives of different societies. Dr. Anderson was present as a delegate of the Board.

THE Middlesex South Conference of Churches was held at Saxonville, October 15 and 16. On the second day of the meeting, the Rev. David Greene was heard in behalf of the Board. The following resolutions, reported by a committee, were subsequently adopted:

1. As the preaching of the word is a heaven-appointed instrumentality for affecting the hearts of men, they would recommend that the subject of missions be frequently the subject of discourse in the pulpit, especially that the claims of the monthly concert, and the importance of a steady and adequate support of the enterprise, should be fully unfolded to every professed Christian within the bounds of our conference.
2. As the work of evangelizing the world is given to the church in her collective capacity, they would earnestly recommend that each church should set apart a day of prayer and conference with especial reference to their duty and relation to this cause; and the devising of such means as may seem to them best adapted to the furtherance of the cause.
3. It is also recommended that, at such meeting, the resolutions of the committee of ways and means, which were adopted at the meeting of the American Board, be presented, discussed, and, if possible, adopted.
4. They would recommend that a definite effort be made to induce as large a number as possible to adopt the apostolic mode of laying by in store on the first day of the week, as God hath prospered them; and to aid in this matter, they would recommend that there be a general circulation of the missionary paper on the subject by Dr. Yale, just published by the American Board.
5. Till this mode shall be generally adopted, they would recommend that the present plan of presenting, during the year, the different objects suggested by the General Association in concert shall be continued; and that collectors be ap-

pointed for each school district, who shall have the special charge of all collections in each district. It is also recommended that for the two causes of foreign and home missions, these collectors make a personal application to each member of the congregation; that for the others, cards be circulated on some appointed Sabbath in the house of worship, and that the names of such as shall subscribe, being drawn off according to their districts, should be placed in the hands of their respective collectors for collection.

6. They would also recommend that each church should, at their special meeting for missions, consider the plan of having a missionary convention at some time and place within the bounds of conference; and report at the next meeting of conference.

The *Foreign Mission Society of the Brookfield Association* held its twenty-first annual meeting at Warren, October 16. A report was read by the Rev. Lyman Whiting, Secretary of the Society, and several addresses were made. Dr. Anderson attended as a delegate from the Board.

The *Harmony Conference of Churches* met at Sutton, October 22 and 23. The afternoon of the first day was devoted to the hearing of reports and addresses in respect to the operations of various benevolent societies. Rev. N. Beach presented a report on foreign missions. The Rev. Messrs. Thomson of Roxbury and Treat were present as a deputation from the Board.

The annual meeting of the *Worcester Central Auxiliary* was held at Boylston, October 23. The Treasurer's report showed a considerable advance upon the contributions of the last year. After a report from the Secretary, Rev. W. P. Paine, several addresses were made. Rev. Messrs. Thomson and Treat were present as a deputation from the Board.

The anniversary of the *Worcester North Auxiliary* was held at Hubbardston, October 24. The Secretary, Rev. S. Clark, read a report, which was followed by addresses. Rev. Messrs. Thomson and Treat were present as a deputation from the Board.

The *Religious Charitable Society of Middlesex North and Vicinity* held its fifteenth annual meeting at Westford, November 6. The report of the Executive Committee was presented by the Rev. E. W. Bullard, Secretary of the Society; after the reading of which, addresses were made by members and others. The Rev. David Greene was present as a delegate from the Board.

CONNECTICUT.

The anniversary of *Windham North Auxiliary* was held at Brooklyn, September 17. The Secretary, Rev. Mr. Tillotson, read the report; after which addresses were delivered by Rev. Mr. Spaulding of the Ceylon mission and Rev. O. Cowles, who were present as a deputation from the Board. The meeting was more fully attended than usual.

The annual meeting of *Tolland County Aux-*

iliary was held at Hebron, September 18. In the absence of the Secretary, no report was read. Addresses were made by the Rev. Messrs. Spaulding and Cowles, who attended the meeting as a deputation from the Board. The number present was unusually large.

The anniversary of *Windham South Auxiliary* was held at Hampton, September 24. No report was read. After an address from Mr. Cowles, who was present as a delegate from the Board, earnest and impressive addresses were made by several pastors.

The *Auxiliary Foreign Mission Society of Fairfield West* held its annual meeting at Darien, October 8. The Secretary, Rev. Theophilus Smith, presented a report, after which Dr. Armstrong, delegate from the Board, addressed the meeting. The number present was large.

The *Auxiliary Foreign Mission Society of Fairfield East* held its anniversary at Huntington, October 9. No report was read. Dr. Armstrong, being present as a delegate from the Board, addressed the meeting.

New Haven West Auxiliary held its annual meeting at West Haven, October 10. William Stebbins, Esq. read a report in behalf of the Treasurer, A. Townsend, Jr., showing an increase in the receipts of the society, during the past year, of nearly three hundred dollars. Addresses were made by Dr. Armstrong and Rev. O. Cowles, who were present as a deputation from the Board. The meeting was fully attended.

MISSIONARY CONVENTION AT GREENPORT, LONG ISLAND.

A convention of the friends of foreign missions was held at Greenport, Long Island, on the 20th and 21st of November. The meeting was attended by the pastors of churches and others residing in the vicinity. Drs. Armstrong, Patton and Eddy, and Doct. Scudder, were present as a deputation from the Board.

Samuel Phillips was appointed Chairman, and Rev. A. Sheldon, Secretary. Rev. J. A. Saxton, Dr. Armstrong, Rev. O. E. Brown, and Doct. J. Fanning were appointed a business committee. This committee subsequently reported the following resolutions, which, after a full discussion, were unanimously adopted.

1. *Obligations of Christians in respect to Missions.*

Resolved, That we regard the work of foreign missions as a work enjoined on the whole church by her exalted Redeemer and Lord, to be prosecuted with all her energies and means, and with undiverted attention, till the whole world is converted to God.

Resolved, That from the nature and extent of the work, and the manner of its presentation in the word of God, we regard the work as binding on all the disciples of Christ, individually as well as collectively, on private members as well as on ministers and officers in the church, and one in which each should take a zealous part.

Resolved, That what is specially needed in this work, is a deep, abiding sense of personal obligation, prompting to the benevolence of principle rather than that of impulse, and securing the cheerful and permanent co-operation of all who love the gospel, according to their ability to impart it to others.

2. Means of increasing the missionary Spirit.

Resolved, That as a means of cultivating a missionary spirit, we are impressed with the importance of a more general diffusion of missionary intelligence in the churches co-operating with the A. B. C. F. M.; and in order to this, it is important to secure a universal circulation of the periodical publications of the Board, and especially the distribution of the Dayspring in families and Sabbath schools.

Resolved, That it is equally the privilege and duty of pastors and officers of the churches, and superintendents of Sabbath schools, as well as parents and guardians of the young, to give such instructions, and adopt such measures as shall bring the claims of missions before every member of their respective charges, every year.

3. Plan of Operations proposed to the Churches.

Whereas greater system, regularity and completeness in missionary collections, are necessary to sustain the missions of the Board in their present enlargement, and as some organization for this purpose is necessary to secure those ends, therefore

Resolved, That it be recommended to the churches represented in this Convention, to adopt the plan of male and female missionary associations, and collectors for each district and neighborhood, so successfully pursued in some parts of our country; to encourage the formation of juvenile missionary associations in Sabbath schools and among the young generally, and to adopt the practice in accordance with the apostolic precept, 1 Cor. 16: 2, of every one laying by him in store for the Lord's treasury, from week to week, as God hath prospered him.

4. Prayer for Missions.

Resolved, That as our sole dependence for success in the work of missions is on the presence and power of the Holy Spirit, and as God gives his Spirit in answer to the prayers of his people, it is the duty and privilege of all the people of God to give themselves to prayer for the universal effusion of the Spirit.

Resolved, That we regard the monthly concert of prayer for missions as vitally important, and that it is eminently desirable that increased attention be given to it in all our churches.

Resolved, That as a means of awakening interest in the monthly concert, it be recommended to pastors and others who conduct that meeting, to procure missionary maps to be used on that occasion, and to prepare brief lectures on the different missions, and that they hold the meeting at such time as they deem most conducive to the object of its appointment.

Resolved, That we cordially approve of setting apart the first Monday in January, as a day of prayer for the conversion of the world, agreeably to the recommendation of the Board and of ecclesiastical bodies.

In addition to interesting remarks and appeals from Drs. Patton, Eddy and others, Doct. Scudder addressed a large number of children in the afternoon of the second day, and Dr. Armstrong presented the moral condition of the world in con-

nection with a large map. The attendance upon the different meetings was good, and at their close there was a manifest increase of the missionary spirit. Rev. Messrs. Saxton, Sheldon, O. E. Brown, and Doct. Fanning were appointed a committee to carry into operation the views of the Convention.

TABULAR VIEW OF THE RECEIPTS OF THE BOARD.

THE following table presents a view of the donations and legacies paid into the treasury of the Board during the eight financial years prior to August 1, 1844. For the first five years, however, only the average is given.

	Average for 5 yrs. 1838-41.	1841-2.	1842-3.	1843-4.
August,	12,569	16,207	12,561	12,934
September,	15,166	14,539	12,079	9,831
October,	23,297	34,424	22,146	23,263
November,	28,596	49,171	17,102	17,689
December,	19,863	29,741	25,438	18,707
January,	22,714	43,285	19,461	23,057
February,	19,836	26,290	19,764	18,653
March,	20,806	20,570	11,775	19,084
April,	18,711	20,160	20,592	20,467
May,	20,527	26,174	30,426	27,181
June,	15,249	22,047	25,259	18,962
July,	21,925	13,970	26,167	24,516
	239,259	316,578	242,770	234,344

Since the present financial year commenced, the receipts have been as follows:—August, \$7,393; September, \$17,533; October, \$21,088; November, \$26,489. This amount falls considerably below the average expenditures of the same period; but should the hopes excited by the receipts of November be realized, there will be no serious embarrassment at the end of the year.

DONATIONS,

RECEIVED IN NOVEMBER.

<i>Board of Foreign Missions in Ref. Dutch Ch.</i>	
W. R. Thompson, New York, Tr. (of wh. fr. Fort Plain Ref. D. ch. benev. asso. (of wh. for Nes. miss. 1;) 13,62.)	495 45
<i>Addison Co. Vt. Aux. So. A. Wilcox, Tr.</i>	
Middlebury, Cong. s. s. for a hea. child in India, 13,40; C. Elmer, 10;	23 40
<i>Berkshire Co. Ms. Aux. So. T. Green, Tr.</i>	
Williamstown, m. c. in Wms. college, 22,76;	
Mrs. Lucy Whitman, 50; S. Whitman, 30;	
s. s. for <i>Ebenezer Kellogg</i> , Ceylon, 20;	122 76
<i>Boston, Ms. By S. A. Danforth, Agent,</i>	67 20
<i>Brookfield Asso. Ms. A. Newell, Tr.</i>	491 00
Brimfield, Gent. and la. and m. c.	200 58
Charlton, do.	51 12
Holland, do.	13 33
New Braintree, do.	275 60
Nor. Brookfield, do.	555 84
Oakham, do.	do. and
juv. so.	192 05

Palmer, Gent. and la. and m. c.	78 65	68; Students in Williston sem. 7;	
Southbridge, do.	do. 269,	a friend, 5;	347 59
18; Mr. and Mrs. C., ack. in Nov.	20;	Enfield, Benev. so. (of wh. to const.	
	289 18	DAVID SMITH and JOSIAH B.	
Spencer, Gent. and la. and m. c.	230 02	WOODS, H. M. 200;	600 00
Sturbridge, do.	215 35	Goshen, m. c. 41,30; gent. 32,80;	
Ware, E. par. Gent. la. and m. c. (of		la. 31,06;	105 16
wh. to cons. ALPHEUS DAMON, JOSEPH HARTWELL, Mrs. MARTHA GALE, and LEWIS DAMON, H. M. 400;) 432,45; W. par. gent. la. and m. c. 141,23;	573 68	Granby, Gent. 130,78; la. 86,94; m. c. 57,18; Mrs. C. Smith and Miss P. Smith, to const. ZERINA JUDD of S. Hadley an H. M. 100;	374 90
Warren, Gent. la. and m. c.	181 89	Hadley, N. par. m. c. 21,16; gent. 20,01; la. 24;	65 17
	3,348 29	Hatfield, Gent. and la. 145; m. c. 102,50;	247 50
Prev. ack.	2,745 29—603 00	Middlefield, Gent. 42,55; la. 19,37; m. c. 68,78;	130 70
Buffalo & Vic. N. Y. Aux. So. J. Crocker, Agent, Buffalo, 1st pres. ch.	104 62	Northampton, 1st par. m. c. 70,19; fem. benev. so. 71,37; Edwards ch. m. c. 31,59; fem. benev. so. 31,87; a fem. friend, 2;	207 02
Caledonia Co. Vt. Conf. of Chs. E. Jewett, Tr. Hardwick, L. H. Delano, to const. LEWIS W. DELANO an H. M. 100;	120 00	Plainfield, Coll.	55 64
gent. 20;	15 00	Southampton, m. c.	27 19
Walden, La.	7 55—142 55	South Hadley, 1st par. gent. 93,46; la. 75,25; S. par. m. c. 38; gent. 70,17; la. 55,83; wh. const. Mrs. ANN ELIZA THOMPSON an H. M. 332 71	
Waterford, Cong. ch. m. c.		Westhampton, m. c. 14,71; gent. 40,59; la. 13,44;	68 74
Chautauque Co. N. Y. Aux. So. J. H. Taylor, Tr.	9 00	Williamsburgh, Coll. 112,49; m. c. 38,47; a friend, 5;	155 96
Cheshire Co. N. H. Aux. So. S. A. Gerould, Tr. Dublin, Contrib. and sub. 17,36; m. c. 11,39;	28 75	Worthington, Miss M. Darling, dec'd, 3 00—3,079 37	
Fitzwilliam, A friend, for bible in Ceylon,	5 00	Harmony Conf. of Chs. Ms. W. C. Capron, Tr. East Douglass, Cong. ch.	58 00
Keene, m. c. 10,43; la. Heshbon so. 14;	24 43	Hartford Co. Ct. Aux. So. H. A. Perkins, Tr. Eastbury, A friend,	1 00
Rindge, Coll.	20 17	East Hartford, La.	133 83
Westmoreland, Coll. 43; J. Sawyer, 10; Mrs. B. Shaw, 10;	63 00—141 35	East Windsor, Wapping so. coll.	36 60
Cumberland Co. Me. Aux. So. D. Evans, Tr. Auburn, Cong. ch. m. c. ack. in Aug. as fr. unknown, 7;		Farmington, La.	276 11
N. Yarmouth, 1st par. m. c.	52 88	Granby, 1st so. coll. 64,93; m. c. 10,58;	75 51
Portland, 2d par. Armenian so. for Mr. Hamlin's sch. at Bebek, 40;	43 00—95 88	Hartford, N. so. coll. 29; 4th so. coll. and m. c. 360,09;	389 09
Mrs. M. F. I.; G. F. I.; E. F. I.;		New Britain, 1st so. 43,50; m. c. 8,68; S. so. 162;	214 18
Essex Co. North, Ms. Aux. So. J. Caldwell, Tr. Bradford, Ladies, to sup. a teacher in Trebizond,	10 00	Terryville, Coll. 85,70; m. c. 23,69; 109 39	
Haverhill, S. N. K.	25 00—35 00	Vernon, E. Pearl, int.	3 00
Essex Co. South, Ms. Aux. So. C. M. Richardson, Tr. Marblehead, m. c. 20; a friend, 20;	40 00	West Hartford, Gent. 116,69; la. 62,30; m. c. 4,80;	183 79—1,422 50
Salem, Howard-st. ch. asso. 63; (100; ack. in June as fr. Crombie-st. ch.)	63 00—103 00	Hillsboro' Co. N. H. Aux. So. J. A. Wheat, Tr. Brookline, Cong. ch. and so.	32 24
Fairfield Co. West, Ct. Aux. So. C. Marvin, Tr. Greenwich, 2d cong. church and so. 332,13; m. c. 23,50; la. 47; hea. sch. so. 35; (of wh. to const. Miss HANNAH MEAD an H. M. 100);	437 63	Hollis, Estate of Mrs. T. Farly,	5 00
North Stamford, Miss. so.	22 07—459 70	Hudson, Cong. ch. and so.	6 17
Franklin Co. Ms. Aux. So. L. Merriam, Tr. North Orange, Ch.	2 52	Manchester, do.	50 00—93 41
Geneva & Vic. N. Y. C. A. Cook, Agent. Brockport, Pres. ch.	57 24	Kennebec Co. Me. Conf. of Chs. B. Nason, Tr. Hallowell, Rec'd for note, see Her. for Dec. 1843,	50 00
Clarkson, wh. and prev. dona. const. Mrs. MARY ANN BALL an H. M.	62 06	Lincoln Co. Me. Aux. So. Rev. E. Seabury, Tr. Bath, 3d cong. ch. m. c.	54 67
Coventry, Pres. ch.	20 00	Waldoboro', 1st cong. ch. & so. gent. 11,50; la. 14,25; m. c. 16; juv. so. 4,37; Bay dis. 3,60;	49 72—104 39
Dryden, La.	10 00	Litchfield Co. Ct. Aux. So. C. L. Webb, Tr. Canaan N. so. coll. 35,62; m. c. 13,39; 49 01	
Geneva, Pres. ch. Rev. J. A. Murray, 10; Mrs. Hopkins, 15; indiv. 9,50;	34 50	Roxbury, Coll. to const. Rev. R. M. PIERSON of Grand Detour, Ill. an H. M.	88 20
Hammondspoint, Pres. ch.	48 85	Salisbury, A friend,	5 00—142 21
Newark, do.	10 03	Lowell & Vic. Ms. W. Davidson, Tr. Lowell, Miss S. V. Hosmer, for a boy in Persia,	30 00
Perry, To const. Rev. E. M. SOOF, Castile, an H. M. 50; s. s. 3,33;	53 33	Merrimack Co. N. H. Aux. So. G. Hutchins, Tr. Concord, S. cong. ch. m. c.	100 00
Richmond, Cong. ch.	50 00	Middlesex North & Vic. Ms. Char. So. J. S. Adams, Tr.	
Sweden, Pres. ch.	13 00	Ashby,	24 16
	359 01	Boxboro',	18 00
Ded. dis.	2 75—356 26	Dunstable,	42 07
Grafton Co. N. H. Aux. So. W. Green, Tr. Bristol, m. c. 10; Mrs. R. Smith, 2;	12 00	Groton,	90 68
Haverhill, 1st cong. ch. s. s. for Joseph Gibbs and Abel K. Merrill, Ceylon,	9 70—21 70	Harvard,	60 83
Hampshire Co. Ms. Aux. So. J. D. Whitney, Tr. Amherst, 1st par. m. c. 85,71; E. par. coll. 30; Mill Valley, gent. 114,95;	325 55	Lancaster,	45 00
la. 76,66; m. c. 18,23;		Leominster,	60 00
Cummington, Village ch. m. c. 23,19; 1st par. m. c. 5,68; s. s. 3,67;	32 54	Littleton,	21 07
Easthampton, Gent. 126,12; la. 81,33; m. c. 76,46; S. Williston, 51,		Lunenburg,	28 45
		Pepperell,	113 11
		Stow,	18 37
		Townsend,	95 62—617 36
		Middlesex South, Ms. Conf. of Chs. Rev. G. E. Day, Tr.	
		Berlin, Cong. ch.	50 00

Marlboro', J. Stowe,	10 00	Tolland Co. Ct. Aux. So. J. R. Flynt, Tr.	
Northboro', Lyman asso.	13 25	Bolton, Gent. and la.	5 50
Wayland, Coll. 33,17; m. c. 32;	65 17—138 42	Columbia, Gent. 28,66; la. 56,06;	84 72
Middlesex Asso. Ct. H. C. Sanford, Tr.		Ellington, Gent. 53,94; la. 65,27;	119 21
Lyme, N. Matson,	10 00	N. Coventry, Rev. G. L. and fam.	5 00
Saybrook, 1st cong. ch.	106 08—116 08	Somers, Gent. 43,76; la. 47,27; m. c.	
Monroe Co. & Vic. N. Y. E. Ely, Agent.		7; inf. s. 1,47;	99 50
North Bergen, Pres. ch.	24 50	Tolland, Fem. benev. so. 5; S. Stan-	
Rochester, Washington-st. pres. ch.		ley, 1;	6 00
30,31; C. M. Lee, to const. Rev.		Vernon, 1st so. gent. (of wh. from	
MERRILL MILLER of Bath, an H.		ALLYN KELLOGG and AARON KEL-	
M. 100;	130 31—154 81	LOGG, to const. them H. M. 200;)	
New Haven City, Ct. Aux. So. A. H. Maltby, Agent.		462,45; la. 80;	542 45—862 38
New Haven, N. ch. and so. 356,68; Mrs.		Valley of the Mississippi, Aux. So. G. L.	
Mills, as dowry for Eliza Mills, Ceylon,		Weed, Tr.	1,359 17
20; Mrs. A. Anketel, for William		Wahhorlock, Miss. Doct. McIntosh,	32 50—1,391 67
Bayard Anketel, do. 20; J. Anketel,		Washington Co. N. Y. Aux. So. M. Freeman, Tr.	
for Edward Augustus Anketel, do. 20;		Argyle, Indiv.	5 14
union m. c. 48,26; Yale coll. m. c. 13,		Cambridge, 1st united pres. ch. m. c.	
77; Church-st. ch. m. c. 8,12; 3d ch.		19; four indiv. 9;	28 00
7,89;	494 72	Salem, Mr. Lambert's cong. 35,20;	
New Haven Co. East, Ct. Aux. So. A. H.		m. c. 14,32; chil. of mater. asso.	
Maltby, Agent.		4,07;	53 59
Branford, Gent.	15 00	South Granville, Cong. so. m. c.	20 00—106 73
Guilford, 1st cong. ch. and so. to cons.		Western Reserve, O. Aux. So. Rev. H. Coe, Agent.	
Rev. E. EDWIN HALL an H. M.	100 00	Burton, 7,88; P. Hitchcock, 10; Rev. D. W.	
Madison, La. cent. so.	32 00	10; Chester, 8,75; Hudson, Wes. res. col.	
Northford, Gent. 30,19; la. 23,68;	63 87	2,25; Twinsburg, 15,56; Tallmadge, 2; la.	
North Haven, Cong. ch. and so. 102,		benev. so. 17,45; Cuyahoga Falls, 5,95;	
33; fem. benev. so. 30;	132 33—333 20	Northfield, H. Taylor, for Madura miss. 5;	
New Haven Co. West, Ct. Aux. So. A. Town-		Mrs. A. 1; Unionville, 11,82; Centerville,	
send, Jr. Tr.		18,35; Painsville, 40,01; E. Merrill; 10; R.	
Bethany, Gent. 51,10; la. 6;	57 10	Hitchcock, 10; Orwell, 4; Ashtabula, 11,	
Milford, 1st so. gent. 15,38; la. 25,36;		47; Mrs. Crosby, 5; Randolph, 10,78;	207 57
s. s. 3,51; 2d so. gent. 46; la. 36;	126 25	Windham Co. Vt. Aux. So. A. E. Dwinell, Tr.	
Prospect,	13 02	Brattleboro', E. par. s. s. for Charles	
Waterbury,	5 00	Walker, Ceylon,	20 00
Wolcott,	1 25	Grafton, m. c.	15 00
Woodbridge, La.	44 43—247 05	Halifax, Coll.	14 25
New London & Vic. Ct. Aux. So. C. Chew, Tr.		North Wardsboro',	10 00
Ledyard, A fem. friend,	10 00	Townshend,	10 00
New London, 1st cong. so. gent. (of		Westminster, East, Gent. 18,63; la.	
wh. fr. an indiv. to cons. Rear Ad-		20,28; for a schol. in Ceylon, 21;	
miral THOMAS, R. N. an H. M.		wh. cons. Rev. C. R. BACHELDER	
100;) 265; m. c. 83,33; la. 70,63;		an H. M.	59 91
la. sew. so. 60; coll. 39,90; 2d		Windham, Gent. and la.	17 32
cong. so. 413;	931 86	Winhall, Mrs. Brooks,	2 00—148 48
Waterford, m. c.	3 60—945 46	Winham Co. North, Ct. Aux. So. G. Danielson, Tr.	
New York City and Brooklyn, Aux. So. J. W.		North Woodstock, Muddy Brook so.	253 00
Tracy, Tr.	703 70	South Woodstock, Gent. 11,50; m. c.	
Norfolk Co. Ms. Aux. So. Rev. S. Harding, Tr.		6,50; la. wh. const. Rev. DAVID	
Brookline, La. Japan so.	39 23	M. BARDWELL an H. M. 54,30;	72 30—325 30
North Wrentham, Rev. C. Simmons,	3 00	Winham Co. South, Ct. Aux. So. Z. Storrs, Tr.	
Roxbury, Eliot ch. and so. m. c. 37,		Chaplin, Gent. 40,51; la. 52,60; m.	
28; young la. bible class, for Sam-		c. 26,68;	119 79
uel H. Walley, Jr. Ceylon, 20;	57 28	Mansfield, S. so. gent. 83,82; la. 65,	
Stoughton, Fem. benev. so.	12 00—111 51	82; m. c. 21,39;	171 03
Norwich & Vic. Ct. Aux. So. J. Otis, Tr.		Voluntown and Sterling, Gent. 18,62;	
Norwich, 5th cong. so. (of wh. fr. WIL-		la. 21,63;	40 25—331 07
LIAM A. BUCKINGHAM, wh. cons. him an		Worcester Co. Ms. Central Aux. So. A. D. Foster, Tr.	
H. M. 100;)	244 50	Boylston, Gent. la. and m. c.	78 26
Old Colony Asso. Ms. H. Coggeshall, Tr.		Holden, Gent. 108,41; la. 82,20; m.	
North Rochester, Rev. I. Briggs,	15 00	c. 63,50;	254 11
Rochester, Sippican, Gent. and la.	34 00	Leicester, Gent. (of wh. to cons. JO-	
Wareham, Gent. 15,10; la. 17,59;		SEPH DENNY an H. M. 100;) 316;	
m. c. 8,04;	40 73—89 73	la. (of wh. to cons. HORATIO G.	
Orleans Co. Vt. Conf. of Chs. T. Jameson, Tr.		HENSHAW an H. M. 100;) 177;	
Craftsbury, La. 24,88; Mr. Hall's		m. c. 78; s. s. (of wh. for Joshua	
so. 1;	25 88	Murdock, Ceylon, 20; for Mr.	
Westfield, Cong. so.	4 00—29 88	Hoisington, 6;) 29;	600 00
Otsego Co. N. Y. Aux. So. Rev. A. E. Campbell, Tr.		Oxford, Gent. 128; la. 139,82; m. c.	
Cooperstown, Miss. so.	17 00	146,18;	414 00
Middlefield Centre,	11 00—28 00	Paxton, Gent. 56,85; la. 37,82; m. c.	
Palestine Miss. So. Ms. E. Alden, Tr.		22,82;	117 49
Braintree, Fem. Palestine miss. so. in 1st ch.	58 31	Princeton, Gent. 34,33; la. 38,84; m.	
Penobscot Co. Me. Aux. So. E. F. Duren, Tr.		c. 43,33;	116 50
Bangor, 1st cong. ch. and so. 40; m. c. 63;		Rutland, Gent. 48,72; la. 34,81; m.	
a friend, 15;	118 00	c. 17;	100 53
Rockingham Co. N. H. Conf. of Chs. S. H. Piper, Tr.		Shrewsbury, Gent. 112,69; la. 85,33;	
Brentwood, J. P. Boutwell,	50	m. c. 53,53;	251 55
Hampton, La. cent. asso.	15 00	W. Boylston, Gent. 36,03; la. 53,70;	
Londonderry, T. P. Smith,	25—15 75	m. c. 39,83;	129 56
Rutland Co. Vt. Aux. So. W. Page, Tr.		Worcester, Centre so. m. c. 489,61;	
East Poultney, Cong. ch. coll. 85,15;		gent. 221,87; la. (of wh. to const.	
m. c. 32; wh. const. Rev. J. H.		Mrs. SETH SWEETSER and Mrs.	
MYERS an H. M.	117 15	EMORY WASHBURN, H. M. 200;)	
Mount Holley, Cong. ch. and so.	7 00	376,16; union so. m. c. 559,44;	
Orwell,	81 25	gent. 155,62; la. 75; 1st so. m. c.	
West Rutland,	15 00—220 40	152,88; gent. 93,68; officers and	

others connected with State lunatic hos. 93,78; a bal. 5;	2,223 04
	4,285 04
Ded. c. notes and dis.	6 00-1,279 04
<i>Worcester Co. North, Ms. Aux. So. B. Hawkes, Tr.</i>	
Ashburnham, La.	13 00
Athol, Gent. 22,19; la. 22; m. c. 43, 81;	88 00
Hubbardston, do. 23,48; la. 21,45; m. c. 15,59;	60 52
Petersham, Gent.	40 00
Phillipston, Gent. 71,67; la. 45,23; m. c. 18,54;	135 44
Royalston, Gent. 36; la. 45,57; m. c. 16; Mrs. Z. Wood, dec'd, 5;	102 57
So. Royalston, Gent. 10,43; la. 9,57; m. c. 7;	27 00
Templeton, Gent. 26,75; la. 38,27; m. c. 30,21;	95 23
Westminster, Gent. 42,40; la. 30,80; m. c. 30,41; to cons. JOSEPH WHITNEY an H. M.	103 61
Winchendon, Gent. and la. 52; m. c. 18; North so. gent. 62,83; la. 46, 74; m. c. 23;	202 57
	867 94
Ded. exps. pd. by aux. so.	8 94-859 00
<i>York Co. Me. Conf. of Chs. Rev. G. W. Cressley, Tr.</i>	
Parsonsfield, I. Hodsdon,	3 00
<i>Total from the above sources,</i>	<i>\$21,044 39</i>

VARIOUS COLLECTIONS AND DONATIONS.

A friend, 3; do. 50c. M. M. per Rev. Dr. Gilbert, 20;	23 50
<i>Albany, N. Y. 4th pres. ch. 100; J. W. Bulkley, for John Williams Bulkley, Ceylon, 20;</i>	<i>120 00</i>
<i>Arkport, N. Y. C. Hurlbut,</i>	<i>10 00</i>
<i>Bennington, Vt. 1st cong. ch. m. c.</i>	<i>21 37</i>
<i>Bloomfield, N. J. Miss. asso. of Fem. sem. for M. H. Cooke, E. S. Cooke, and M. E. Judd, Ceylon, wh. cons. Mrs. H. B. Cooke an H. M. 120,32; Centre s. s. of pres. ch. for E. Seymour, Ceylon, 20; Mrs. A. Seabury, for David Seabury, do. 20; Mrs. A. Dodd, 20;</i>	<i>180 32</i>
<i>Calais, Me. 1st evan. cong. so.</i>	<i>69 27</i>
<i>Camden, Me. Cong. ch. m. c. 30,68; fem. miss. so. 18;</i>	<i>48 68</i>
<i>Carlisle, N. Y. Pres. ch.</i>	<i>42 00</i>
<i>Charlestown, Ms. Mrs. E. A. Tenney, Chelsea, Ms. Winnisimmet ch. and so. m. c.</i>	<i>35 85</i>
<i>Columbus, N. Y. A friend,</i>	<i>18 00</i>
<i>Connecticut, A friend,</i>	<i>50 00</i>
<i>Dundee & Eddytown, N. Y. Pres. chs.</i>	<i>20 50</i>
<i>East Cambridge, Ms. m. c.</i>	<i>7 80</i>
<i>Florida, N. Y. Pres. ch. s. s.</i>	<i>1 68</i>
<i>Glens Falls, N. Y. Pres. ch. m. c.</i>	<i>20 00</i>
<i>Greenville, Ill. m. c.</i>	<i>2 00</i>
<i>Harrisburg, Pa. Pres. ch. m. c.</i>	<i>30 00</i>
<i>Hartsville, Pa. Pres. ch.</i>	<i>14 00</i>
<i>Houlton, Me. m. c.</i>	<i>23 00</i>
<i>Kensington, Pa. 1st pres. ch. miss. asso. and indiv.</i>	<i>40 00</i>
<i>Kingston, R. I. Cong. ch.</i>	<i>3 00</i>
<i>Knoxville, Ten. 2d pres. ch. J. H. Cowan, 20; H. A. M. White, 10; I. Eastabrook, 10; I. G. Smith, 10; indiv. 29; dis. 1,50;</i>	<i>77 50</i>
<i>La Chute, C. E. Cong. 10; dis. 40c.</i>	<i>9 60</i>
<i>Manchester, Vt. Burr sem. m. c. 15; A. G. Clark, 14; M. Clark, 10; T. D. 5; W. P. B. 5; J. B. 1;</i>	<i>50 00</i>
<i>Marple, Pa. Pres. ch.</i>	<i>2 05</i>
<i>Medina, N. Y. J. Otto,</i>	<i>1 00</i>
<i>Methuen, Ms. Juv. miss. so. for Elizabeth H. Thaxter, Ceylon,</i>	<i>20 00</i>
<i>Monrovia, N. Y. A. Cady, 20; E. Rogers, 6;</i>	<i>26 00</i>
<i>Morristown, N. J. 2d pres. ch. Mrs. C. B. Arden, 100; 1st do. S. Johnson, 10;</i>	<i>110 00</i>
<i>New Albany, Ia. Mrs. A. M. Fitch,</i>	<i>10 00</i>
<i>Newark, N. J. 2d pres. ch. Miss J. Ward, 50; 3d do. a bro. and sister, 1;</i>	<i>51 00</i>
<i>Newark, Del. Union mite so. 14,10; Vil. ch. 19,40;</i>	<i>33 50</i>
<i>New Lebanon, N. Y. R. Woodworth, a rev. pen. 50 00</i>	<i>50 00</i>
<i>New Orleans, La. Av. of check,</i>	<i>50 00</i>
<i>New Providence, N. J. Fem. hea. sch. so. for Margaret Riggs, Ceylon,</i>	<i>15 00</i>

<i>North Andover, Ms. 1st Trin. cong. so. s. s. for Jesse Page, Ceylon,</i>	<i>20 00</i>
<i>Northern Liberties, Pa. Central pres. ch.</i>	<i>35 00</i>
<i>Oakland, Mich. W. M. Axford,</i>	<i>10 00</i>
<i>Oneida Castle, N. Y. A friend,</i>	<i>4 62</i>
<i>Park Hill, Ark. m. c.</i>	<i>13 25</i>
<i>Philadelphia, Pa. 1st pres. ch. Rev. A. Barnes, 100; S. H. Perkins, 100; C. RAGIEUL, wh. const. him an H. M. 100; cash, 100; G. F. Dale, to const. Mrs. MARY D. LELAR an H. M. 100; J. A. Brown, 100; J. Fassitt, 50; A. Fullerton, 50; cash, 71; J. Bayard, 30; I. S. Kneedler, 25; J. W. Paul, 25; W. Wurtz, 25; T. Biddle, 20; H. I. Williams, 20; T. A. Biddle, 15; T. Roney, 15; E. S. W. 10; I. McL. 10; J. D. 10; A. T. 5; Ladies, (of wh. fr. Mrs. ELIZABETH P. WILSON and Miss SIDNEY PAUL, 300; wh. cons. them and Miss MARY WILSON, H. M.) 643; juv. miss. so. for Mary Miller, Samuel Wilson, James Moore, Henry Pettit, Elizabeth Brown, and Susan Houston, Gaboon, 120; 3d pres. ch. 115; I. C. Farr, 20; 5th pres. ch. s. s. for T. T. Waterman, Ceylon, 20; less dis. 2,56; 1,896 44</i>	
<i>Providence, R. I. A student,</i>	<i>2 00</i>
<i>Schoolcraft, Mich.</i>	<i>2 13</i>
<i>Snowhill, Md. Mrs. M. P. Robins,</i>	<i>75</i>
<i>Toronto, Can. A. Hamilton,</i>	<i>4 83</i>
<i>Trenton, N. J. Pres. ch. s. s. for James F. and Susannah Armstrong, Ceylon,</i>	<i>40 00</i>
<i>Troy, N. Y. 1st pres. ch.</i>	<i>85 00</i>
<i>Unadilla, N. Y. Ch. and cong.</i>	<i>6 50</i>
<i>Wilkesbarre, Pa. W. C. Gildersleeve,</i>	<i>14 00</i>

\$24,475 53

LEGACIES.

<i>Manchester, Vt. Mrs. Fanny Skinner, by Robert Pierpoint, Ex'r,</i>	<i>100 00</i>
<i>Northampton, Ms. Mrs. Lydia T. Hopkins, by Rev. Erastus Hopkins,</i>	<i>1,914 25</i>

\$2,014 25

Amount of donations and legacies acknowledged in the preceding lists, \$26,489 78. Total from August 1st to November 30th, \$72,510 18.

DONATIONS IN CLOTHING, &c.

<i>Bangor, Me. A box, fr. 1st and 2d cong. chs. for Mr. Paris, Sandw. Isl. miss. do. for Mr. Bond, do.</i>	
<i>Braintree, Ms. 3 quilts, fr. juv. so. for Mrs. Schaffler, Constantinople.</i>	
<i>Chelsea, Vt. A box, fr. la. sew. cir. for Wheelock, Choc. miss.</i>	<i>46 00</i>
<i>Conneaut, O. A box, fr. la. sew. so. of 1st pres. ch</i>	<i>72 08</i>
<i>Craftsbury, Vt. Do. fr. cong. so. for Pawnee miss. 24; do. fr. girls' sew. so. and boys, for Mr. James, W. Africa, 17,25;</i>	<i>41 75</i>
<i>Greensboro', Vt. 1 pair stockings.</i>	
<i>Marathon, N. Y. A box, fr. la. so. of pres. ch. sent to Alleghany miss.</i>	<i>36 00</i>
<i>Milton, Vt. A box.</i>	
<i>Norton, Ms. A box, fr. Wheaton fem. sem.</i>	
<i>Northboro', Ms. Do. fr. Lyman asso.</i>	<i>16 75</i>
<i>Richmond, Va. Do. fr. la. of United pres. ch. for Mr. Holladay, Oromiah.</i>	
<i>Spencer, Ms. A box. for Stockbridge, Choc. miss.</i>	<i>35 30</i>
<i>Stockbridge, Ms. Do. fr. F. Perry, for Mr. Powers, Broosa.</i>	
<i>Swanton, Vt. A box.</i>	
<i>Twinsburg, O. Sundries, fr. Rev. R. S. Larned, 11 00</i>	<i>11 00</i>
<i>Upton, Ms. A box, fr. young la. sew. cir. for J. C. Smith, Ceylon.</i>	
<i>West Brookfield, Ms. A barrel, fr. la. sew. cir. for Mrs. Kingsbury, Choc. miss.</i>	

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, blank-books, quills, slates, etc., for the missions and mission schools.
Shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

VOL. XLI.

FEBRUARY, 1845.

No. 2.

American Board of Commissioners for Foreign Missions.

Madura.

JOURNAL OF MR. MUZZY.

Inquirers—A missionary Society.

DURING the period embraced in this journal, Mr. Muzzy prosecuted his mission at Terupuvanam; he has since removed to Madura, however, and taken charge of the two stations in that place. The readers of the Herald are aware that our brethren in Southern India have suffered much from sickness and death, since the commencement of 1844. Mr. and Mrs. Muzzy have not been exempt from the trials which have fallen upon other members of the mission. In January of last year he was brought to the borders of the grave by the cholera; and Mrs. Muzzy was very sick with fever at the same time. The trial was greatly enhanced by the fact that he was seized at Madura, while she was at Terupuvanam.

The circumstances above alluded to, by diminishing the amount of missionary labor performed at the station formerly occupied by Mr. Muzzy, have had an unfavorable influence upon its interests. The number of free schools has decreased; and there are fewer candidates for church membership than there were a few months ago. In the general state of the surrounding population, however, there is much to animate and encourage. God is evidently waiting to bestow his blessing upon that field, whenever his people shall put forth the requisite effort.

Nov. 25, 1843. Two men who have been studying in the preparandi class, for

four or five months past, came this evening and presented an earnest request to be admitted to the church; and, in the long conversation I had with them, I was agreeably surprised at the amount of knowledge of spiritual Christianity which they appeared to possess. While we would thank the Lord and take courage in view of this case, experience has taught us to place but little confidence in even the fairest appearances. It is only after a long trial that we can form anything like a correct opinion of the character of this people.

December 2. To-day the wife of the reader at Chunamboor came and asked admittance to the church. This was entirely unexpected; for although she has attended church very regularly for many months, walking a distance of four and a half miles each Sabbath, and has appeared very much changed of late in some respects, yet she was formerly a bitter opposer to Christianity. When her husband united with the church, some years since, she left him and took away the children; and in other ways did much to injure him and the cause he had espoused. But she now appears ashamed of her former conduct, and sorry that she should have been so wicked. She says that she is very ignorant—which is true—and has had a bad disposition; but she hopes the Lord will give her a good one. She says it is very bad for husband and wife to have two gods, and to walk in different ways; that she wishes to leave

her bad way and walk in the path in which her husband is walking, and to have the same God that he has.

3. To-day the sacrament of the Lord's Supper has been administered, and John, one of the boys in the boarding school, who has long been on trial, has been admitted to the church; nine others are candidates for the privilege at a future time. The services were well attended and solemn.

6. The native assistants, boarding school scholars, church members and domestics assembled in the chapel and formed a benevolent society, the object of which is to contribute, as they are able to the support of a catechist or school in a Christian village, or to some other object connected with missions. This is the more encouraging, as it is entirely their own movement. Indeed I had no knowledge of it until application was made for permission to hold the meeting in the church.

The meeting was well attended and quite interesting; it was different from any thing the people have ever witnessed. Upwards of sixty persons became members of the society and more than fifty rupees (twenty-five dollars) were subscribed to be paid yearly. The boys in the boarding-school are so much engaged in this good work, that they have proposed going without a part of a meal twice each week. The money thus saved they contribute to the cause. This they have done for six months, and they have saved the sum of twelve rupees.

The Cholera—Heathen Remedies.

The extracts which follow, describe the ravages of that scourge of the East, the Asiatic cholera. The reader cannot fail to be impressed with the miserable condition of the heathen amid such terrific scenes.

13. The cholera is still raging. One of the persons in our employ is slowly recovering from it. The daughter of another has just been carried to the grave. This child has been under Mrs. Muzzy's instruction for upwards of four years, and the proficiency she had made in her studies, was truly gratifying. Although only nine or ten years old, she had committed to memory thirty hymns and eight or ten chapters in the Scriptures, nearly the whole of a compendium of the Scriptures,—a book of upwards of three hundred pages,—three or four catechisms, and she had gone through with the whole course pursued in our free schools. As

a monitor in the girl's school, and as an assistant to teach those in our employ, she has rendered Mrs. Muzzy much aid. We are not without hope that she was a child of God. She had been in the habit of praying daily for a long time; and it has encouraged our hearts to overhear her, almost every evening, for many months, reading the Scriptures, by the hour together, to her ignorant Roman Catholic parents. When asked as she was dying, who is our hope in sickness and in death, she replied, "Jesus Christ."

23. The cholera is more prevalent than ever, and the people are still more mad than ever upon their idols. They go in procession to their temples, with shouting and the sound of rude instruments of music, every night. They attribute the disease to the displeasure of the goddess Korlee, and are making use of the most extravagant gestures and noises to appease her. Some pretend to be her prophets, averring that she has entered into them, and has informed them that if certain rites are performed, she will be pacified and leave the place. These things they have often performed, even to the giving of much money and property; and yet the dreadful scourge continues to carry off the people by scores. These prophets of the goddess now pretend that she has offered other terms, which being complied with she will assuredly leave the place. The conditions are, that they shall prepare a great sacrifice of buffaloes, sheep, fowls, &c.; and among the animals there must be a black one of each kind. The people are endeavoring to fulfil these demands; and now, whilst I write, the air is resounding with the yell and shouts of the infatuated multitude.

29. The people still continue their ceremonies to Korlee, and still the cholera rages with unabated virulence. Nor does it spare the favorites of the bloody goddess. This week a man into whom she had entered, and by whom she had for a long time uttered her lying oracles, was seized with the plague, and in a short time hurried to his final account. Many others, in the very act of performing the worship prescribed by her priests, have died. A few days since a female who was walking in a procession got up for her especial benefit, dropped down dead in the road.

A deaf Man and his Son.

On the last Sabbath of 1843, Mr. Muzzy writes, the congregation was unusually solemn. The

statements contained in the following paragraphs are highly encouraging.

A deaf man was present, and after meeting we had a long conversation. He appeared more than usually serious. When asked if his labor in taking care of his family, without a wife or housekeeper was not difficult, he replied that it was ; but this he remarked is only the labor of the body, and is not to be compared with the labor of the mind in trying to think of what is good. To perform almost any worldly labor, either with his hands or thoughts, he said, is comparatively easy ; but to do or think anything that is good, is a very difficult task.

After we had had considerable conversation, he said that he had a question to ask. He believed that he had not asked it before of any person ; still he felt it to be of very great importance to obtain a proper answer. It was, "What shall I do to obtain the favor of God ?" He proposed the inquiry with a degree of seriousness and solemnity which showed that he really felt what he was saying. He remarked that he had sought relief in many ways, but could never find it. He had read a large portion of Tamil sacred books, and performed penance ; but all this, he found, seemed to affect the outside only ; he was longing for something to enter into his heart, and give peace to his troubled spirit. He expressed a desire to unite with the church. He said he wished to be a Christian, for he was sure, from what he had read, that the favor of God was just what he needed ; and to obtain that he was willing to come out from his heathen friends and own Christ before the world.

This declaration was the more grateful, as this love of friends, in connection with a fear to offend them, has appeared almost the only barrier that has prevented him from acknowledging the Savior openly. This man has, in many particulars, acted like a Christian for a long time ; and his general example and knowledge of the Scriptures, and his apparent sympathy with us, have rendered his case an interesting one for many months. Should he prove to be really converted, his great Tamil learning and his respectability will make him very useful.

His instructions appear to have been blessed to his son. Although the lad is only five or six years of age, he has committed to memory nearly the whole of a catechism, with a number of prayers and portions of Scripture, besides nearly the

whole of a Tamil book which is very difficult to be learned. This boy has been attacked with cholera ; and when apparently near his end, he spoke much of the Christian religion, and repeated the prayers and portions of Scripture which he had learned. One night when it was thought he could live only a few hours longer, with his head upon his father's lap, he renewed his inquiries about the Christian religion, and continued to repeat prayers and portions of Scripture as long as he had strength to speak ; and when that failed, the faint whispers which were caught from his still moving lips, were, "Blessed is the man that walketh not in the counsel of the ungodly ; blessed are all they that put their trust in Him," &c.

Thus it appears that the Savior has caused even this poor heathen child to lean in a measure upon himself, and to receive that comfort in the trying hour which all the rites of heathenism, nay, which all the world besides, cannot bestow. God has been pleased, however, to save him from the very jaws of death, and has raised him up to pursue his study of the Scriptures and to be, we would fondly hope, a blessing to his cause and the world.

Encouragement—Help needed.

Ill health and the calamities which befell the mission at the beginning of the year, prevented Mr. Muzzy from keeping a regular journal for several months. Announcements like the one which follows, would doubtless become very frequent, were Christians in this country alive to their responsibilities in respect to India.

June 1, 1844. To-day the people of Vadackoor, a small village only two miles distant, came and signed a paper by which they have put themselves under our care and instruction. This they have been promising to do a long time, but they have not had courage before to incur the displeasure of their priests. A young man who is a relative of these men, is now pursuing his studies in the monitor class, preparatory to being a teacher in this village.

A man of another village, about three miles distant, and a relation of the Romanists of this village, came and wished to teach a school in his village, with the expectation of bringing the people to us. Thus, as we would hope, the Lord is encouraging us in the midst of our affliction.

On returning to my study this evening, after the third service, I found seated there ten boys from the boarding school, who had come, unsolicited, and even unknown to me, to have farther conversation upon the subject of their soul's salvation.

No Christian, it is presumed, can read the following extract without deep emotion. Our missionaries in Southern India are placed in circumstances of great perplexity; and they are in danger of losing rich and abundant harvests, simply because they are so poorly sustained by their brethren in this country.

30. The catechist returned from Maloor yesterday, and reported that the Romish priest had been to the villages which have come to us, and, by entreaties and threats, persuaded some of the people to forsake us. In one village, where we have built a little chapel and a catechist's house, all the people have left us; and in other villages nearly all have gone away. Nor do they go without reason, as they suppose. They say, "We come to you to be taught the Scriptures, and you promise to teach us; but you visit us only once in a great while, and we might as well be under our former guides." Thus are our hearts often made sad by the sight of hopes blasted and labor lost, and the prospect of future usefulness almost taken away; for as soon as it is generally known that we cannot attend to the spiritual interests of those who come to us, the door of usefulness which seemed to be so widely open, will be shut against us.

And this is because we have so little help. I have been to these places, as often as I possibly could go, and at some times when I ought not to have gone. I have greatly desired to go oftener; but without neglecting other important duties it could not be. What, therefore, shall we do? Shall we tell these people that we cannot teach them, and that they had better go back to heathenism again? This our conduct is telling them, and we cannot help it. The Romanists in this district cannot, it is thought, be less in number than fifty thousand. The dissensions among their priests have opened their eyes, in some measure, to the evils of their religious belief, and they have seen, to some extent, what the Scriptures require of them. Some of them are disposed to come to us for the Word of life; so that we may safely say that a large portion of this people are committed by God, in an especial manner, to the care

of the Board. Can this call be neglected with impunity? Is the Board doing all for this field which its importance demands? This is not intended to express distrust, but to draw your attention to our great need of help. I am aware that we have often made known our wants to you; but I am sure that when you consider the promises of help which we have received, the long time we have waited for it, our daily increasing duties and our decreasing strength, and the numerous important calls for labor in the surrounding villages,—instead of being able to comply with which, we are obliged to see places where we have commenced operations, going back to heathenism for want of more missionaries,—when, I say, you think of these things, you will not, I am sure, blame us for thinking and feeling strongly on the subject. How can we avoid it?

Mountain Nestorians.

LETTER FROM MR. LAURIE, AUGUST 8, 1844.

Ruins near Mosul.

THE past summer was unusually warm at Mosul. While Mr. Laurie was writing the letter from which the following extract is taken, at half past nine in the evening, the thermometer stood at 102°. Such was the intensity of the heat in the month of July, that Mr. Laurie and Doct. Smith felt themselves constrained, by a due regard to health, to spend a few days in the country. They went accordingly to a small village inhabited by Yezidees, a few hours distant from Mosul.

On their way thither they passed by the place at which the French Consul, M. Botta, is making his interesting explorations. Having spent one entire day, July 19, in examining the wonders which the government of France is there bringing to light, Mr. Laurie has sent a brief account of what he saw on that occasion. Our brethren enjoyed the hospitality of M. Flandin, the gentleman whose name is mentioned below; this fact, together with their acquaintance with M. Botta, gave them peculiar facilities for inquiry and observation.

Sunset found us just emerging from the mounds of Nineveh; and after a ride of three hours and a half, north by east from Mosul, we alighted at the dwelling of the French consul in Khorsabad. His usual residence is in the city; but he has built a house here for the sake of

carrying on his researches with more convenience and despatch.

It is utterly impossible to give any adequate description of his excavations in less space than a volume. But as they are the most interesting hitherto discovered in Asia, I cannot withhold a passing notice, even though I fail in imparting a correct idea of the whole truth. The mound of Khorsabad stands near the north west corner of an enclosed area, which is about one mile square. The walls of this area are similar to those near Mosul, commonly called the ruins of Nineveh. They are mere elongated tumuli, with remains of towers at various distances; and from some examination it would seem they were originally coated externally with large square stones. The top of the mound itself is flat, and between six and seven hundred paces in circumference. It is here that the work is carried on.

It was first begun on the western face where the sculptures reached the surface. They were, however, in a bad condition, and the upper part was totally destroyed. But as the workmen advanced inwards, they were found further from the surface, and in a state of better preservation. Eleven rooms, or parts of rooms, have been excavated. The largest of them is one hundred feet in length by thirty in breadth; and yet scarcely one third of the surface of the mound has been explored. The walls of these rooms are very thick, and are formed of a mass of earth, laid in between two surfaces of stone. This stone,—which some call Mosul marble,—is a sulphate of lime and exceedingly soft. Each block is ten feet high by one in thickness, and of various breadths. On the surface of these the figures are executed in bass relief. Some, nine feet in height, occupy the whole height of the wall. Other smaller ones form two rows, one above the other, with a broad inscription running along between.

The sculptures represent a variety of objects. In one place is a royal feast, with chairs and tables in European style. In another they prosecute a siege; and while some use the battering ram, or advance under the testudo, others fire the gates, while the devoted defenders fall, transpierced, from the walls. In one instance a row of figures in front of the fortress are impaled by the breast. In another dead bodies and headless trunks are seen floating down the river, that flows in front of the beleaguered fortress. The names of most of these castles are

inscribed upon them. Elsewhere, captives loaded with chains, approach the conqueror on bended knee; and the executioner, standing by a pile of heads, waits, with uplifted sword, the nod that is to decide the fate of each one as he passes by. One room is entirely occupied with a royal hunt. The king's chariot is driven through the forests; birds perch on the trees; deer run beneath them; and the timid hare flies at their approach. Slaughtered game bears testimony to the success of the hunters, some of whom are seen carrying it in their hands.

The most remarkable sculptures, however, are those at the gates. These are guarded on each side by a five footed monster, of gigantic proportions. To the body of a bull, fifteen feet high and eighteen in length, is attached an immense human head. The side of the bull is concealed by wings which spring from his shoulder; and the fifth foot was added by the artist, that two might appear in front as well as in the side view. But what is still more strange, the huge monster is sculptured on a single stone, four feet in thickness. How they managed to transport it, or set it up on the mound, is a question no one as yet has presumed to answer. Fifteen of these monsters, more or less perfect, have been found already. In connection with these generally stands the figure of a man with a bird's head, like the image of Osiris in Egypt.

There is a great variety of dress and armor in the several groups. In some cases a large umbrella is borne over the king. Some dresses claim a remote antiquity; while resemblances to a more modern style may be traced in others. But these are things understood better from painting than description. As to features, amid other diversities there is one head that is decidedly African. The sculptures are admirably executed. The muscles are distinctly and correctly delineated, and every countenance wears an expression corresponding to the situation of the individual.

There is a great number of inscriptions, almost every figure having several lines beneath it, and the floor of the passages from room to room being wholly covered with arrow headed characters; they do not, however, exactly resemble any hitherto discovered. They are more complex than the Babylonian; and still less do they resemble those from Persepolis. M. Botta has distinguished some hundreds, each differing from the other, so

that it would seem to be syllabic in its construction. It has sufficient similarity to other inscriptions to allow them to be of some aid in decyphering this. At present, however, it is not known in what language it is written.

The French government now carries on the work; and it has sent out an accomplished artist to take drawings of the whole. Judging from what I have seen, the literary world will have no cause to mourn the absence of the originals. The designs of the Assyrian sculptor are reproduced in all their life, and the copies bid fair to awaken more interest now than did the originals in the days of their glory.

It is the design of the government to issue the whole in the magnificent style in which its work on Persepolis is to appear. M. Botta has already more than a hundred folio pages of inscriptions, and M. Flandin has a still greater quantity of the most exquisite drawings. As many as ninety men have sometimes been employed at once in the excavations; and the work has been prosecuted without interruption during the heat of summer, and still two thirds of the mound remain untouched.

Syria.

MR. SMITH'S ACCOUNT OF THE RISE OF PROTESTANTISM AT HASBEIYA.

Sabbath—Morals—School opened.

THE present communication is to be regarded as a continuation of the account of the Hasbeiya movement which was published in the January Herald. It embraces the incidents of the last eleven days which Mr. Smith spent among the Protestants, during his first visit. A notice of the second visit may be expected hereafter. The date of the following extract is May 18.

We had continued our evening services through the week for those of our friends who were in town; during the day also we had constant opportunities to converse with individuals. To-day, (Sabbath,) all who had been encamped abroad having returned, we had full meetings. In the morning more than a hundred were present, and I addressed them from 1 Cor. 15: 57, having special reference to the death of yesterday. In the afternoon I had also a very attentive audience to whom I addressed a discourse on regeneration, from John 3: 5.

Our services were as little disturbed as last Sabbath, though the town was full of people. Yet it seems impossible for a Sunday or a holiday to pass here without some quarrels. As the day advances you may hear the voice of contention, loud and menacing, arising from many quarters; and it is well if the day closes without serious injury to the life or limbs of some.

The language used on such occasions is horrible; no species of profaneness, blasphemy or obscenity is spared. I have sometimes felt as if I was almost in Sodom itself. In the use of foul language, I think I have never known a place surpass Hasbeiya. Every day, and on all occasions, you hear it. The women are as bad, or worse, than the men. Degraded as women are in this part of the world, they generally abstain from the worst species of oaths; but here they seem to know no delicacy, and you may hear them swearing by the supreme Being on the slightest occasions. It is from the midst of such a people that we are trying to raise up a community of pious Protestants. And you will be gratified to learn that in this matter our friends are as decided, as in keeping the Sabbath and abstaining from brandy. That some of them are not, in a moment of excitement, occasionally betrayed by old habits, I cannot affirm. But of such an occurrence I have rarely been witness; and even the testimony of their enemies is, that in this and other respects they have improved at least one half. Some now begin to shudder at the language of others.

Mr. Smith had interviews with three brothers of the Emir Saad ed Din, during his stay at Hasbeiya. He was courteously received by each of them; with one indeed he had much conversation on the points of difference between Protestants and other Christians. This individual took the ground of a believer neither in Mohammedanism nor Christianity; and this is probably the position which he really occupies. He was interested, however, in the views of Mr. Smith, and seemed to be pleased with their justice.

On the 20th of May we opened a school for the children of our little community. In the selection of a teacher we were very fortunate. His father is a respectable old gentleman, once wealthy and distinguished for his hospitality, but now reduced in his circumstances, and supporting himself by dyeing. His deportment and conversation are those of a serious minded, honest, industrious man,

and he would be respected in any country. The son is remarkable for his sprightliness; and when we first knew him, he was often enlivening his conversation with his mates by means of anecdotes respecting the Arabs, of which he had collected a large fund in his trading expeditions among the Bedawin. But he showed a good mind, susceptible of serious impressions, and he particularly distinguished himself by the ease and perfect accuracy with which he committed to memory the Assembly's Catechism. In decision and boldness as a Protestant, he was surpassed by none.

On opening the school we determined to break in upon the system of disorder and confusion, universally prevalent in the country. The scholars were arranged into classes; definite hours were fixed for opening and closing the school; and the children were made to study in silence. All were taught the Lord's Prayer, the Ten Commandments, and the Assembly's Catechism; and prayer was offered with them, morning and evening, by B. B. He took the charge of reducing the school to order and of superintending it; and it soon became the best regulated school connected with the mission. I was highly gratified with the marked effect of silent study in taming the rudeness of the boys. From being as wild as Arab colts, they soon became quiet in conduct, abstaining from disorderly sports, and sometimes even reproving their elders for rudeness in speech or behavior.

The school commenced with thirty children, and it soon increased to more than forty. They were not confined to our community, but Greeks, Maronites and Druzes came. At first a few girls were present; but they soon desisted, out of regard to public opinion, which condemns the attendance of girls with boys. But if we had been able to open a school for them, it would have been well attended. There was room also for another school for boys in a more distant quarter of the town, where many of the Protestants resided; but we did not succeed at once in finding a proper teacher.

The admission of the children of other sects was not wholly agreeable to our friends. They would have limited the privilege to themselves; indeed, this exclusive spirit was very strong at first. If children, not their own, came to meeting, they would fain drive them away; our books they did not like to see circulated among others; and in one or two cases of apostasy, they were inclined to

take back by force books which we had given while the individuals had been with us. Against such exclusiveness we preached, and conversed, and used authority; but it was very difficult to make them understand and sympathize with the catholic principles upon which we act. Indeed I have no doubt that their failure to enter fully into these views tended to widen the breach, and build up the separating wall, between them and their townsmen who remained Greeks.

A Ruse—An Accountant—Mechanics.

On the evening of the day on which the school was opened, a report was suddenly spread throughout Hasbeiya, that the new Kurdish Governor had arrived within a distance of a few hours. Immediately there was a general cry to arms, and rapid discharges of musketry, in every direction, indicated that the inhabitants were resolved upon resistance. The next morning, however, showed that the rumor was unfounded.

A young Turkish officer is superintending the mines of asphaltum in the neighborhood. He is in the employ of the collector of revenues at Damascus, who is the author of all the present troubles. It has just occurred to the chiefs of Hasbeiya, not only that this man can be no other than a spy to make constant reports to his master of all that is going on, but also that while he is allowed quietly to pursue his labors, it will be clear evidence to the Turkish authorities that the people are not much in earnest in their complaints. The alarm of last night was got up, therefore, that under cover of it this young Turk might be brought into town, as if to secure him from popular violence, but really to stop his work and keep him under arrest. He remained in his forced asylum, the palace of the Emirs, and the working of the mines was suspended until the final settlement of the difficulties. It was thought that the effect of this movement upon the collector would be greater, inasmuch as he has many thousand dollars' worth of asphaltum stored in Hasbeiya, the destruction of which, as he has farmed the mines himself, must be his own personal loss.

Mr. Smith was invited to dine in the afternoon with one of the Protestants in a distant quarter of the town.

The business of our host is to manage the accounts of one of the Emirs, which are kept entirely in his own name. All

the Emirs have persons attached to them in this capacity, whose persons and property are responsible for all debts incurred. The reason of such an arrangement is this, that the power, injustice or pride of the Emirs exempts them, according to established usage, from being sued at law for the collection of debts; and experience has consequently taught the people not to trust them in any pecuniary transaction. I was told that not a single merchant would sell to any Emir the smallest amount on credit.

This state of things reminded me of the former condition of the clergy in Malta. While they continued amenable only to ecclesiastical courts, it was often found so difficult to obtain justice in complaints preferred against them, that there grew up a general dislike to deal with them in matters of business. This became at last so embarrassing to themselves, that many of them received with satisfaction a law that made them amenable, like other people, to the civil tribunals.

Mr. Smith held an evening service at the place where he dined, the necessary arrangements having been previously made.

Our host was known to us as one of the most decided of our friends in the profession of Protestantism. Indeed he has been distinguished for his boldness, being strengthened perhaps by confidence in the protection of his employer. Of those who assembled for worship, the larger part were poor mechanics, such being the character of most who reside in this quarter. Among them there were a sufficient number professing Protestantism to supply a second school with children, and call for a separate evening service. Both these measures were frequently spoken of, and our failure to adopt them is one of the most unsatisfactory recollections I have of my labors at Hasbeiya. The poor people had great need of instruction; their attention this evening, and whenever we met them, showed a readiness to receive it; and while it was not given, I always felt that the proper means to prepare them for persecution and prevent apostasy, by giving them a taste for the precious truths of the gospel, had not been used. But the leaders of the party did not realize the importance of these considerations as we did, and our repeated proposals to adopt a system of labors for this quarter came to nothing.

The class of people of whom I am

speaking, the mechanics of Hasbeiya, have been for a year or two in great distress, and hardly able to earn the most scanty livelihood. Most of them are engaged in weaving, by means of the most simple form of hand-loom, a species of coarse cotton cloth. The raw material is obtained from the plain of Jezreel. When woven the cloth is dyed a dark blue, and sold chiefly to the Bedawin of the Hûleh and Haurân. Thus they were able formerly to obtain an easy livelihood, and the town was in a flourishing condition, chiefly from this species of trade. But now the country is flooded with British manufactures, and the looms of Manchester clothe the Bedawin at so low a price, that the poor weavers of Hasbeiya, by the most diligent plying of the shuttle, can scarcely earn eight cents a day.

New Disturbance—Young Men's Party.

On the following day, May 22, Doct. De Forest arrived at Hasbeiya, with a native assistant, for the purpose of relieving Mr. Smith.

The next day, as we were sitting in our room, the younger brother of the Druze Sheikhs came running in, and told us that the Protestants were in rebellion, and we must take care of them. On looking out we discovered, at the bottom of the town, a body of twenty or thirty of our friends in arms, and apparently in great excitement. Above us, in the opposite direction, were assembled in the court of the Sheikh's house an equal number of Greeks and Druzes, also in a hostile attitude. Before we could learn the cause of the excitement, one of the Protestant leaders came out of breath to assure us, that unless we appeared instantly among our friends, hostilities would commence, and, in his strong language, "the town would become a butchery." We hastened to them; but so uncontrollable was their rage, that it was long before we could make much impression. At length the declaration that, unless they listened to us, we would leave them at once and go home was effectual. The Sheikhs at the same time were holding the other party in check; and between us we succeeded in dispersing both parties in peace. Painful as it was to see those we were instructing betrayed into such rage, we were yet gratified to notice that while they were ready to kill and be killed, hardly a profane word was uttered by the whole company.

Our situation at such a moment was by no means enviable. There was actually no authority in the town, except ourselves, to control these hundred or hundred and fifty fierce mountain spirits. To provoke them to perpetrate some indiscretion was, we doubted not, a result desired above all others by their enemies. How difficult it was, in an hour of excitement, to restrain them, our experience to-day proved to us. And should they be betrayed into any act of violence, both we and they might be sacrificed at once by the rage of the populace; or, if not, we should undoubtedly be accused to the higher authorities as disturbers of the peace.

The event afforded us occasion to give them much advice on the duties of meekness and forbearance; and I am happy to say that from that time to the present, through all their trials from mockings and scourgings and banishment and poverty, they have never been betrayed, individually or as a body, into any overt act on which their adversaries have been able to found a complaint against them as disturbers of the peace.

We ascertained the occasion of the excitement, after tranquillity had been restored. I have mentioned the forcible measures used by the Sheikhs, some days before, to oblige the people to desert the town. News received from the delegation at Beirût, a day or two ago, had yesterday and to-day increased their earnestness; and armed companies of young men patrolling the town kept every shop closed, and obliged every able bodied man whom they found to leave the place. To-day in their zeal, or perhaps in their intoxication,—for they drank freely,—these patrols had beaten two Protestant women, who indiscreetly attempted to defend their sons in opening their husband's shops. The transgressors were Druzes; and when the report reached the Protestant encampment, that their women, in their absence, had been insulted by that hated sect, their Arab feelings of jealousy and honor were wounded to the quick, and, with the feelings of desperadoes, they flew to arms, determined to avenge themselves or perish. We afterwards learned that the Greeks who were encamped near them followed at a distance, waiting only for hostilities to commence to turn their arms also against them.

The formation of "the young men's party," mentioned below, has an important bearing on the future history of the Protestants.

Another circumstance of permanent importance was connected with the event which I am describing. The increase of taxation on the part of the Turkish authorities, which the whole body of the people were now endeavoring to resist, was not the only oppression they had to complain of. The Emirs, in collecting the ordinary taxes, had long been in the habit of gathering considerable sums for themselves, and benefiting their retainers by quartering them upon the people while the taxes were collecting. The leaders of all the sects had been induced to connive at these extortions by receiving a share of the spoils. It now occurred to the people that they would rid themselves of the extortions, both of their local rulers and the Turkish government, at the same time. The last two or three days of encampment in idleness had afforded them a favorable opportunity to organize. They assumed the name of the "young men's party," and were now arranged, to the number of sixty or seventy, under chiefs chosen from the different sects. Their principles of agreement were that they would pay only the legal taxes; these they would deliver in person to the collector of revenue at Damascus, and not to the Emir; and they would allow no officer of the Emir to be quartered upon them.

Such a combination was highly popular; its adherents rapidly increased to hundreds; and in due time it became thoroughly organized under a competent number of subordinate leaders. Its first effect was to neutralize the power of the feudal Sheikhs. They became almost immediately mere cyphers. The Emir's authority was resisted as soon as he returned, except as exercised through these new made Sheikhs, and the taxes were absolutely refused until a new valuation of property should be ordered and made.

The insult offered to the women to-day was perpetrated by some of the leaders of the young men's party, and it seemed to augur future animosity. But this was not at once developed, and some fifteen or twenty Protestants remained, for several days, members of the combination.

Druze Khûlwehs—Hatred of Christians.

The facts stated below will account for the enmity existing between the Christians of Has-beiya and the Druzes. The visit described by Mr. Smith was made on the 25th of May.

When the religion of Hâkim, the god

of the Druzes, was transplanted from Egypt to Syria by Derazy, from whom the sect has derived its present name, Wady et-Teim is mentioned as the region where its principles were first adopted. The most celebrated sacred place of that sect is on the top of a hill just above Hasbeiya, and is called Khüliwât el Biyâd. We visited it in company with one of our Protestant friends. Druze khülwehs, as their sacred places are called, have nothing of the appearance of places of worship, though they are the only places of worship the sect has. They are generally situated quite by themselves, on the top of a hill, on the brink of a precipice, or the borders of a forest, and from this their solitary situation they take a name which means solitude. They are hardly distinguished by their size or structure from common dwelling houses. Cleanliness, simplicity and quiet are their distinguishing characteristics; and the visitor is received with a hospitality so urgent that it is generally impossible, without absolute rudeness, to make even the shortest call and not taste something. Intoxicating drinks and tobacco, however, are never offered. These articles are banished from every khülweh, and all the initiated are, by their vow of initiation, the strictest totalitarians. Some of them also abstain from marriage, as an act of meritorious self-denial, and women are universally excluded from residing in khülwehs. But the occupants often have their families in some adjacent building. At the khülwehs of Biyâd, for they in fact form a little hamlet, we were told that women only came up from town in the morning to cook and clean and keep house for the men, and went down again to their houses in the evening, not being allowed to lodge on the hill.

It was here that the large deposit of Druze books was found in the war of 1838. The Druzes of Wady et-Teim had joined their brethren of Haurân in their rebellion against Ibrahim Pasha. The Pasha called to his assistance the Christians of Lebanon, who were also joined by the Christians of this region. A decisive battle was fought near Shibâ, on the mountain back of Hasbeiya, in which the Druzes were defeated. As a consequence these old and celebrated khülwehs were plundered; the sacred and secret adytum was entered; and the contents of several chests of books were scattered through the country and over the world. But the Christians have paid dearly the price of their trespasses upon

the lives and property and religion of their townsmen. Under the change of rulers the leader of the Haurân rebellion became, for a time, the Governor of Hasbeiya. The Christians were first disarmed; and then, backed by eight hundred Druzes in this province and a thousand in that of Rashzeiya, with all in Haurân, he exacted exorbitant indemnities for what they had lost by plunder, and imposed heavy fines upon all who had been known to take a book. The result is a deep seated enmity between the two sects,—which has descended into the heart of every man, woman and child,—and will probably not be eradicated for generations to come, except by the implantation of a purer and more benevolent faith.

Last Sabbath—Farewell Service—Damascus.

Mr. Smith's account of his last Sabbath at Hasbeiya, May 26, is as follows.

The Protestants who were encamped abroad, all returned last evening for the Sabbath; and to-day I have had full congregations. In the morning more than a hundred and fifty were present; I addressed them from 2 Cor. 5: 10, on the final judgment. The effects of the school began already to appear in the children. They sat arranged in order before me, to the number of more than thirty, and remained in perfect quiet, with their hands folded during the whole service. At noon also, they met for the first time in a regular Sabbath school, having committed their lessons during the week. They were instructed by B. B. In the afternoon T. H. assisted me, and addressed the congregation in a very serious and profitable discourse.

The delegation to Beirût, having finished their business with the Pasha, returned to-day. The chief of the Protestants, in order not to encroach upon the Sabbath, hastened on before the rest and arrived in the night. The Pasha of Beirût had only reported their complaints to the Pasha of Damascus, and until his answer should arrive, it was thought important that the people should remain abroad. Indeed they had brought an order from Beirût to the Governor of the neighboring province to receive and protect them until their difficulties could be settled. Expecting, therefore, that our friends would absent themselves again to-morrow, and intending to leave myself on Tuesday, I made a farewell exercise of the

evening service. The fifth chapter of Matthew served as the basis of my remarks. The number present was large, their circumstances were peculiarly adapted to the subject, and I never felt so deeply the force and value of the instructions of the Savior, especially on forbearance, benevolence and active usefulness under persecution. The most serious attention was given, and the preciousness and solemnity of the occasion seemed to be felt by others as well as myself.

From Hasbeiya Mr. Smith went to Damascus, at which place he remained from May 29 to June 3.

My arrival in the city was soon known, and my connection with the movement at Hasbeiya drew many visitors. Some were spies; some hoped for secular advantages from a change of religion; some wished for release from ecclesiastical tyranny; and a few perhaps had a desire to know the truth. On the Sabbath a small congregation assembled to hear me preach. My impression from the whole was, that if we had protection from persecution to offer, and would admit to the sacraments of the church upon as easy terms as the other sects of the country, there would be even in Damascus a rush for Protestantism, and in a short time we should have a numerous sect. But who would want a church thus composed? I felt perfectly contented that there should remain some danger of persecution, as a check upon the mercenary and the mere lovers of change; and I was strengthened in my resolution firmly to adhere to those high views of qualifications for church membership, which are the glory and salvation of the churches founded by the Puritans.

Among the persons who called upon Mr. Smith was an Arab Greek, of great influence in ecclesiastical affairs, and a confidential adviser of the Patriarch. On hearing a full account of the Hasbeiya movement, he admitted that he did not see how the missionaries could have acted otherwise than they did.

At the table of M. M. I had my first interview with the Emîr Saad ed-Dîn. The political affairs of Hasbeiya had not terminated to his satisfaction, and he was loud in his complaints against the government. The increase of taxes had indeed been relinquished, and the newly appointed Kurdish Aga had been deposed. But though the Emîr had offered the Col-

lector of revenues a bribe of more than thirty thousand piastres, he had lost the appointment, and it had just been given to a third person.

Constantinople.

LETTER FROM MR. DWIGHT, AUG. 1, 1844.

Interesting Deaths.

MR. DWIGHT has been accustomed to send to this country, from time to time, copious extracts from his journal, for the purpose of keeping the public informed of the most important occurrences which may have passed under his observation. The present letter takes the place of one of these communications, and it covers a period of four months. The facts selected are intended to throw light upon the reformation now in progress among the Armenians. "Although I know of no great event to be recorded," says Mr. Dwight, "which indicates a crisis, yet there are many circumstances which most clearly and satisfactorily show the truly spiritual and promising character of this work."

Previous numbers of the Herald have contained notices of the happy death of several of the Armenian brethren. Within the period embraced in this communication, three others have finished their course.

One was a teacher of no small reputation; he had been known to us for some time previous as a very intelligent and enlightened man, though we had personally known but little of him. He was very intimate, however, with some of our Armenian brethren. He died of consumption, and thus had abundant time to contemplate death and prepare for the solemn event. Nor did the near approach of the king of terrors alarm him; but, on the contrary, he was filled with peace and joy in view of his approaching dissolution. He spent an hour, previous to his death, in addressing those around him, expressing the most confident hope in Christ, and declaring that although his body was about to die, his soul was certainly going to be with Christ. "My hope," said he, "is in Christ alone; neither is there salvation in any other." He then spoke of the deplorable condition of his own nation, under the blighting and deadening influence of superstition; "but," said he, "a nation will shortly rise up out of my nation, which will follow Christ alone, and it will become very great and will ultimately prevail."

He then spoke with great satisfaction of the progress of the gospel among his countrymen, and said that this was the only true way of salvation. He died commending his spirit to the blessed Savior.

The second case was that of a translator who had, for many years, given evidence of being a truly renewed man.

One morning I heard that he was very low, and I immediately hastened to him. I found him incapable of speaking loud, or of whispering even, except with the greatest difficulty. I saw that he could not live long, for his extremities were already cold, and his pulse was very irregular and frequently wholly imperceptible. In order to understand the true state of his mind, I asked him whether he expected to recover. He replied in the negative. I then inquired, "Do you find Jesus to be near and precious to you now?" "Yes." "Do you feel ready to die in Christ?" "I do." He then made a great effort to speak, but I begged him not to fatigue himself, as I could do the talking. He persevered, however, and with great difficulty, yet with perfect distinctness, said, "I feel that I am a great sinner; but I know that Jesus is mine and I am his." After repeating to him some of the promises, and speaking of the only ground of the sinner's hope, I took my leave with the strong presentiment that it was for the last time. Within three or four hours from that time his soul took its flight into the world of spirits. A priest of his church had previously come to administer the consecrated bread and wine. This is deemed essential before death, in order that the believer may be prepared for entering the heavenly world; and without it the soul is not considered safe. He declined receiving the sacrament, however, on account of the superstition connected with its administration in the minds of the people.

Of the remaining instance of death among the native brethren, Mr. Dwight writes as follows :

He was a most regular attendant at our preaching, and it was a pleasure to notice with what deep interest he listened to the proclamation of the gospel, drinking in every word as though it were the only life of his soul; and often has he gone away weeping, and expressing to his Christian brethren his deep satisfaction in the truths he had heard. He was exposed to much obloquy for the gospel,

and scarcely ever did he leave his home to go to the place of preaching, without first encountering the most cruel reproach from members of his own family, and especially from his own wife, for having chosen this "new way," as it is called. He uniformly bore these reproaches with the utmost meekness, and never returned railing for railing; nor was he deterred from pursuing that path which his conscience told him was the only way of truth and life. He was called away so suddenly that before hearing of his illness we heard of his death. His end, however, was peace; and we have good ground for the belief that he is now a glorified saint in the presence of that Savior, for whose sake he so willingly and patiently endured reproach while in this world.

Mr. Dwight concludes the foregoing notices with this pertinent inquiry, "What friend of missions will not acknowledge that all the treasure expended, during the present missionary age, for the purpose of bringing men to a right knowledge of the gospel, is a mere trifle when compared with the inestimable value of such hopes?"

Desire for the Word—Views of Sin.

THE encouragement which our brethren have in their work, will in part appear from the extracts which follow.

The number of attendants at our preaching services, and also of visitors at the khan, is steadily increasing; and new cases of serious inquiry are continually occurring. The room in which our preaching is attended, is in fact quite too small for us; and we have been obliged to throw open an adjacent apartment to accommodate all who come. What we are to do for a suitable place for preaching we do not know. We need and ought to have, at this very moment, a small chapel erected for this object; but whence are we to obtain the necessary funds? I know of no more profitable way of investing the requisite amount; and I see not how we can expect our congregation to be much enlarged unless we make a suitable provision for it. And yet I confess that I do not at present feel much encouraged in the hope of being soon supplied with funds from America. May the event prove that I was altogether too unbelieving!

At the khan also our room has become too strait for us, and we shall probably, ere long, open another room in a different

khan, and make arrangements that will enable some one of us, in one or the other place, to receive visitors nearly every day.

At the date of this communication, Mr. Dwight's preaching service for females had been interrupted by the hot weather of the summer. But strong desires had been expressed, that it might be resumed, notwithstanding the inconvenience which some must encounter in attending, and he was expecting to comply with their wishes.

Two vartabeds have occasionally attended the public preaching service on the Sabbath; they have also made repeated visits to our brethren for the purpose of making inquiries respecting the meaning of different passages of Scripture. One of them has resolved to preach nothing but Christ and him crucified; and he declares that he can never again perform all the duties required of him by his office. Already has he been threatened with persecution. There are a few other vartabeds of enlightened views; but their cases have been mentioned in previous numbers of the Herald.

The following statement furnishes evidence of the genuineness of the work now going forward among the Armenians, which no Christian will gainsay.

Among our Armenian brethren there is evidently an increasing conviction of the enormous evil of sin, and a disposition to search deeply their own hearts and compare their secret thoughts and motives with the perfect standard of God's word. I have never seen in America more pungent views of the dreadful evil of sin and the plague of the heart, than I have lately witnessed here. Some four or five of our brethren went to a health retreat in the vicinity of the capital to spend a few weeks for a change of air; and, finding many of their worldly countrymen who had gone there for a similar purpose, they immediately began to labor for their salvation. Prayer meetings were held daily for two or three weeks, at which the Scriptures were read and exhortations given; and although at first they were alone, before they left some fifteen or sixteen were in the habit of attending with them; and some who were decidedly hostile, became, it is hoped, the true children of God. These brethren themselves were greatly revived and quickened. One of them said to me, after his return, "We thought, before we went there, that we knew something about Christ, the deceitfulness and wickedness of our own hearts, the Holy Spirit, and the value of prayer; but we find that we knew nothing before; and even now we know very little as we

ought to know it; but we never knew so much before."

The Work in the Interior—A Bishop answered—An Inquirer.

Three or four of our Armenian brethren have travelled in the interior, during the period embraced in this communication, and they have been enabled to bring the pure doctrines of the gospel into contact with many minds. They have generally found an unexpected readiness on the part of the people to listen to the word of God, and also to receive evangelical tracts and books; for the latter, in many instances, they were willing to pay. Two of our most promising young men, whose hearts seem to burn with the love of Christ, are now absent in the interior. We understand that in one town which they visited, where, in consequence of the oppressive acts of their Bishop, the whole community had nearly gone over to the Pope,—a papal emissary having been sent among them for the purpose of persuading them to adopt this course,—they were highly useful in influencing the people not to cast themselves into the snares of Rome. We trust that many, there and elsewhere, will not only be delivered from the dangerous errors of the papal delusion, but be brought into the full light and spirituality of the gospel, in consequence of the zealous efforts of our Armenian brethren.

A specimen of the boldness and discrimination of the evangelical Armenians is furnished by the following extract.

A female who, with several members of her family, gives evidence of true piety, was lately thrown into the company of a Bishop of some distinction who had formerly been acquainted with her, but had not seen her for some years. "I hear," said he, "that you and all your household are become Protestants." "I do not know what you mean by Protestant," was the answer. "All I desire is to be a true Christian, and to follow where the gospel leads me." On this he rejoined, "So then you also are deceived." "I am nothing more nor less than a Bible Christian," she replied. "What do you preach to us for, if you do not wish us to listen to the Bible and obey it? Have you not always preached to the people that they must follow the rules of Christ and forsake every sin? This is just what I and my house are endeavoring to do; and do you now dare to tell me that in doing so

we are doing wrong?" The Bishop here dropped the subject. The female herself related to me the conversation, and, at the same time, expressed the greatest joy in believing in Jesus, and also a readiness to suffer reproach and persecution for his sake.

The following incident will show how wide an influence our brethren are sending forth.

Having had an unusual number of visitors at the khan, one day, and being exceedingly fatigued, a good brother came in, just as I was getting ready to return home; apologizing for coming so late, he said that he would not detain me. I begged him to sit a few minutes, however, and we soon entered into an interesting conversation, during which a plain looking Armenian, whom neither of us knew, introduced himself as an inquirer. He had in his hands one of our tracts which he had been reading; and he opened to a passage that was to him, as he said, unintelligible, and desired to have it explained. It proved to be a quotation from Christ's words to Nicodemus, "Verily, verily, I say unto you, except a man be born again he cannot see the kingdom of God." I most joyfully entered upon an explanation of the passage, and from that text preached to him the necessity of an entire moral change, in order that he may be fitted for heaven. The good brother who was with me, also addressed him in a very simple and forcible manner. I could not but feel that God sent that brother into my room, just as I was going out, to detain me until this new inquirer should reach the place. Perhaps the truths which he heard in that short interview, may, by the blessing of God, be the means of his eternal salvation. I afterwards learned that he was from a town, hundreds of miles in the interior of Turkey.

Books written against the Missionaries.

Mr. Dwight next proceeds to describe a new phase of the opposition which the Jesuits are constantly making to the operations of our brethren. Mr. Boré who is mentioned below, has appeared in so many characters in the East that it is difficult to say which of them fairly belongs to him. At Oroomiah he was a scientific traveller, a humble school teacher, a colonel with sword and epaulets, and a French Consul General, destined to the Holy Land. He is undoubtedly a devoted servant of the Jesuits; indeed it was in their monastery that he published the works described below. His

communications appear in the *Annals of the Lyons Propagation Society*, and it may be inferred, perhaps, that he is one of their emissaries.

Mr. Boré's design is to hold us up as objects of ridicule, hatred and contempt, and to rouse all classes of the people against us. In order to accomplish this he hit upon the expedient of publishing a series of books or tracts against us, in the Armenian and Armeno-Turkish languages. His first work was in the Armenian. It was a translation from the French of a most ridiculous account of the conversion of a Jew at Rome, by means of a miraculous medal of the Virgin Mary, which a papal friend had persuaded him to wear! It is a most foolish story, well fitted for an age of monkish trickery and cunning, but exceedingly ill adapted to the present condition of the Armenians. The edition is interlarded with various slanders against us.

The next book from Mr. Boré's manufactory was in Armeno-Turkish. It was entitled, "The Armenian of Van and the Protestant Preacher." Up to the present time, seven numbers of it have appeared, containing from sixty to one hundred pages each. It is written in the form of a dialogue, between a Protestant preacher, an Armenian vartabed, an Armenian from Van, and a pretended Protestant convert from the Armenians. Various slanders are introduced against Protestants, such as that we are allowed by our religion to have as many wives as we wish, and that we do not believe in the divinity of Christ, &c. Mr. Boré has also made various extracts from our journals and letters in the *Missionary Herald*, referring to the year, month and page, by which he hoped to excite much odium against us. Particular pains have been taken to publish whatever we say, that is favorable, of the character of the ecclesiastics; and this is brought forward as evidence that we reckon those persons as inclining to Protestantism, if not really converted; and whenever we put the names of such persons in initials only, he has given them in full, according to his understanding of the case.

Extraordinary efforts have been made to secure a general circulation for these books; and, among other artifices, handbill advertisements have been stuck up about the streets, having on them the words Protestant Preacher in two inch Armenian capitals, in order to attract attention. This is the first instance that has come to my knowledge in which such an expedient has been resorted to in Con-

stantinople, to get a book, printed in any native language, into the market.

It might have been anticipated that some excitement would be raised against us by the publication of such books in such a manner; but hitherto the experiment has entirely failed. And not only so, but the blow intended for us has in part, at least, recoiled upon the head of the party who aimed it. Among all classes of the Armenians a stronger prejudice than ever has been excited by these publications against the Jesuits. The ecclesiastics are indignant, because several of their number are held up for ridicule before the people. The common people are angry, because some of the characters who figure in the dialogues, are represented as being exceedingly low and ignorant Armenians, and are thus made a laughing stock. The bankers are displeased, because the tendency of such books is to create excitement, and to expose the Armenian community to the ill will of the Turks. And the reading or literary class are offended, because Mr. Boré puts sentiments into the mouth of an Armenian vartabed,—an important character in the dialogues,—which are abhorrent to their views, and could proceed only from a theologian of Rome.

A book has recently appeared from the papal Armenian press of Venice which purports to be a translation from an English work, written by a nobleman who renounced Protestantism for Romanism. Notes are added to the translation, and in other respects it is obviously shaped so as to counteract, if possible, our influence in the East. It is much more respectful than Mr. Boré's books, though exceedingly childish in argument. It is evident that the papists feel alarmed at the spread of evangelical sentiments in this eastern world; and this should encourage our friends and patrons at home to redouble their efforts. Certain it is that papacy is not to be foiled, except by the most vigorous and persevering endeavors; by preaching every where the truth as it is in Jesus, and looking to God alone for success.

Greek Patriarch proscribing the Bible— Vicar Apostolic.

Under the head of opposition to missionary labor in the East, Mr. Dwight alludes to the following document, addressed by the Greek Patriarch at Constantinople to all his bishops. It was issued, July 9, about a month after the Pope's recent bull, anathematizing Bible Societies, &c.

“And in the days of our most holy predecessors, as well as in our own, the church has not failed to write, and to command your holiness most carefully to see to it, that within your diocese there be neither bought, nor sold, nor read by the Christians under your charge, anti-religious, anti-government books, such as entirely corrupt the Christian people in their politics, their religion and their morals. And we do not doubt that, obedient to ecclesiastical authority, you will discharge this your episcopal duty, and watch most diligently that the Christians within your jurisdiction be not injured politically, religiously, or morally. And especially influenced by the fact, that the Old Testament has recently (in the year 1840) been translated from the Hebrew, we would recall to the remembrance of your holiness what the church has written at different times concerning this subject, commanding you unchangeably to persevere in such watchfulness, and take good heed that this Old Testament, recently published, be neither sold, nor bought, nor read in your diocese, as not being received by the church, nor any kind of anti-religious, anti-government book. You are to prevent the Christians in your diocese from the sale, purchase, and reading of such corrupt books, that they may not be corrupted in their politics, their religion and their morals; and you are, by your counsels and instructions, to confirm them in their civil and religious duties, that you may please God, the royal government, and your holy mother herself, the great church of Christ.”

Respecting this document, Mr. Dwight makes the following strictures.

It is strongly implied in this circular that the reading or circulating of these books must be considered, not only as an act of hostility to the church, but also as rebellion against the Turkish government; thus politics are mingled with the question. And yet, strange to say, the only book mentioned by name in the whole letter is the new translation of the Old Testament from the Hebrew into modern Greek, which was made under the direction of the British and Foreign Bible Society! The Bible, therefore, in a language which the people can understand, is the most to be feared among all the dangerous books issued from the press, and is to be ranked as “anti-religious,” “anti-government,” and “anti-moral!” And this is the opinion, published formally, of the Patriarch of all the

Greeks;—of that church, which, according to their own notions, is the only true church, and out of the pale of which there is no salvation!

The subjoined item of intelligence may be read with some interest, especially in connection with the foregoing statements.

The Vicar Apostolic of the papists in Constantinople has lately published an address to his flock in French, in which he calls upon them to awake to the importance of making efforts, by contributions and otherwise, in aid of the Lyons Propagation Society, and with special reference to the gathering into the bosom of the papal church all the heretics in these eastern churches; that is, the Greeks, the Armenians, the Jacobites and the Nestorians. This letter has given great offence to the Greeks; and it is reported, on good authority, that even the foreign ambassadors of the great papal powers have expostulated with the Archbishop on his folly, in putting forth a tract so adapted to excite religious animosities.

In conclusion Mr. Dwight remarks, "I feel confident in the assurance that, with the blessing of God; there will be a certain and speedy triumph of the gospel here, provided there is a vigorous application of the appointed means to the extent demanded by the circumstances of the case. I feel that we are called upon to labor far more zealously than we have ever done, with more simple faith in God and love for the souls of men; and also to exhort our brethren at home to be instant in prayer for us and the people around us, knowing that if they are, they cannot withhold the necessary means for the energetic prosecution of this work, on which we have been sent forth."

China.

LETTER FROM MR. POHLMAN, JULY 3,
1844.

Arrival at Amoy.

MESSRS. Doty and Pohlman left Pontianak April 8, and arrived at Singapore at the end of ten days. They there found letters from Mr. Abeel, calling earnestly for help, and urging them to join him immediately. Accordingly they left Singapore for Amoy about the 1st of June. Their arrival is announced in the present letter.

I am privileged to write you from "the land of Sinim." It is ten days since we arrived. Our passage from Singapore was pleasant, and we had the pleasure of

touching at Macao, where we met the mission circle, and were cheered on our way. We reached this in three weeks from Singapore, and stopped three days at Macao. As soon as the vessel hove in sight, our friends supposed we might be passengers in it; and before the anchor dropped, Doctors Cummings and Hepburn, and our dear brother Abeel, were on board to give us a hearty welcome. Mr. Abeel is much altered since he visited Borneo. He is gradually declining; but though his outer man fails, his inner man is renewed day by day. He preaches to the full amount, and often beyond his strength. And how could it be otherwise with him? He is the only preacher; and from day to day sixty, seventy, eighty, and sometimes a hundred hearers hang upon his lips at the hospital. Besides this, he is chaplain, and preaches in English to an audience of about twenty or thirty. From this latter we shall relieve him. As regards the former we cannot as yet. Our tongues are again tied. This strange puzzle of a language has so many dialects, its tones and inflections are so nice, and of such indispensable importance to being fully understood, that in many respects, it is like beginning anew. The dialect we have studied is not spoken at all in this province. Do not understand me that all our labor is lost. Not at all. What we have acquired is of essential service. I am persuaded we shall get this new dialect in half the time it would take a new comer. My hope is that by the aid of analogical resemblances in words and phrases, by diligence and God's blessing, we shall be able to hold forth the Word of life in one year from the present time, in this great metropolis. I say one year at the extent. Perhaps it may be done in half that time.

We are pleasantly situated in a Chinese house. We have been favored in all respects. The island of Koolongsoo is a delightful spot. Its length is about one mile, with a surface of hill and dale and rocks. Here and there are plantations of rice. And now a village appears, and now a ledge of granite. The Chinese inhabitants fled when the English took possession, and have not yet returned. It is supposed that the Island will be permanently retained as a place of residence for foreigners. It is only a few minutes row from Amoy, and boats are constantly going to and fro.

Doct. Cummings is located at Amoy city, and we all intend to go there daily to get among the people. I fear Mr. Abeel

will suffer much here this summer. A sickly season is predicted, though we hope it may not be so. We are happy, dear brother, in our opening prospect. The contrast between this and Borneo, for Chinese operations, is most striking. Instead of four or five hearers, there are as many tens daily at the hospital. Many are most attentive listeners, and some are known to have abandoned idolatry and commenced praying. Nothing is needed but the Holy Spirit to cause the wilderness and solitary place to be glad, and this desert to blossom as the rose. We say to all our friends, "Brethren, pray for us." This is, I know, an old request; but it is our only one. We are absolutely dependent creatures. Our own strength is perfect weakness. Let us, one and all, lay hold on Almighty strength.

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LETTER FROM DOCT. PARKER, AUGUST 1, 1844.

*The Treaty between China and the United States.*

THE following extract contains some items of intelligence, which encourage us to hope that God will give full effect to his apparent purpose of opening China to the gospel of his Son.

Agreeably to the permission granted by the Prudential Committee, Mr. Bridgman and myself yielded to the wishes of Mr. Cushing to give him such assistance, in his negotiations, as our knowledge of this language enabled us to render. It was not without reluctance that I turned aside for a time from my appropriate labors. But the prospect of having so good an opportunity, thus providentially offered, to promote the great object of my life in China, induced me to make a strong effort to overcome the many obstacles which were in the way. The result has more than realized my expectations. Nearly everything that America could ask, or China consistently concede, has been secured. Among the important objects gained, is the article which provides for the erection of hospitals and temples of worship at each of the ports of Canton, Amoy, Fu-Chau, Ningpo and Shanghai.

In a political point of view, the opening of a channel of direct communication between the government at Washington on the one side of the world, and the court at Peking on the other, is a desider-

atum of great moment in its influence upon both nations. In a moral point of view an object has been gained, perhaps outweighing all the rest. Mr. Cushing has not reached Peking, as he might have done; but he has obtained for his country a full equivalent, by the confidence and good will that have thus been secured. I am convinced that a real bond of friendship now unites these two great nations of the East and the West.

A strong local prejudice towards all foreigners, the natural offspring of the late war, exists among the uninformed populace of this city and neighborhood, and also among a class of bandits and outlaws who desire nothing so much as these out-breaks of anarchy and confusion, which are their harvest for plunder. But in time, under judicious management on the part of the Chinese government and foreigners themselves, this feeling will subside. I am inclined to think that it will not wholly pass away, however, till the causes have spent themselves in a few more popular disturbances. How soon the next eruption may come, no one can predict.

Mr. Bridgman writes, under date of July 18, "This treaty, if ratified, will secure no inconsiderable advantages to the United States, and, indeed, all that could be asked under existing circumstances. Mr. Cushing has carried himself through these negotiations in a spirit and manner alike honorable to himself and the people he represents."

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Borneo.

LETTER FROM THE MISSION, JULY 12, 1844.

*Encouragement—Progress.*

THE departure of Messrs. Doty and Pohlman for China has already been mentioned. In consequence of this step, the Borneo mission consists at present of only three members,—Messrs. Youngblood, Thomson and Steele,—from whom this communication has been received. The following extracts will be read with peculiar satisfaction by those who have feared, not without some reason, that our brethren would not be allowed to prosecute their labors without serious interruption. Their success has been as great as the difficulties with which they have been obliged to contend, authorized us to anticipate.

We are cheered by promise rather than by tangible success, such as we

could present distinctly to friends abroad. With pleasure we record that from "the powers that be" we have, during the past half year, experienced favor rather than interruption, the Resident of Pontianak having evinced a most gratifying friendliness. In January, two of our number visited the Penambahan of Landak,—from whom was received, in 1842, permission to settle at this place,—and found him apparently an honest friend. He was removed by death, May 31, and his nephew succeeded without bloodshed to the throne. A recent visit to him, which we deemed requisite to the interests of the mission, has led us to believe that under God all will be well also under the new dynasty.

Since our last letter there has been a steady increase of confidence, and we trust that we have now the beginnings of two permanent schools. A regular attendance cannot yet be secured; but there has been a truly pleasing degree of punctuality since the middle of March last; and we are entitled to speak of fifteen or twenty as scholars, while a large number have mastered the alphabet and made some progress in spelling. We cannot present this subject to you as it delightfully affects our own hearts. We can, it is true, state that parents who formerly feared that our object in asking their children, was to win their confidence and make them slaves, now appear to think far less unworthily of us; that whereas those children were then refused, they now are sent. But such a naked presentation of the cheering fact, is a cold one indeed. We cannot paint to you, however, the intelligence and the affectionate confidence of these little ones, their delight in obtaining new and elevating ideas, their unselfish rivalry for an approving word or smile from the teacher they have learned to love. These cannot be adequately expressed, but you will rejoice to know that our Father is granting such gladdening tokens to your brethren. The number of boys has seldom been more than seven. Of girls there have been more; and these latter receive instruction in needle-work and vocal music, in addition to the usual lessons in spelling, reading and writing. The ages in both cases range from six to fifteen years. In this department we have had, since May 10, a useful auxiliary in the person of a young lady from England, under the patronage of the Ladies' Society of Geneva for Promoting Female Education in the East; and it is our intention to erect, at an early day, a build-

ing, to be used at first for school exercises and Sabbath services, of which we hope to speak at some future time as a boarding school. The average time in which the pupils learned the alphabet was one week, a proof, we believe, that stupidity belongs not to a Dyak. The Sabbath service has of late been frequently attended by thirty-five to forty persons, and much intelligent attention is manifested. These are truly "small things," but it is still their "day;" and instead of faint-heartedness that we see no greater results, we ask you to join us in most fervent praise to God for the changes we have witnessed, and that each day brings advancement. Far be faint-heartedness from us, and from all who love the Lord! Were we not all guilty and faithless, he would appear in mercy; and the secret of his absence from us may be sought in our absence from the throne of grace. If Christians would hear of the downfall of paganism, the church must pray, must agonize in prayer, remembering Gethsemane.

In relation to the "useful auxiliary," above referred to, Mr. Pohlman writes from Singapore, April 27, as follows: "About a week before we arrived here, a vessel left for Pontianak with a young lady from England, Miss Poppy, who is sent out by the Ladies' Society for Promoting Education in the East. She expects to join our mission and to reside in the family of Mr. Thomson.

### *Appeal.*

We rejoice that the Dyaks have found a home in American hearts. We rejoice that so long ago as April of the year that is gone, men were invited to our help, in view of our prospective feebleness when two of our number should depart for China. The separation in view of which the call was made, has occurred; and though as yet we hear of no response, we will still look with trustfulness to our brethren in the Christian West. Even now stout hearts may be advancing to our help; but the issue is with God. We will not believe that the call can stand unanswered until our words shall meet your eye. Discouragement, which formerly existed in the shape of uncertainty, is removed. We have a home among a friendly people, in a land that is beautiful, though waste, and our prospect is cheering to the soul. Our day of success may be far distant, but the spirit of labor and patience must be ours while we go to our closets with large petitions for present blessing.

Do any object to the term of residence at Batavia? We trust that the detention henceforth will be chiefly formal, and that any designing to join us may, by respectful petition, after a very short stay, obtain permission so to do. The answer of the Governor General to our appeal and remonstrance has at last reached Pontianak; and though the Resident did not see fit to give us a written copy of it, or even to specify the items it contained, yet he did say that the purport was altogether favorable; that his Excellency wished no hinderances or restrictions to be put in our way, and that he hoped there would be no future occasion for complaint. And we are glad to say that every present demonstration bids us confide in the good disposition of those in authority. We trust they now understand what is expected from them by their superiors. Is Batavia regarded as the house of disease and danger? We give you our united opinion that it is not more so, in its European quarter, than New York city, Crotonized New York. Nor did either of us experience any illness there, during a term of one to two years; which does not often occur in your fairest country villages.

We might urge this matter by many solemn and holy sanctions, but we cannot—in all frankness and love of truth we say it—we cannot, without imputing to our fellow Christians neglect of the souls of men; and shall we do this? They have not come up to the help of the Lord, we prefer to believe, because they have not studied the subject. We entreat them now to consider this question seriously and without distraction. Let them regard this immense island, whose extent by the best modern maps is through ten degrees of latitude, and as many of longitude, as a field of labor to be traversed, in the Master's own time, by the heralds of the cross. The standard of Islam has long been here, and the idolatry of China's offspring also long. But the Dyak, the original inhabitant, is yet unbound by the system of falsehood. Our German brethren have entered at the south; we are penetrating from the west; and the language of our case is, "Brethren, pray for us;" while to some of you it says, "Come over and help us."

Our last words are, that our courage and our hope are strong; they cannot be otherwise, as we behold so many about us in whom the intelligence of manhood is blended with the docility of unsullied and unwarped childhood. They have

their superstitions and their vices, but as learners they can be looked upon only with confiding gladness. Tell those whom we represent that their time is short; that it is their duty and their privilege to do something by which the world shall, by God's blessing, be the better for their living in it; that it will be a sustaining reflection when death's commission shall be presented to them, that they have *done what they could*. And oh, if there be one refusing professor of religion, one unhappy person who knows something of heathen wretchedness, and believes that heathen go down to a twofold death, and who yet loves houses and lands more than Him whom he calls Master, and that Master's cause, charge him that, moment by moment, the scroll record of time is gathering toward heaven, and that not one of his displays of covetousness will there be regarded as an evidence of faith.

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### Siam.

LETTER FROM MR. CASWELL, APRIL 8, 1844.

#### *Preaching to the Siamese—Romanism.*

MR. CASWELL suffered much from ill health, during a considerable part of 1844; indeed fears were entertained, at one time, that his work as a missionary would be brought to an early close. This letter shows, however, that he has been permitted to resume his labors.

Yesterday, for the first time in five months, I took my turn in preaching at our English service. Last Tuesday I commenced going to the tract house for daily preaching. It was thought desirable to occupy that place more than heretofore. I do not distribute tracts, but aim to do as much preaching as I can. Doct. Bradley goes there, as usual, four days in a week, and does as much by way of distributing tracts as, perhaps, is desirable. If I should consent to distribute, I should be so constantly pressed with the cry, "Beg a book," "Beg a book," that I could do nothing at preaching. This is the most serious objection that I know of to the distribution of tracts here. The mind is so set upon getting a book that it will not give attention to what is said. Do not understand from this, however, that we are not united on the subject of the importance of tract distribution. This is not the case. But



it is still true, that the draw-back which I have mentioned, exists in Bangkok.

I can have as many hearers as I wish. I usually find it expedient to take my stand under the verandah, till a few have collected around me; I then invite them to go inside. The Siamese are very different from the Chinese, in respect to the attention they give to one who is preaching to them. Indeed they are far behind the latter in point of civilization. Were I a missionary to the Chinese, the more I could get around me, the better pleased I should be. They would either be still and listen, or get up and leave. Not so, however, with the Siamese. You can scarcely get a dozen together without finding one or two or more, who have some silly question to ask; and they will ask it, and will be heard. For this reason I always dread getting a large company of hearers. Were I master of the language, it would be quite a different matter. I could then hope to use my tongue so as to turn the laugh against such persons, or silence them in some way; whereas now I am obliged to see them carrying the whole company of hearers away by some foolish but witty saying, while I am completely powerless as to any counter influence which I can exert. I choose, therefore, to get a few hearers inside the house, and then preach to them as well as I can. They feel under greater restraints there than when outside.

The amount of preaching done by the brethren of this mission, appears to be steadily increasing. "The tract house," says Mr. Caswell, "is pretty fully occupied by Doct. Bradley, Mr. Peet and myself. Mr. Johnson is diligently and successfully at work. Mr. Hemenway spends much of his time in visiting families and preaching to them." The fact stated in the following paragraph is full of admonition to Protestant Christians.

I have to-day visited the Port Captain, one of the principal men among the Roman Catholics here, who informed me that several of their missionaries are now on a tour to the north and west; that those who have gone west have proceeded as far as the boundary between Burmah and Siam, and those who have gone north have proceeded as far as Chiang Mai, which is a Laos country at the extreme of the Siamese territory in that direction. They are before us and will be every where. How wonderful are the resources of Anti-christ! When shall we see the standard of the Lord evidently lifted up against him?

The probability is that there will be a state of feverish excitement among the Siamese for some time to come, owing to the difficulties between them and the English. What the English will do, we cannot of course say. We are all expecting, however, that they will send an embassy to demand satisfaction of some kind. Probably they will demand a new treaty, more favorable to commerce than the old one.

In a postscript, dated April 13, Mr. Caswell adds, "Yesterday the teacher of the Chinese boarding school was examined and propounded for admission to the church."

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### Oregon Indians.

LETTER FROM MR. SPALDING, APRIL 8, 1844.

#### *Progress at Clear Water.*

MANY months have elapsed since any letter has been received from Mr. Spalding. This delay has been occasioned in part by the difficulty of transmitting communications to the States, and in part by protracted sickness. The life of Mrs. Spalding was despaired of for many days; and before she began to convalesce, Mr. Spalding was laid helpless upon his bed. Both of their children were subsequently attacked by the same complaint, the scarlet fever; all, however, have been restored to comfortable health.

The following statements show that God has not entirely withholden his blessing from the station at Clear Water. Not only have the educational and religious prospects of the Kayuses, residing in that vicinity, materially improved; they are also making considerable progress in the arts of domestic and social life. "The natives," says Mr. Spalding, "make astonishing advances in husbandry; they add to their former crops about twenty-five per cent every year. Ploughs are in great demand; for the purchase of these they are reserving their last furs, but only now and then can they obtain one."

Before I had sufficiently recovered from my sickness to stand upon my feet through the day, and long before Mrs. Spalding could be left alone for any considerable length of time, I resumed my work on the school-house, which was but partly framed, assisted by an ignorant sailor. But by the blessing of God the house, fifty feet by thirty, was raised and inclosed. Mr. Lee arrived in time to assist in putting down the floor, making

the window-sash, doors, &c.; and when the house was completed, he took charge of the school.

The house was soon filled; and the scholars continue to manifest the same anxiety as heretofore to learn to print with the pen, also to read, especially the word of God. As usual many chiefs and principal men, and, in some instances, several hundreds of people from the distant bands, arrived early in the fall, and remained here through the winter, most of them being in school.

Our plan of instruction is the same as formerly. Lessons are prepared from Scripture, or translations of Scripture are made by me, and printed with the pen in the books, usually, of those who are too old to print for themselves; these are copied by the whole school into their own books, and then read and spelled. My days were spent in preparing and printing a small hymn book of thirty-two pages. A small book of select portions has been commenced, the type being partly set; but as I am not acquainted with the business, I make but slow progress. My evenings were spent in preparing lessons for the school; but as many of the pupils are now able to print with the pen, about as fast as a common person will write, it often took me till eleven or twelve o'clock at night to prepare enough for the three classes into which the school was divided.

A pretty full account of the journeyings of the children of Israel from Egypt to Canaan, the important laws given to Moses during this period, and eleven chapters from the gospel of Matthew, have been given to the school this winter and last; as also a pretty full explanation to about half the Scripture cuts you had the goodness to send us, some years since. These latter have been fitted with a blank leaf to every cut by Mrs. Spalding, and distributed to all the chiefs and principal men. We are highly gratified with the improvement which the school has made. Some four or five are now able to print from my hand writing, and take the lessons, sitting by my side, as fast as I can prepare them. This will remove a great burden from our hands.

Mr. Spalding next describes the condition and prospects of the church, formed at Clear Water.

Last May nine Nez Percés, four men and five women, were received into the church, after having been on trial from two to three years. Doct. White, the Indian agent, and Rev. Messrs. Hines

and Perkins, of the Methodist mission, were present. Mr. Hines assisted in the solemn duties of the day. A few weeks afterward the principal chief of the Kanyuses, who has spent his third winter in the school at this place, and who has been mentioned in former letters, was taken into the church. Last summer one of our members was thrown from his horse in the buffalo country and killed, leaving eleven natives now in good standing. A white man, who was taken into the church with the first two natives, in 1840, has been excommunicated. About fifty have been examined and re-examined for more than a year, and some twenty-five or thirty of them will probably be received into the church in a few weeks.

Mr. Spalding farther says that the congregation has been quite regular in its attendance on the Sabbath; the house has been frequently crowded, and one fourth of those who assembled, had been unable to obtain admittance. Two prayer meetings have been well sustained during the week. About two hundred were receiving instruction in the Sabbath School.

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### Abenakis.

LETTER FROM MR. OSUNKHIRHINE, DECEMBER 30, 1844.

### *Religious Interest—School.*

THIS band of Indians, it will be remembered, is at St. Francis, Lower Canada, on the south side of Lake St. Peters', and about sixty miles from Montreal. Mr. Osunkhirhine is a native of the tribe; and, having received a good English education at Hanover, New Hampshire, he has been laboring for a number of years to promote their spiritual interests. He was licensed by the Presbytery of Champlain in January, 1836, and ordained by the same body as an evangelist to his people in June following. He has encountered much opposition from Romanists; but his labors have been evidently owned by the great Head of the church. The sum allowed him heretofore having proved insufficient for his support, the Prudential Committee have lately raised it to three hundred dollars. It is to this fact that allusion is made in the commencement of the letter.

I have delayed to write to you since I received your last, because I did not wish to express my thanks for the additional aid granted me by the Board this

year to relieve my embarrassment, till I could write about something that would interest the people of God, who have done so much for the souls of men in this place. I know that I am altogether unable to make any return for what has been done for me and my people. All I can do is to give thanks; and I wish you would tell the friends of Christ that I humbly thank them for their kindness and desire to promote the cause of our Redeemer. But I thank God still more; for he is all and in all; and it is he who enables his people to do good to others. And the more I am assisted and blessed in my labors, the more I have reason to humble myself and depend on God alone.

I am happy to inform you that the Lord has carried forward his work among this people since my last letter. Some of them have been awakened and revived by the Holy Spirit. They often hold meetings in different houses for prayer and exhortation. Others, who

have been hearers for some time, are thus brought by the power of God to give themselves up to Christ. Nine persons have been added to the church since September last; and there are some others who have been put off until they shall give better evidence that they have been born again.

The school has been kept by an Indian girl for six months, and I have been pleased with her management. I have now employed a man, (Indian,) who has already taken the charge of the school; but I do not exactly know how he will be supported, not knowing how much the Board will give for his support. Perhaps I can get some aid from other sources. The present number of scholars is fifteen, and I think there will be more hereafter. The Roman Catholics have two schools, — one English and one French, — to keep their own children under their influence, and to draw our children away to them.

## Proceedings of other Societies.

### Foreign.

#### WESLEYAN MISSIONS IN GUINEA.

THE Herald for February, 1844, contained some interesting notices of the (English) Wesleyan missions in Western Africa. It was there stated that Mr. Freeman made a visit to Abokuta, or Understone, in December, 1842, and that he also found much to favor the establishment of a mission in that populous city. A few days after the above mentioned journey to Abokuta, he set out for Abomi, the capital of Dahomi. The King professed a willingness to allow a missionary to reside at Whydah, with the understanding that he might make an occasional visit to Abomi.

It has been found impracticable, however, to take advantage of these favorable opportunities for the commencement of missionary operations in the interior, in consequence of the inadequacy of the funds of the Society. In these circumstances, the Committee have been induced to publish a statement, comprising a bird's-eye view of the West African missions, and also a brief glance at the remarkable events which, in rapid succession, have led to the extension of those missions, and involved the Society in a very heavy expenditure. That part of the statement which is of general interest will be found below.

#### Missions on the Gold Coast.

The appointment of a single Wesleyan missionary to Cape Coast, in the year 1834, has been followed by very important results. In the short space of ten years it has opened the way to one of the most extensive fields of usefulness now occupied by the Wesleyan Missionary Society. Stations have been formed at the principal places along the Gold Coast, extending from Dix Cove on the west to Akrah on the east, and in various favorable inland localities to the extremity of the Fanti country. The uniting together in religious fellowship of upwards of seven hundred native converts; the establishment of an institution for training native agents, — of whom about fifty are already employed in various spheres of usefulness at the several stations, — and of twenty schools, including nearly five hundred children, one third of whom are females; the check which has been given to barbarous superstitions; and the encouragement afforded to the pursuits and usages of civilized life; are evidences of the success which has attended the arduous labors of the missionaries, under the blessing of Almighty God.

#### Mission among the Ashantis.

The establishment of a prosperous mission at the Gold Coast speedily began to exert an influence upon Ashanti. Without such a preparation, the thought of carrying the



gospel into that country would scarcely have been entertained. The difficulties to be encountered were of the most formidable character; but, after superstitious fear and state policy had detained the missionary Freeman on the frontier forty-eight days, he at length reached Kumasi, and so far impressed the barbarous monarch as to obtain his consent to the introduction of a mission. It is scarcely three years since Mr. Freeman visited Kumasi a second time, and made arrangements for commencing missionary operations in that capital; but already most encouraging indications are exhibited. No extensive renunciation of idolatry has, as yet, taken place; but events are occurring which warrant the expectation of an approaching change upon a large scale. The King has taken the mission under his protection; regular religious services are held in Kumasi, which are attended by many hundreds of Ashantis; and the missionary occasionally preaches in the open air to crowds of attentive natives. By the permission of the King, he also preaches the gospel in the sacred town of Bantama, which no European was previously allowed so much as to visit; he itinerates to Jabin, about thirty miles distant, to make known the way of salvation to the inquiring Queen and her people; and he has, moreover, been allowed to meet the wishes of the powerful chieftain, Bakwai Osai, who resides about twenty-five miles from Kumasi in another direction, and who was anxious that himself and his people should enjoy the benefit of missionary instruction.

Nor does the missionary spend his strength in vain. Some Ashantis have experienced the saving power of the gospel, and are now united together in Christian communion; one of whom is the youthful Apoko, a member of the royal family, who, as a public renunciation of the national superstition, has performed an act which would have formerly exposed him to the greatest personal risk. He openly burned his fetish idol in one of the streets of the capital, and avowed himself to be a Christian. Apoko Ahoni, who is the next but one in succession to the throne of Ashanti, also evinces an earnest spirit of religious inquiry; and is now being taught, with many of his own household, to read the word of God in the English language. The effects of the gospel are, moreover, delightfully apparent in the restraint which it is beginning to impose upon the bloody customs and the savage and warlike dispositions of the people. To sacrifice human beings on the death of their relatives, has for ages been considered by the Ashantis as an act of the greatest piety, required by the most imperative obligations of their religion; but Apoko Ahoni has recently refused to furnish his quota of slaves for sacrifice, on the occasion of the death of a royal personage, and his example was followed by Bakwai Osai. These practical attacks upon the national superstition, which, before the commencement of the mission, would have called forth the most violent outbursts of indignation,

have been patiently endured; and, in both instances, a present of gold was accepted, as a sufficient mark of respect for the memory of the deceased. As an instance of the influence of the mission in restraining the warlike propensities of the Ashantis, it may further be mentioned, that the once fierce and impetuous Osai Kujoh, the heir-apparent to the crown, who has so often threatened that when he should come into power he would visit the Fantis with all the miseries of war, now takes the missionary by the hand, declaring that he loves him, and talks with satisfaction and delight about peace and all the various blessings following in its train.

#### *Mission at Badagry.*

The Gold Coast mission has more recently afforded the means of embracing another most remarkable opening. The return of so many liberated Africans from Sierra Leone to their native shores, and the circumstances under which a considerable native Christian community has been planted, in consequence, at Badagry and in Yariba, is justly regarded as one of the most extraordinary events which have taken place in connection with modern missionary and philanthropic enterprise. Loud was the call made upon the Wesleyan Society practically to care for so many of its people, who were thus removed from the pastoral oversight of the missionaries at Sierra Leone, to regions where they were at once exposed to all the corrupting influences of idolatry; and the previous establishment of the Gold Coast mission had prepared facilities for responding to that call. Mr. Freeman was instructed to proceed to Badagry and endeavor to commence a mission at that place, which was only formerly known as the seat of a most sanguinary and debasing superstition, and as one of the principal slave marts in that part of Africa. Most encouraging success has attended the undertaking. Mr. Freeman was welcomed by some of the principal chiefs, and the preaching of the gospel and the establishment of a school have already produced beneficial results.

#### *New Openings.*

The formation of a mission at Badagry did not, however, meet the whole case of the emigrants for whom provision was intended to be made. The larger number of them had not remained upon the coast, but had proceeded into the interior; whither Mr. Freeman followed them, and at a distance of about ninety geographical miles, found them settled, with some others who had been attached to the Church Missionary Society, in a large town called Abokuta, (signifying, in the Aku language, Understone,) which, although containing forty or fifty thousand inhabitants, had not before been heard of by Europeans. Mr. Freeman was very kindly received by the King, Sodaka; who had been so favorably impressed by the conduct of the Christian emigrants, that he had en-

couraged them to hold religious services, and to cultivate the civilized habits which they had acquired; granting to them also the peculiar privilege of entering his presence without prostrating themselves upon the ground. Mr. Freeman had likewise the opportunity of entering into friendly communication with the King of Hausa; and left Abokuta as the bearer of a most earnest request from King Sodaka and the emigrants that the Committee would send missionaries to that place without delay.

The opening of friendly intercourse with Dahomi next followed in the course of events. Aware of the great peril to which the infant mission at Badagry would be exposed, unless the barbarous monarch of Dahomi were conciliated, Mr. Freeman resolved to endeavor to reach his capital, and seek his approval of the undertaking. He accordingly proceeded to Whydah, the great slave-port of Dahomi; and, after much delay, was allowed to set out for the royal residence in the interior. His reception was most gratifying. The King gave his assurance that the mission at Badagry should not be interrupted; and asked why he might not also have a missionary for Whydah, who should pay him a periodical visit at his capital. After repeated conversations, the King expressed an earnest desire to enter into a commercial treaty with England, in order that he might be enabled to abolish the slave-trade throughout his territories, which he said he was wishful to do; remarking that the Queen of England sent her ships to put a stop to the slave-trade; but that if he gave it up before it was substituted by a better trade, he knew not what he could do, for he had no other on which to depend. As an evidence of the favorable impression which had been made upon his mind, he selected four children from the royal household, and intrusted them to Mr. Freeman's care for education. These children are now making pleasing progress in various branches of instruction at the mission house at Cape Coast, while all the recent accounts furnish proofs of the anxiety manifested by the King for the return of the Christian missionary to Dahomi.

In this way the Wesleyan Missionary Committee have been led by a train of circumstances which they could neither foresee nor control,—circumstances which appeared to mark out their providential path of duty too clearly to be mistaken,—to extend their operations four hundred miles along the coast of Guinea, and in the direction of Ashanti at least two hundred miles into the interior. The expenditure involved by this unanticipated enlargement of their plans has been proportionately great.

The subjoined extracts from a letter of Rev. S. Annear, a Wesleyan missionary at Badagry, will be read with interest in connection with the preceding statement. They will strengthen the hope, cherished by so many, that God is soon to appear for Africa.

### *Congregation at Badagry.*

During the last two months I have perceived a gradual increase in our congregations. We have sometimes as many as a hundred and fifty persons to hear the preached word, one-third of whom are heathen from the town; the other part being composed of emigrants from Sierra Leone, and our own laborers and canoe-men from Cape Coast. As our congregation thus consists of persons belonging to three different nations, but few of whom know any language except their own, it requires a peculiar arrangement in the mode of preaching in order to meet their expectations, and "appoint to each a portion of meat in due season." The plan which I have adopted is, to have the Sunday morning sermon interpreted into the Popo language; this meets the wants of the natives of the town. In the afternoon I preach in English, and on Wednesday evenings the service is conducted in the Fanti language, that our own people may not be neglected. This appears to be the only way in which the "good tidings" can be made to reach them all. The attention which many of the heathen natives pay is very cheering. My heart has often been the seat of delightful emotions while beholding the athletic warrior from the encampment, with his destructive war hatchet over his shoulder, kneeling in the presence of God with the congregation. We often have persons present from the far-distant towns of the interior.

### *Baptism.*

About a month since I baptized an aged native, who has been a probationer of our society from its commencement, to whom, in accordance with his wish, I gave the name of Simeon. Preparatory to his public initiation into the church, I privately examined him, when the answers which he gave to the questions put to him respecting his religious experience, were most clear and satisfactory. Up to the time of the introduction of Christianity into this place, he was a rigid Mohammedan; but he no sooner heard of the name of Jesus, and that he, and not Mahomet, claimed his obedience, than the light of the Holy Ghost broke in upon his understanding; and although he tried to shake off the misgiving and uneasiness which were fastened on his mind, he was compelled to yield to his convictions; which were fearfully heightened by a remarkable dream which he had, in which he was threatened with immediate destruction, if he did not go to the mission-chapel, and ask direction of God's missionary. He held out no longer, but followed the leadings of the Spirit, and was admitted as a probationer into our society, of which he has ever since been a worthy ornament. In the conversion of this aged follower of the "false prophet," how strikingly does the divinity of Christianity appear, and what abundant proof does it afford of the almighty agency of the Holy Ghost! Last Sunday I baptized Simeon's wife, who has also for some time been a consistent proba-

tioner of our society. Her country name was Banjoho; but the Christian name which she has received is Hannah. These are our first-fruits in this place. May God add to the number daily!

### *Appeal for Abokuta.*

Many of our old members who have come from Sierra Leone, have removed to Abokuta, where they are in anxious and joyful anticipation of my coming amongst them to reside. Having been appointed to that part of the district, and having also received from you, before my departure, instructions to proceed thither as soon as possible; on my arrival here, my first object was to make King Sodaka aware of your intentions towards him and his country; and to inform him that I was only remaining here until the rains should terminate, to come up with my wife and reside with him. This information highly gratified him and the thousands around him; and the delighted monarch has since been sending messenger after messenger, and letter after letter, stating that his country is open to me; that he himself will find a house for me to reside in when I come, until I can build one for myself; and that when I intend leaving the coast, I have only to let him know, and he will send troops all the way down to escort me up. Indeed, every thing in his power to assist us, he has pledged himself to do, if I will only live in his country and preach the gospel; and since my arrival here, I have been acting with constant reference to my removal thither. Judge then of my disappointment last week, on receiving an official letter from the chairman of the district, in which was the following paragraph: "You should defer your journey to Abokuta, as nothing can be done there for the next two years. At all events you must not, under any circumstances, as yet commence operations there." This paragraph, I doubt not, gave equal pain to the writer and myself. Here was a complete suspending of all the benevolent arrangements which the Committee at home had made, and upon which a propitious Providence has been shining with increasing brightness; and a shutting of the gospel door against tens of thousands of precious immortal souls, who were only awaiting the introduction of the good news of the glorious gospel, to receive it, for at least two years!! What multitudes of them will, long ere that, have passed into eternity! What havoc will the fierce monster have made, long, long before two years have passed away! And whose garments will be crimsoned with the blood of those souls? Who will have kept the gospel from them?

But I must forbear. Our friends at home have done much; but, could they behold the prospects which are continually presenting themselves before my eyes, they would, I am sure, do more, far more. If Abokuta, with its thousands, go without the gospel two years longer, let every Christian in England remember that it is not on account of an in-

disposition on their part to receive it. It is not because of their want of solicitude to have it, and their urgent application for it; nor is it on account of any conviction on the minds of those who are best able to judge, that they are not prepared or fit to receive it; but solely for the want of more Christian denial, and Christian liberality, in the professed followers of Christ. What! And will the highly-favored Christians of England, who have it so undeniably in their power, allow those souls, for whom the Redeemer shed his precious blood, to perish through their love to this world's goods? They cannot; they will not. God has evidently opened this door, and they dare not shut it. Let them but behold the brightening and inviting prospect, and they will come forward. Here then is a large town, the metropolis of a vast and powerful country, which town alone contains fifty thousand precious souls. Here it presents itself in a beseeching attitude, begging the presence of a missionary to reside with them. Yea, and the powerful monarch of this vast country places himself at the head of the entreating crowd, and is the first to send forth the cry, "Come over and help us." This cry, coming from the very midst of the moral ruins of an extensive country stretching into the vast interior of Africa, can but meet with a response in the philanthropic soul of every British Christian. O God, stretch out thy hand. Maintain thy cause. Suffer not a worldly spirit to obstruct the flow of thy mercy to the Gentiles. Thou hast promised thy Son the "heathen for an inheritance, and the uttermost parts of the earth for his possession." When shall the "fetishes" and charms of wicked men, and the temples of devils, be destroyed, and places for the worship of the true God stud this vast, vast country? When shall its swarthy tribes universally acknowledge the "Prince of peace," and the song of "Hosanna to God" rise from the lips of the countless thousands of the dark interior, and one vast stream of glory stretch from continent to continent? Thank God, the day will come. Christ must conquer; and if one people will not be faithful to the means of carrying out his redeeming purposes, which he has imparted to them, he will call another to the dignified and responsible work, and withdraw the light of his countenance from the former; for the truth must spread. "My word shall not return to me void," saith the Lord. Sure we are that there is no evil in the most degraded heathen country, which the gospel is not able to remove. No permanent obstacle can be anticipated from this source. Deeply fallen and greatly darkened by their practices the heathen are; but the "Lamb of God" has fathomed the lowest depths of divine displeasure, and being now "exalted at the right hand of God," his Spirit and his gospel are sent forth to accomplish his benevolent purposes, and to finish and beautify the spiritual temple of which he is the "chief corner-stone." And this great work they shall effect by enlightening and elevating the benighted tribes of men,



and bringing the great truths of revelation so vividly and powerfully before mankind universally, as to lead them by millions to the hallowed cross. "For I, if I be lifted up, will draw all men unto me." And thus shall the "top stone be brought forth with shouting."

### *Man Stealing.*

The chiefs continue to be very friendly with me, and appear to manifest the greatest interest in my welfare. There have been recently many "palavers" between them and the chiefs of the surrounding country, most of which have originated in the practice of the slave-trade, which continues to be carried on to a very great extent. We doubt not that there are many in this town who secretly engage in it, although all the chiefs are professedly opposed to it. I have lately had to investigate several cases respecting this subject. The terms on which the people of this place live with those of the surrounding towns, will appear from the following short extract from my journal, dated July 27: "During the whole of the past night triumph and exultation prevailed in all parts of the town, in consequence of an occurrence which took place two or three days ago. The Porto-Novians and the people of this place being sworn enemies, whenever an opportunity offers they fail not to do all the injury to each other in their power; and not more than a month ago, a party of the former town stole thirty men, natives of this place, from a little town on the Lagoon whither they had gone to trade. The kinsfolk of those men have not had an opportunity of avenging themselves of this insult until within the past week, when a company of them laid wait for an individual who was appointed by the Porto-Novians to prowl around in the bush, as near Badagry as possible, to capture any child or defenceless person who might be so unfortunate as to fall in his way; and they succeeded in capturing him, when they immediately beheaded him on the spot. The avenging party continued their expedition until they met with another company, when they succeeded in capturing two more, with whom they returned, and who are now their prisoners in the town. How they will be disposed of, I know not. Death, or being sold into slavery, seems the only outlet to prisoners of this description in this country." In the above instance we see the man-stealer stolen, and he whose work it was to lie in wait for others, himself captured. How distressing it is to the enlightened mind to be in the midst of a people who are thus glorying in human plunder, and triumphing over the capture of a fellow-creature; and yet, at the same time, how delightful that the true God has established his cause in such a place, and that the lamp of revelation is permitted to scatter its light amid the shades of such dense darkness! I bless God that I am here.

We have several times been threatened with invasion from the above people. In-

deed Sodaka and those under his authority seem to be the only people whose hands are not against Badagry. Our situation here is very critical; there being no reigning king, and the chiefs being so jealous of one another's influence and power, that I find it very difficult so to act as to keep on terms of friendship with all; an object highly desirable.

### MISSION OF THE LONDON MISSIONARY SOCIETY AT TAHITI.

THE readers of the Herald are doubtless anxious to know what view is taken of the late proceedings at Tahiti, by that society which has done so much for the inhabitants of the Georgian Isles. The following document,—the latest which has recently appeared with an official sanction,—will gratify this desire in part. The latest accounts from Tahiti have already informed us that one of the missionaries has been killed. The Directors were not apprised of the melancholy occurrence, when the following statement was given to the public.

Towards the close of last month, the Directors received direct information to the 14th of June, concerning the progress of public events at Tahiti. By these communications we lament to learn that no appearance of improvement had taken place in the general state of the island, or in the circumstances and aspect of our afflicted missions. In the month of October, we informed our readers of the commencement of actual hostilities between the deeply aggrieved natives and their French oppressors, and from the correspondence now before us we find that our worst apprehensions as to the sanguinary character of the war have been more than justified. What the termination of these disastrous events will be, is only known to Him who sees the end from the beginning; but, except in the omnipotence of his mercy, we know not where to find refuge for our fears.

After the battle of Mahæna, in which many lives were lost by the combatants on either side, the natives retired to Papeeno, where they had erected a fort for their protection, and when the latest accounts were forwarded from Tahiti, they were still encamped in that locality with a fixed determination to defend their liberties and their country to their latest breath.

Our brethren were safe, but some encroachment had been made on their personal and religious freedom; and experience had taught them to regard the French authorities with distrust and anxiety. The safety of their families had been secured by removing them to a neighboring island.

The unsettled position of affairs had led to the temporary, though not entire relinquishment, of four of the mission-stations, and there was reason to fear that a partial, if not entire, abandonment of the remaining

stations would also become necessary. Under these circumstances, only a very small amount of missionary labor could be performed, and this our devoted brethren felt as their most painful trial.

The people had not abandoned their hopes of assistance from England, and the Queen was still on board the *Basilisk*, with her family, exerting all her influence, but in vain, to tranquillize the minds of her people, and to restore the blessings of peace to her suffering country.

It will be observed that these lamentable occurrences took place under the assumed French sovereignty, which the government of France has long since disowned. It remains to be seen what melioration will take place under the misnamed Protectorate, which still continues.

### Domestic.

#### AMERICAN BAPTIST MISSIONS.

THE January number of the Baptist Missionary Magazine contains the following brief sketch of the missions under the supervision of the Board of Managers of the Baptist General Convention. It will be seen that our brethren have much to encourage them.

#### North American Indians.

The gospel has been preached, the word of God circulated, and schools maintained among nine Indian tribes,—the Ojibwas, Ottawas, Tonawandas, Shawanoes, Stockbridges, Delawares, Cherokees, Creeks and Choctaws. At the different stations among these tribes there are fourteen male and eighteen female missionaries, and ten native assistants. Most of these stations have enjoyed, during the year, tokens of the divine favor.

#### Europe.

In France there are seven stations, embracing thirteen churches. The Board have sustained at these stations, during the past year, one missionary and twelve native preachers and assistants. Though "the direct opposition of the authorities in prosecuting and fining some, and in forbidding others to assemble, in numbers more than twenty, in one time and place, the calumnious efforts of papists, specially of the clergy, and the efforts of Protestant evangelists and colporteurs," are obstacles by which the work is retarded, progress has, nevertheless, been made. This is specially the case as to the principles of religious liberty.

In Germany and Denmark there are ten stations, including three in Prussia and one in Hanover; and twelve preachers and assistants, all natives of the country. The members of these churches are not only exhibiting great Christian fortitude and meekness under the trials to which they are sub-

ject in consequence of following out the dictates of their consciences, but are showing a commendable zeal in promoting a pure Christianity among the people of their respective countries. Ours is a religion alike of principle and feeling, and our brethren in Europe are, many of them, a striking exemplification of both. The baptisms in connection with these churches during the past conventional year were seventy-four.

In Greece, where are two male and four female missionaries, nothing has occurred to interrupt the silent and unobtrusive influence of faithful labor in teaching and preaching.

#### Africa.

"Cast down, but not destroyed," is the condition of the mission in Africa, and the spirit of the Apostle, whose words we have quoted, is the spirit breathed by the little band struggling on that benighted shore. The death of the beloved Crocker overwhelmed them for a moment; but they have girded themselves again to the work. There would be every thing to encourage the Board and the missionaries in that field, were there more laborers and more means to support them. There are two male (one a man of color) and two female missionaries, together with two native assistants.

#### Asia.

The only station in Hindostan under the supervision of this Board is among the Tellogoos. Two missionaries, with their wives, aided by three native assistants, are almost all, if not the only missionaries laboring exclusively for the conversion of a people numbering 8,000,000 or 10,000,000. Though ill health has afflicted, and doubtless in some degree for the past year enfeebled, the mission, and on account of its recent establishment but few have embraced the gospel, yet the field has constantly presented itself not only ripe and ready for the sickle, but open, and inviting the reaper.

In Burmah there are nineteen male (including Mr. Kincaid, in this country) and twenty female missionaries, and fifty-one native assistants, two of whom are ordained ministers, and many other faithful and successful preachers of the unsearchable riches of Christ to their heathen countrymen. The past year has been rich in blessings to Burmah. Though the death of Mr. Comstock has left a wide and promising field, just beginning to yield a precious harvest, unoccupied, and without the prospect of being occupied at present, yet, in looking over the results of the whole year throughout that interesting portion of the heathen world, we would set up our Ebenezer, and say, "Hitherto hath the Lord helped us."

There are in Assam four missionaries, with their wives, who direct also the labors of four native assistants. Although few of the natives of Assam have, as yet, embraced the gospel, there has been a perceptible progress in the translation and printing of the Scriptures, and in the department of educa-

tion. There is nothing in this mission to discourage the missionaries, or its supporters, but the want of laborers. What are four men for a million and a half of heathen!

Four brethren with their wives, and three native assistants are laboring in Siam, the messengers of mercy to 4,500,000 of people. But as one of these brethren is a printer, and another a machinist, most of the direct missionary work devolves on two missionaries, one being devoted to the Siamese, and the other to emigrant Chinese. It has been with the missionaries a year of uninterrupted labor, and of reasonable success. A good foundation is laid. Continued progress is made in the translation of the Scriptures into Siamese. In the year 1842-3, more than 17,000 copies of important portions of the word of God, and other valuable works, were printed at the mission press, and this department of labor is, at this time, being extended.

In the empire of China, are five male (including two missionary physicians) and three female missionaries. The missionaries enjoy constant opportunities of preaching to large and attentive congregations. There is

generally witnessed a spirit of inquiry, and several have become hopefully pious. In none of the fields, except the Cherokees and the Karens, have the results of missionary efforts been so palpable as among the Chinese. This is equally true of the Chinese in their own country and of those in Siam.

The voices of three valuable preachers to the heathen are hushed in death; Rev. Messrs. Crocker, Comstock and Bushyhead, have gone to their rewards. The wife of Rev. Mr. Willard, of the French mission, has also died.

Four male and five female missionaries have gone forth since January last, to strengthen the hands and gladden the hearts of their brethren. There have been received into the Treasury directly from the churches in donations and legacies from January 1, 1844, to January 1, 1845, nearly \$70,000; giving evidence, during the last two years, of a perceptible, though slow, advancement in the cause of foreign missions. There still rests, however, on the Board a heavy debt, and there are several vastly important stations which need immediate reinforcement.

## Miscellanies.

### PAPAL SECTS IN TURKEY.

THE readers of the *Herald* are already aware that Romanism is an enemy which our missionaries are obliged to confront and oppose in every part of the world. Indeed the efforts of evangelical Christians to disseminate the knowledge of a pure gospel, seem to have excited the Man of Sin to new zeal and energy in his work of perversion and ruin. It was to be expected, therefore, that we should receive frequent reports of his movements in Western Asia, as this region holds out peculiar inducements to the propagandism of the papacy. The statements of Mr. Dwight, published in the present number, show the activity and virulence of the opposition which may be anticipated from that quarter.

In view of this state of things, it seems to be very desirable that we should become better acquainted with the actual condition and prospects of the different papal sects in the East. For the purpose of obtaining the necessary information, as far as practicable, the brethren at Constantinople, Smyrna and Trebizond have been requested to state such facts as may have come to their knowledge. In compliance with this request, they have made the following reports.

#### CONSTANTINOPLE.

This report was drawn up by Mr. Homes. It has the sanction, however, of his brethren.

#### Latin Catholics.

The population under the supervision of the Apostolic Vicar at Constantinople, according to his own estimate, is about ten thousand souls. Of these nine thousand reside in Constantinople. Hardly a single person is included in this number who is a subject of the Porte. The language of probably the greater part is Italian, as they are descended chiefly from families coming from the Adriatic, the Gulf of Genoa or Malta. The remaining one thousand souls are distributed as follows:—at Adrianople 170; Rodosto 42; Buyukdereh, on the Bosphorus, 419; Dardanelles 30; Broosa 46; Trebizond 36; Enos 33; Nicomedia 20; Erzeroom 13; Angora, Sinope and Samsoun 29; Salonica 150; besides a few in other places. This estimate of ten thousand souls does not cover the floating population of papal strangers, which must be at least two or three thousand more.

There are nine churches. Of these two are parish churches in Galata, and two are parish churches in Pera. There are also nine "places of prayer;" of these three belong to the ambassadors of France, Spain and Naples; two belong to the Franciscans; and four are in private houses. Houses of prayer are in fact churches, for the performance of all church ordinances. They exist as a subterfuge from the bigotry and intolerance of Mussulmans, which will not readily allow any new church to be built. There are churches at Adrianople, Rodosto and Salonica.



In 1843 there were forty-six priests, of whom twenty-one are secular or parish clergy and twenty-five are regular or monastic clergy. There are two priests at Adrianople, one at Rodosto, three at Buyukdereh, three at Salonica, and all the rest are at Constantinople. The other places mentioned above have no priests regularly.

There are six religious communities of men, who also serve in some of the churches. Among the Dominicans in Galata there are five monks, with the Franciscans seven, with the Conventuals eight, the Observantines one, with the Capuchins three, with the Lazarists eight. The Conventuals and Observantines are branches of the Franciscans.

Three of the parishes have public schools. These and the higher schools are adapted to the spirit of the age, as far as is possible, and as far as Romanism can make it consistent. The Lazarists in the former Jesuit college of Saint Benoit at Galata, have a school where gratuitous instruction is given to three hundred and fifty boys by the "Brethren of Christian Doctrine," a comparatively modern order. There is also connected with the same college a school for girls, containing about sixty boarding pupils, and the same number of day scholars under the supervision of the "Sisters of Charity," who live in the same building, but apart from the males.

The Lazarists have also a college at Bebek under their own immediate supervision, with about fifty pupils, all but about seven or eight of whom are children of Europeans. Perhaps three of them are Armenian Catholics, and perhaps five are Armenians proper, supported by money from France. Here they pretend to give a complete academical education, and to fit the students to receive honorary degrees at the Paris universities, the king of France having admitted the college to the same rank with the Royal colleges. Young men of merit are also to have the privilege of being sent to France to be farther educated. The course of instruction is similar to that of other academical institutions, but great pains are bestowed upon the religious education of the pupils.

There is a school for boys and girls at Salonica. There are two or three private boarding and day schools in Pera, where the teachers and principals are papists. There is also a private boarding and day school for females of all nations, kept by an English Roman Catholic lady.

In the Lazarist convent there are two printing presses, hitherto chiefly employed in mercantile printing, and in issuing reading-books, almanacs and catechisms; but it is now becoming more controversial. There are two plague hospitals, and two national hospitals under the joint protection of France, Austria and Sardinia. A house of refuge for the poor is under the joint protection of the Catholic Ambassadors.

#### *Armenian Catholics.*

The Armenian Catholics in the city are estimated at from ten to thirteen thousand souls. They are found also in Smyrna,

Angora, Tokat, Trebizond, and in small numbers in various parts of Armenia. There are perhaps two hundred and fifty families at Mardin dependent on their own Patriarch, who resides in a convent on Mount Lebanon; and this Patriarch governs the Armenian Catholic population of Aleppo and Syria. They have no monasteries in Asia Minor, but they have one at Venice and another at Vienna. Their priests are for the most part educated abroad, at these two places, or at Rome or Padua. Those located in this city can generally, therefore, speak one or more European languages.

Their ecclesiastical organization is complete in itself, except that they have a political Patriarch appointed from among themselves to represent them at the Porte, while their ecclesiastical Patriarch is appointed by the Pope. Many of their clergy are jealous of the interference of the French and Italian missionaries. Indeed the rival interests of their clergy,—according as they happen to have been educated at Rome, Venice or in this country,—has produced no inconsiderable degree of strife. The clergy of Venice are far more liberal than those from any other school. They sympathize much more with the great mass of the Armenian community, and are not regarded as so antinational as the others. On the contrary, they are so entirely national in their feelings that they may be regarded as only half papists. They publish now a monthly magazine, similar to what our own was, in which they have praised the temperance reformation in America.

The influence of Jesuit missionaries, and of papal operations generally, must be exerted on the Armenian mind chiefly through this already existing sect. Since they have been acknowledged by the Porte, however, as one of the sects of the empire, or as a sect at Constantinople rather, they have not perceptibly increased. We hear now and then of a bishop, a priest, or of laymen joining them; but we hear of perhaps as many who go back and join their ancient sect. The laws of the land do not authorize any such changes; yet it is not always difficult to effect them. The great motive of those who join the papal Armenians is for the sake of the additional protection which they gain as Catholics on account of the interest taken in them, and the aid afforded the sect by many of the Catholic ambassadors.

The Armenian Catholics have one large church in Galata, and a church in Orta Koi. Connected with a hospital belonging to them in Pera, they have also a "house of prayer." The Turkish government interposes so many obstacles to the building of new churches, that, though they have made many attempts, they have never been able to get more than permission for a "house of prayer," as if for the use of the hospital. But "a house of prayer" is all that evangelical Christians will ever want.

They have also a plague hospital. There is a parish public school connected with the church, and there is now building a college,

or high school, at Pera, in connection with the monks of the Venice monastery. Quite a number of young men also are pursuing their studies in Pera, preparatory to becoming priests. Many families send their daughters to either the boarding or the day school of the "Sisters of Charity," in Galata.

#### *Greek Catholics.*

We have never been able to learn the whole number of Greek Catholics in Constantinople; but it is very small, compared with the whole number of Armenian Catholics, there not being five hundred families. The attempts of the papal missionaries upon the Greek church, in modern times, have here been entirely without success. The Greek Catholics, now to be found, are not the result of any modern missionary operations, but they are chiefly the remains of the Italian conquests in the East; and most of them are emigrants from abroad, many of them having protection as subjects of some foreign power. A small number of Greek Catholics, subjects of the Porte, of whom the most are originally from Aleppo, were not able to endure being under the Armenian Catholic Patriarch, who by his firman is Patriarch of all the Catholics. And accordingly they petitioned for leave to choose one for themselves, who should be their responsible head, and through whom they would communicate with the Porte and pay their poll tax. This petition having been granted they chose a Mussulman to perform this office for them! And this state of things has lasted the past two years.

This privilege they gained when that man of most liberal views, Reshid Pasha, was high in office, and when the new charter of Gul Hané, with its institutions, was yet fresh and strong. Although it had the appearance of being an act of justice to them, to render their burdens equal, yet we have great reason to believe that it was a device emanating from Rome; and that, as the result, not only shall we see that the Armenian Catholics are an acknowledged sect of the empire, but that Rome has contrived to get Latin Catholics acknowledged as a sect, and the Pope in fact acting as their head. The documents that issue from the dragoman of the Divan,—the Mussulman who is their surety and deputy,—are in the name of the community called Latins! All these Greek Catholics follow the Latin or Roman rite on almost all occasions, having no church of their own. And now there occurs a thing which was before unheard of, that foreign (Roman) priests baptize, confess and bury the born and actual subjects of the Turkish government.

While the Armenian Catholics, in addition to their civil Patriarch, have an ecclesiastical Patriarch of their own, these Greek and Latin Catholics, having a Mussulman for their civil head, have an Italian Bishop and Vicar Apostolic, sent from Rome for their ecclesiastical head. There is a mysterious connection, to the bottom of which we have

never yet been able to go, between the subject Latin Catholics and some of the embassies, especially with the French. By belonging to this new sect, they obtain a sort of civil protection in case of law suits and difficulties. And it is said that the French chancery takes cognizance of the names of all this sect.

For seven years past, perhaps for a longer time, there has been a violent contest between the Greeks and the Greek Catholics, because the priests of the latter have persisted in wearing the distinguishing dress of the former. This custom,—which they began first in Syria, during the government of Ibrahim Pasha,—they afterwards introduced into Constantinople. The Greek Patriarch then pretended that this portion of the subjects of the Porte were rebels against his own power, and that he could no longer be responsible for them. They, on the other hand, said, "We are an old sect, and have been for a hundred years what we are now;" and they implored the Porte to appoint some one, any one, through whom they should be known at the Porte. Owing to the peculiarly favorable juncture to which we have alluded above, combined with the use of money and of the interposition of the French Ambassador, the affair was arranged. Such a head as they asked was granted them; but their priests were required to wear a distinguishing mark.

#### *Mode of Operation.*

The only monastic establishment engaged in missionary operations, is that of the Lazarists, associated with the "Brethren of Christian Doctrine," and the "Sisters of Charity." From the great extension which they have given to their plans for the education of youth, during the last five years, we must believe that they have been stimulated by the efforts made in that direction, in preceding years, by Protestant missionaries. In fact they avow that they have been thus stimulated by us. They admit that the men belonging to the previous monastic establishments had not sufficient science and education for the present age, and that they can never oppose our propagandism but by the use of the same means that we use. Of this we could give printed testimony. They have attempted to establish schools in the Armenian quarters of Constantinople, but unsuccessfully.

Till within a few years, the press has not been employed by papists against Protestants, for there were then no Protestant missionaries. Now, however, a catechism, published in 1836 by Bonami, the Archbishop of Smyrna, both in Greek and in Greek with Roman letters, contains fourteen pages of questions and answers, which are an attack on the life and doctrines of Luther and on Protestantism generally. Of course all Greek Catholics have their minds in this way duly instilled with prejudices against us. In Constantinople they have just published in Armenian the conversion of the Jew Ratis-

bon, and are about to publish another attack on Protestantism. Another of their modes of operation,—according to an avowed principle of theirs, that it is of as much importance to keep one person from becoming a Protestant, as to gain one person to the Catholic faith,—is to prejudice the minds of the Greek and Armenian ecclesiastics and laity against Protestants, and to stimulate them to persecutions against us.

A retrospective view of Roman Catholic missions in the East would show that in many towns in Asia Minor, especially in Armenia, where they were formerly established, they have now almost entirely disappeared, as, for instance, at Erzeroom and Tiflis. In other places, especially in Syria, they have greatly increased. For the last hundred years, till very lately, they have had but few missionaries. The activity of the Lazarists dates back not more than twenty-five years. And now that they see so many Protestant missionaries appearing in a field which they regarded as belonging to themselves alone, they have recommenced with redoubled ardor. What will be the result of this new zeal is yet to be seen.

#### TREBIZOND.

##### *Armenian Catholics.*

Mr. Johnston has communicated the following facts.

I have but little authentic information to communicate respecting this sect among the Armenians. They are said to number one thousand houses at Artoin, one hundred at Erzeroom, one hundred at Trebizond, four hundred at Tokat, fifteen at Sivas, three hundred and fifty at Pirkinik,—a village near to Sivas,—two hundred at Gurin; and at Angora, which is their strong hold in Asia Minor, they are very numerous, though I know not the exact number, perhaps about two thousand houses. Nor have I any definite information respecting the origin and growth of this sect, except that in Tokat they have increased from about one hundred and fifty to near four hundred houses, since their recognition as a distinct sect by the Turkish government. At Trebizond it seems they have not increased, or at least have made no proselytes from the Armenians, since their formal separation. The increase at Tokat seems to have been brought about, partly by the zeal of educated native preachers, and partly by their attention to the poor and relief extended to individuals in times of need. But as a body they have lost their former zeal, have become relaxed in their morals, and, consequently, have ceased to make proselytes as they formerly did.

#### SMYRNA.

##### *Latin Catholics.*

This report was prepared by Mr. Calhoun, who was formerly connected with the Smyrna station. His brethren, however, have given it their approbation.

There are in Smyrna one Roman Catholic Bishop and sixty-seven priests. Of the latter forty are secular or parish clergy, nine are Capuchins, seven are Zoccalonti, ten are Lazarists, and one is a Dominican. The Capuchins and Zoccalonti are friars of the Franciscan order, and derive their names, the one from their hoods, and the other from their wooden shoes. There are also twelve "Sisters of Charity."

In Smyrna there are three large churches and two chapels. One of the latter is in the French Seamen's hospital. There is also a church at Boujah, and another at Bournabat. The churches in Smyrna are usually known by the names of French, Austrian and Lazarist. The regularly officiating clergy in the French church are the Capuchins; in the Austrian, the Zoccalonti; and in the Lazarist, the Lazarist priests. The Capuchins and the Zoccalonti have each a monastery.

The Lazarist priests have an elementary school of about three hundred boys. The "Sisters of Charity" have a school of about three hundred girls. The branches taught by the latter are reading, writing, sewing and embroidery.

The college of the Propaganda is under the direction of the Bishop and contains about two hundred pupils, fifty of whom board in the establishment. Most of the professors are of the secular clergy. Among them are three Armeno-Catholic priests. Languages are chiefly taught in the Propaganda. Instruction is given in some of the higher branches of science, but the means to this end are limited.

Few conversions to the Roman Catholic faith, as far as we know, occur in Smyrna or the vicinity. The system is principally aggressive, we apprehend, by means of the schools. Considerable numbers of youth, even Protestant youth are thus brought under the influence of the Roman priesthood; and the result will probably be, either that they will become papists, or be indifferent to all religions. Among the Protestants there are few who are decidedly anti-Roman Catholic.

Of the papal population in Smyrna and the adjacent villages, we cannot speak with certainty. There are probably from eight to ten thousand. This estimate does not include a few papal Armenians and Greeks.

#### ECKARD'S TEN YEARS IN CEYLON.

*A Personal Narrative of Residence as a Missionary in Ceylon and Southern Hindostan, with Statements respecting those Countries and the Operations of Missionaries there. By James Reud Eckard, late Missionary at Ceylon. Philadelphia, Perkins & Purves; Boston, Benjamin Perkins. 1844. pp. 254.*

Mr. Eckard went out to Ceylon as a missionary of the American Board in 1833. He continued to labor at this mission and at Madura till 1843,



when the failure of Mrs. Eckard's health compelled him to return to this country. She began to suffer from the heat of the climate at an early period of her residence in India; but it was not till the close of 1842 that all hope of her being able to continue in the mission was extinguished. "It was manifest," says Mr. Eckard, "that either we must leave India, or her life be probably soon sacrificed."

Mr. Eckard has given a brief account of his outward and homeward voyages; but much the largest portion of the present volume is devoted to his "narrative of residence" in the countries already mentioned. The object which he has in view in this part of his work, will be readily inferred from the nature of the topics discussed. These topics are as follows: *Historical Notice of Ceylon; Origin of Eastern Idolatry; Outlines of Brahminism and Buddhism; Establishment of the American Mission Schools in Ceylon; Difficulties opposing the Spread of Christianity; Mode of overcoming the Chief Obstacles; Description of Madura; Moral Character of the Hindoos; Establishment of pure Religion, and the Duty of the Church in that Connection; Miscellaneous Incidents.*

It will be seen at a glance that Mr. Eckard has had peculiar facilities for making himself acquainted with the foregoing topics. His book will be found to embrace, within a small compass, a great variety of information which will be highly useful to those who take an interest in missions. The following extract, while it presents some of the characteristics of Mr. Eckard's style, will also exhibit the sentiments of a missionary in relation to a subject which has of late received a good deal of attention in this country.

In some parts of America the question has been much agitated whether a missionary ought to leave his field on account of ill health? It is clear that this step should never be taken from insufficient causes; but where loss of life, or permanent prostration of strength, will be the consequence of remaining, I should almost as soon think of inquiring whether it was not the duty of Christians to commit suicide or murder, or whether a man was bound to do what he could for the salvation of souls? By remaining in the foreign field, the only result is that a life is lost which, by removal, might be prolonged through years of usefulness in another part of the world. To require that a father or mother should die, and leave their children orphans in a land of fearful wickedness, and deprive them through life of parental guidance, and this, not to do good to men's souls, but on the contrary by death to lose opportunities for usefulness which might offer in a more salubrious region, is a

demand which nothing short of a direct revelation from heaven ought to have power to enforce. Equally clear is the case when, instead of death, a confirmed failure of health is to be the probable result. Neither in this case, nor in any other, has the individual sent, nor the churches who send him, a right even to consent that he shall languish through years of usefulness, when by removal he might glorify God by aiding in men's salvation for years in another place.

To this may be added, that it is little understood at home how much every feeble missionary impedes others who are strong. The common offices of humanity must be performed to such a one. It is a libel on Christianity to say that it demands, or permits, that a man should go abroad to instruct others, whilst his wife or his brother lies at home in solitary suffering, and in need of assistance at that very time. In heathen lands the natives, even the best-trained Christian natives, can seldom be of any use to the sick or feeble missionary. Their habits differ too radically to admit of the necessary sympathy. Missionaries who are in health must, therefore, leave their work and exhaust their strength in ministering to their feeble brother or sister; or else neglect them on the ground that Christianity has less humanity towards the afflicted than heathenism itself. Risk of permanent prostration of health calls more imperatively for the removal of the invalid than even the probability of death; the latter removes only one laborer; the former, whilst it disqualifies one through him, greatly impedes several more. If the disease is such that return to a colder climate would be of no avail, it generally happens that death terminates the whole difficulty.

The question whether a missionary should return is, ordinarily, best decided by his brethren of the mission. They are best acquainted with the necessities of each case, and are certainly under no temptation to send away one who is fitted to give themselves efficient aid. We may be certain that either they will generally be under no unholy influence which would lead them to grant such permission with undue facility, or else that they are so unfit for their high calling that they had better, in a body, abandon the field and cease from a work which demands men of the sternest principle. If men are worthy to be the agents of the church in her most arduous and sublime course of duty, they are certainly so far single-hearted that they may be trusted to decide whether the health of one of their number has so failed as to demand his removal. If there are any who from wantonness, caprice, or any other bad motive, persist in a desire to leave their work amongst the heathen, we should give them every facility to depart, and feel grateful that such men have quitted a work of which they were not worthy.

## American Board of Commissioners for Foreign Missions.

### Recent Intelligence.

**SOUTH AFRICA.**—A letter has been received from Mr. Grout, dated September 10, from which it appears that he had returned to Natal and selected a place for his future labors, which is about forty miles from Port Natal, twenty from Umpandi's country, and seven from the sea. Six thousand can live within two miles of the station, and have pasturage for their cattle. Mr. Grout is confident that the government will approve his selection.

Doct. Adams writes, October 15, "We feel much encouraged with the prospects of this station. We have now about one hundred under instruction in the day schools. Since we commenced our labors here, there never has been a time when the people, young and old, manifested so much interest in learning as they do at present. The Committee are aware that the natives will probably be located among the white population; and I need not urge the importance of their being supplied with missionaries without delay. Ten missionaries and teachers, with their wives, are greatly needed; and twice that number might be advantageously located among the thousands in the Natal territory."

**SANDWICH ISLANDS.**—The General Letter of this mission has just been received. While there have been fewer revivals during the last year than in some of the previous years, there is much in the dealing of God with those distant islands to call for gratitude. The number admitted to the different churches by profession is 1,110. Within the same period, however, 893 church members have died. There appears to have been some improvement in the tone of piety at the Islands. Popery has been unwearied in its efforts to seduce the unwary; but its success has not been so great as heretofore.

The increasing strength and efficiency of some of the churches may be inferred from the fact that they are making an effort to support their pastors. How far they will succeed, cannot be confidently predicted. The general advance of the people in civilization is very apparent.

### Home Proceedings.

#### ANNIVERSARIES OF AUXILIARIES.

##### CONNECTICUT.

THE annual meeting of *Hartford South Auxiliary* was held in the First church, Middletown, October 1. The report of the Treasurer was incomplete. The Secretary read a report, containing many interesting statements, and closing with an earnest exhortation to greater zeal and fidelity in the missionary work. Dr. Hawes and Rev.

O. Cowles, who were present as a deputation from the Board, delivered addresses. The meeting was unusually large, and the impression received appeared to be salutary. Dr. Hawes also addressed a large assembly in the evening.

The anniversary of *Middlesex County Auxiliary* was held at Deep River, October 2. The report of the Treasurer showed an increase in the amount of contributions during the past year. The report of the Secretary was adapted to awaken and cherish the missionary spirit. Addresses were made by several pastors and by Rev. O. Cowles, who was present as a delegate of the Board. The mode of taking collections submitted by the Committee of Ways and Means, at the meeting of the Board at Worcester, in their first resolution, was recommended. Indeed the Auxiliary adopted that resolution as their own. The attendance on this occasion was very encouraging; nearly all the pastors were present. A missionary meeting was held in the evening.

*Litchfield County Auxiliary* met at Litchfield, October 15. The report of the Treasurer showed an advance in the collections of the past year. After an interesting report from the Secretary, Rev. F. Harrison, addresses were made by Rev. Messrs. Churchill and Maynard; also by Dr. Hawes and Rev. O. Cowles, who were present as a deputation from the Board. During the progress of the meeting it was resolved, "That as the missionary enterprise is designed and adapted directly to advance the kingdom of Christ, it is the duty of every Christian earnestly and faithfully to engage in it." The assembly was larger than has been gathered on such an occasion for many years. A collection, amounting to seventy-five dollars, was taken at the close of the exercises.

## DONATIONS,

### RECEIVED IN DECEMBER.

|                                                             |              |
|-------------------------------------------------------------|--------------|
| <i>Board of Foreign Missions in Ref. Dutch Ch.</i>          |              |
| W. R. Thompson, New York, Tr.                               | 466 89       |
| <i>Addison Co. Vt. Aux. So. A. Wilcox, Tr.</i>              |              |
| Vergennes, Cong. ch.                                        | 72 94        |
| <i>Barnstable Co. Ms. Aux. So. W. Crocker, Tr.</i>          |              |
| South Wellfleet, Ch.                                        | 10 00        |
| <i>Berkshire Co. Ms. Aux. So. T. Green, Tr.</i>             |              |
| Stockbridge, E. Burrall,                                    | 20 00        |
| <i>Boston, Ms. By S. A. Danforth, Agent,</i>                | 297 71       |
| <i>Brookfield Asso. Ms. A. Newell, Tr.</i>                  | 76 00        |
| Dudley, Gent. and la. and m. c.                             | 108 27       |
| South Brookfield, do.                                       | 193 48       |
| Storrsville, do.                                            | 17 00        |
| Warren, High sch. young gent. 7,25 ;                        |              |
| la. 3,54 ;                                                  | 10 79        |
| West Brookfield, Gent. la. and m. c.                        | 123 42       |
|                                                             | 528 96       |
| Ded. amt. prev. ack.                                        | 442 96—86 00 |
| <i>Buffalo &amp; Vic. N. Y. Aux. So. J. Crocker, Agent.</i> |              |
| Niagara Falls, 1st pres. ch. gent. 28,                      |              |
| 62 ; la. 20 ;                                               | 48 62        |

|                                                                |               |                                                         |               |
|----------------------------------------------------------------|---------------|---------------------------------------------------------|---------------|
| <i>Caledonia Co. Ft. Conf. of Chs. E. Jewett, Tr.</i>          |               | <i>Youngstown, Pres. ch.</i>                            | 41 00         |
| Barnet, Cong. ch. and so.                                      | 3 00          |                                                         | 903 38        |
| Peacham, do.                                                   | 39 00         | Ded. dis.                                               | 40—902 98     |
| St. Johnsbury, 2d cong. ch. and so. m. c.                      |               | <i>Grafton Co. N. H. Aux. So. W. Green, Tr.</i>         |               |
| c. 75,56; a friend, 100; ack. in                               |               | Enfield, m. c.                                          | 5 00          |
| Dec. as fr. 3d ch.; fem. cent so. 21,                          |               | Orford, W. par. Cong. ch. and so. m. c.                 | 40 00—45 00   |
| 27; av. of ring, 42c.                                          | 97 25—139 25  | <i>Greene Co. N. Y. Aux. So. Rev. Dr. Porter, Tr.</i>   |               |
| <i>Charleston &amp; Vic. S. C. Aux. So. R. L. Stewart, Tr.</i> |               | Hunter, Pres. ch. m. c.                                 | 11 12         |
| Charleston, 3d pres. ch. m. c. 33,61;                          |               | Pine Orchard, A friend,                                 | 100 00—111 12 |
| Circular ch. m. c. 39,21;                                      | 72 82         | <i>Hampden Co. Ms. Aux. So. C. Merriam, Tr.</i>         |               |
| Willtown, Pres. ch. 20; Rev. Z. Rogers,                        |               | Blandford, A. Pease, to const. Mrs. Chloë               |               |
| 20; col'd mem. for African                                     |               | Pease an H. M.                                          | 100 00        |
| miss. 10;                                                      | 50 00—122 82  | <i>Hampshire Co. Ms. Aux. So. J. D. Whitney, Tr.</i>    |               |
| <i>Chautauque Co. N. Y. Aux. So. J. H. Taylor, Tr.</i>         |               | Amherst, Rev. N. W. Fiske, for Nes.                     |               |
| A friend,                                                      | 25 00         | miss.                                                   | 15 00         |
| Carroll,                                                       | 3 25          | Easthampton, S. Williston,                              | 4 50          |
| Fredonia, Pres. ch.                                            | 11 00         | Northampton, L. S. Hopkins, 75; a                       |               |
| Jamestown, no. 36,45; cong. ch. 16,25;                         | 52 70         | boy, av. of ind. 35c.                                   | 75 35—94 85   |
| Pine Grove, Pa.                                                | 10 00         | <i>Harmony Conf. of Chs. Ms. W. C. Capron, Tr.</i>      |               |
| Silver Creek,                                                  | 30 00         | Milford, Fem. benev. so.                                | 3 00          |
| Westfield, 1st pres. ch.                                       | 8 35—140 30   | Millbury, 1st cong. ch. m. c. 46,06;                    |               |
| <i>Cheshire Co. N. H. Aux. So. S. A. Gerould, Tr.</i>          |               | gent. 74,50; la. 71,84; juv. miss.                      |               |
| Walpole, Ia. sew. cir. for Walpole                             |               | so. 3,60;                                               | 196 00        |
| sch. Ceylon,                                                   | 25 00         | Uxbridge, Ia. to const. Rev. John                       |               |
| <i>Chittenden Co. Ft. Aux. So. M. A. Seymour, Tr.</i>          |               | Orcutt an H. M.                                         | 50 00         |
| Burlington, Pres. ch. m. c.                                    | 4 00          | Westboro', Evan cong. ch. and so.                       |               |
| Essex, La.                                                     | 5 25          | 158,03; a friend, 100;                                  | 258 03—507 03 |
| Hinesburgh, Ch. and so.                                        | 17 00—26 25   | <i>Hartford Co. Ct. Aux. So. H. A. Perkins, Tr.</i>     |               |
| <i>Cumberland Co. Me. Aux. So. D. Evans, Tr.</i>               |               | East Granby, A friend,                                  | 25 00         |
| Harrison, Cong. ch. m. c.                                      | 11 95         | Hartford, Centre so. gent. (of wh. fr.                  |               |
| Portland, United m. c. 48,80; High-                            |               | C. Day, to const. Miss Julia Sey-                       |               |
| st. ch. and so. m. c. 13,06;                                   | 61 86—73 81   | mour an H. M. 100; 228; m. c.                           |               |
| <i>Essex Co. North. Ms. Aux. So. J. Caldwell, Tr.</i>          |               | 11,47; 2d so. coll. 270,97;                             | 510 44        |
| Haverhill, D. Marsh,                                           | 10 00         | West Hartland, Mr. and Mrs. L.                          |               |
| Ipswich, A mem. of Mr. Kimball's so.                           | 20 00         | Merrill,                                                | 10 00—545 44  |
| Newburyport, Mr. Dimmick's so gent.                            |               | <i>Hartford Co. South. Ct. Aux. So. H. S. Ward, Tr.</i> |               |
| 38,50; la. 85,08; m. c. 28,75; Dr.                             |               | Berlin, Worthington so. gent. 105,26;                   |               |
| Dana's so. gent. 10; Rev. Dr. Dana,                            |               | la. 79,20;                                              | 184 46        |
| 10;                                                            | 172 33—202 33 | Glastenbury, 1st so. gent. 103,40; la.                  |               |
| <i>Essex Co. South. Ms. Aux. So. C. M. Richardson, Tr.</i>     |               | 87,32; m. c. 66,23; North so. a                         |               |
| Gloucester, Evan cong. ch. 30; W.                              |               | friend, 50;                                             | 306 95        |
| par. m. c. 17,95;                                              | 47 95         | New Britain, S. so. m. c.                               | 29 10—520 51  |
| Lynn, 1st ch. and coll.                                        | 16 00         | <i>Hillsboro' Co. N. H. Aux. So. J. A. Wheat, Tr.</i>   |               |
| Manchester, m. c.                                              | 3 32—67 27    | Amherst, Cong. ch. m. c.                                | 44 19         |
| <i>Fairfield Co. East. Ct. Aux. So. S. Sterling, Tr.</i>       |               | Antrim, S. Steele,                                      | 5 00          |
| Bethel, m. c.                                                  | 22 63         | Bennington, m. c.                                       | 13 85         |
| Bridgeport, 1st so. coll. 65,53; m. c.                         |               | Francetown, Ch. and so. m. c.                           | 28 00         |
| 45,84;                                                         | 111 37        | Hillsboro' Bridge, Ch. and so. 6; Cen-                  |               |
| Brookfield, Gent. 20; la. 13,25; m. c.                         |               | tre ch. and so. 5;                                      | 11 00         |
| 17,15;                                                         | 50 40         | Mason Village, s. s. for Ceylon miss.                   | 2 56          |
| Danbury, 1st cong. ch. and so. coll.                           |               | Mont Vernon, Cong. ch. and so.                          | 26 00         |
| 77,87; m. c. 106;                                              | 183 87        | Peterboro', Pres. ch. and so.                           | 38 00—168 60  |
| Huntington, Gent. 51,55; la. 68,67;                            |               | <i>Kennebec Co. Ms. Conf. of Chs. B. Nason, Tr.</i>     |               |
| m. c. 20;                                                      | 140 22        | Augusta, Gent. 92,72; la. 58,60; m. c. 47,              |               |
| Monroe, Gent. 20,10; la. 36,50; m. c.                          |               | 68; s. s. 4;                                            | 203 00        |
| 20,33; s. s. 1,35;                                             | 78 28         | <i>Lincoln Co. Ms. Aux. So. Rev. E. Seabury, Tr.</i>    |               |
| New Fairfield, Ch. and so.                                     | 25 00         | Bath, Winter-st. ch. m. c.                              | 30 03         |
| Reading, Gent. 19,53; la. 26,18; m. c.                         |               | Warren, 2d cong. so.                                    | 15 00—45 00   |
| 8,55;                                                          | 54 26         | <i>Litchfield Co. Ct. Aux. So. C. L. Webb, Tr.</i>      |               |
| Stratford, m. c. 26,87; la. 61;                                | 87 87         | Bridgewater,                                            | 36 32         |
| Trumbull, m. c.                                                | 5 35—759 25   | Canaan South,                                           | 10 00         |
| <i>Fairfield Co. West. Ct. Aux. So. C. Marvin, Tr.</i>         |               | New Milford, Coll.                                      | 218 71        |
| Greenwich, wh. const. SELAH SAV-                               |               | Salisbury, do.                                          | 96 00         |
| AGE an H. M.                                                   | 100 00        | Woodbury South, Coll. 99,45; m. c.                      |               |
| Stanwich, Cong. so. wh. const. Rev.                            |               | 10; la. benev. so. 14;                                  | 123 45—486 48 |
| EDWARD PERKINSON an H. M.                                      | 71 63—171 63  | <i>Middlesex Co. North &amp; Vic. Ms. Char. So.</i>     |               |
| <i>Franklin Co. Ft. Aux. So. C. T. Safford, Tr.</i>            |               | J. S. Adams, Tr.                                        |               |
| East Berkshire, Cong. ch. and so.                              | 12 00         | Dunstable, A friend,                                    | 20 00         |
| <i>Geneva &amp; Vic. N. Y. C. A. Cook, Agent.</i>              |               | Fitchburg, Cong. so. 257,87; m. c.                      | 335 42        |
| Albion, Pres. ch. wh. and prev. dona.                          |               | 77,55;                                                  | 355 42        |
| const. JEDIDIAH PHELPS an H. M.                                |               | Ded. amt. pd. by aux. so. for printing, 10 00—345 42    |               |
| 91,71; T. Williams, wh. and prev.                              |               | <i>Middlesex South, Ms. Conf. of Chs. Rev. G.</i>       |               |
| dona. const. Mrs. MORIAH WIL-                                  |               | E. Day, Tr.                                             |               |
| LIAMS an H. M. 50;                                             | 141 71        | Farmington, m. c.                                       | 10 00         |
| East Bloomfield, Cong. ch.                                     | 106 00        | Hopkinton, 1st cong. ch.                                | 34 71         |
| Elmira, Pres. ch.                                              | 212 41        | Sudbury, Evan union so. coll. and                       |               |
| Geneseo,                                                       | 60 34         | m. c.                                                   | 121 82—168 53 |
| <i>Geneva, Pres. ch. Mrs. L. Cook, for</i>                     |               | <i>Middlesex Asso. Ct. H. C. Sanford, Tr.</i>           |               |
| <i>James P. Cook</i> , Ceylon, 20; H.                          |               | Chester, Gent. 26,50; la. 8,36; m. c.                   |               |
| Hastings, 20; G. C. Seelye, 15; J.                             |               | 55,65;                                                  | 90 51         |
| Sutherland, 10; bal. of coll. 3,50;                            | 68 50         | Killingworth, Gent. 31,02; la. 22,60;                   |               |
| Groton, S. Stone,                                              | 20 00         | m. c. 18; Rev. E. G. Swift, 5,50;                       | 77 12         |
| Livonia, Pres. ch. (of wh. fr. a friend                        |               | West Brook, m. c.                                       | 42 40—210 03  |
| to const. PEREZ R. PITTS of Rich-                              |               | <i>Monroe Co. &amp; Vic. N. Y. E. Ely, Agent.</i>       |               |
| mond, an H. M. 100;) 160; H.                                   |               | Dansville, 1st pres. ch. and so. 16,50;                 |               |
| Pierce, 50;                                                    | 210 00        | la. 6,50; Mrs. E. Shepard, 10;                          | 33 00         |
| Newark Valley, I. Belcher,                                     | 10 00         | Livonia, Fem. mite so.                                  | 6 51          |
| Rushville, Cong. ch. 23,42; S. Miller,                         |               |                                                         |               |
| 10;                                                            | 33 42         |                                                         |               |



|                                                                                                                                                                                                                                                                                                  |                |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |               |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------|
| North Bergen, La.                                                                                                                                                                                                                                                                                | 9 73           | <i>Rockingham Co. N. H. Conf. of Chs. S. H. Piper, Tr.</i>                                                                                                                                                                                                                                                                                                                                                                                                                              |               |
| Ogden, Mater. asso. for a child at Sandw. Isl.                                                                                                                                                                                                                                                   | 3 05           | Derry, Mrs. S. Pinkerton,                                                                                                                                                                                                                                                                                                                                                                                                                                                               | 10 00         |
| Ontario, Cong. ch.                                                                                                                                                                                                                                                                               | 7 22           | Exeter, 1st par. cong. ch. and so. 81,                                                                                                                                                                                                                                                                                                                                                                                                                                                  |               |
| Parma and Greece, do.                                                                                                                                                                                                                                                                            | 20 00          | 67; W. Perry, 10; to const. Rev.                                                                                                                                                                                                                                                                                                                                                                                                                                                        |               |
| Pittsford, S. Lusk,                                                                                                                                                                                                                                                                              | 10 00          | WILLIAM C. FOSTER an H. M.                                                                                                                                                                                                                                                                                                                                                                                                                                                              | 91 67         |
| Rochester, 3d pres. ch. 231,04; Brick do. 100; 1st, 41,07;                                                                                                                                                                                                                                       | 372 11         | Kingston, Five young la.                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 1 00          |
| Wheatland, J. McNaughton,                                                                                                                                                                                                                                                                        | 5 00—466 62    | Northwood, A fem. friend,                                                                                                                                                                                                                                                                                                                                                                                                                                                               | 5 00—107 67   |
| <i>New Haven City, Ct. Aux. So. A. H. Maltby, Agent.</i>                                                                                                                                                                                                                                         |                | <i>Strafford Co. N. H. Aux. So. E. J. Lane, Tr.</i>                                                                                                                                                                                                                                                                                                                                                                                                                                     |               |
| New Haven, Centre ch. s. s. for miss. to China, 44,66; Chapel-st. ch. and so. 314, 67; Yale col. m. c. 16,25; union do. 44, 85; 3d ch. and so. 59,45; m. c. 4,50; Church-st. ch. m. c. 9,85; Broadway col'd s. s. for Mr. Wilson, Gaboon, 14,35;                                                 | 508 58         | Great Falls, Cong. ch. and so.                                                                                                                                                                                                                                                                                                                                                                                                                                                          | 54 26         |
| <i>New Haven Co. East, Ct. Aux. So. A. H. Maltby, Agent.</i>                                                                                                                                                                                                                                     |                | <i>Sullivan Co. N. H. Aux. So.</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                      |               |
| Branford, La.                                                                                                                                                                                                                                                                                    | 35 14          | Lempster, 1st cong. ch. and so.                                                                                                                                                                                                                                                                                                                                                                                                                                                         | 15 84         |
| Clinton, Benev. asso.                                                                                                                                                                                                                                                                            | 24 11          | <i>Syracuse &amp; Vic. N. Y. J. Hall, Agent.</i>                                                                                                                                                                                                                                                                                                                                                                                                                                        |               |
| North Branford, Cong. ch. and so.                                                                                                                                                                                                                                                                | 44 55          | Phoenix, Cong. ch.                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | 5 00          |
| North Guilford, Gent. 20; la. 22;                                                                                                                                                                                                                                                                | 42 00—145 80   | Syracuse, 1st pres. ch.                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | 88 92         |
| <i>New London &amp; Vic. Ct. Aux. So. C. Chew, Tr.</i>                                                                                                                                                                                                                                           |                | Truxton, Pres. ch.                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | 4 10—98 02    |
| A friend, to const. Mrs. JABEZ HUNTINGTON of Norwich, an H. M.                                                                                                                                                                                                                                   | 100 00         | <i>Tolland Co. Ct. Aux. So. J. R. Flynt, Tr.</i>                                                                                                                                                                                                                                                                                                                                                                                                                                        |               |
| New London, Eumenian so. 25; 1st cong. so. a friend, 13;                                                                                                                                                                                                                                         | 38 00—138 00   | Gilead, Gent. 25,06; la. 28;                                                                                                                                                                                                                                                                                                                                                                                                                                                            | 53 06         |
| <i>New York City and Brooklyn, Aux. So. J. W. Tracy, Tr.</i>                                                                                                                                                                                                                                     | 791 72         | <i>Valley of the Mississippi, Aux. So. G. L. Weed, Tr.</i>                                                                                                                                                                                                                                                                                                                                                                                                                              | 140 00        |
| <i>Norfolk Co. Ms. Aux. So. Rev. S. Harding, Tr.</i>                                                                                                                                                                                                                                             |                | By Rev. W. Potter,                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | 298 00—438 00 |
| Roxbury, Eliot ch. and so. m. c. 12,52; a friend, 4,70;                                                                                                                                                                                                                                          | 17 22          | <i>Washington Co. Vt. Aux. So. J. W. Howes, Tr.</i>                                                                                                                                                                                                                                                                                                                                                                                                                                     | 10            |
| <i>Norwich &amp; Vic. Ct. Aux. So. J. Otis, Tr.</i>                                                                                                                                                                                                                                              |                | Berlin, Cong. ch. and so. 16,75; m. c.                                                                                                                                                                                                                                                                                                                                                                                                                                                  | 33 23         |
| Borah, Contrib.                                                                                                                                                                                                                                                                                  | 30 12          | 16,48;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |               |
| Franklin, La.                                                                                                                                                                                                                                                                                    | 12 00          | Waterbury, Cong. ch. and so. 27;                                                                                                                                                                                                                                                                                                                                                                                                                                                        |               |
| Hanover, Cong. so.                                                                                                                                                                                                                                                                               | 49 51          | m. c. 6,38;                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 33 38—66 71   |
| Lebanon, S. so. 116,25; Goshen, 71, 15;                                                                                                                                                                                                                                                          | 187 40         | <i>Washington Co. N. Y. Aux. So. M. Freeman, Tr.</i>                                                                                                                                                                                                                                                                                                                                                                                                                                    |               |
| Ledyard, Contrib.                                                                                                                                                                                                                                                                                | 30 00          | Cambridge, J. Hackley,                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | 2 00          |
| Mohegan, Gent. and la. 29,92; m. c. 12,29;                                                                                                                                                                                                                                                       | 42 21          | Greenwich, H. Sprague,                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | 10 00—12 00   |
| Montville, Gent. 22,50; la. 46,10;                                                                                                                                                                                                                                                               | 68 60          | <i>Western Reserve, O. Aux. So. Rev. H. Coe, Agent.</i>                                                                                                                                                                                                                                                                                                                                                                                                                                 |               |
| Norwich, 1st so. 48,64; m. c. 45,44; la. 31,22; 2d so. m. c. 96,16; 5th so. (of wh. fr. Miss MARY E. HEMPESTEAD, wh. const. her an H. M. 100; Mrs. H. Colton, for <i>Harriet Colton</i> , Ceylon, 20; 229,06; m. c. 51,48; s. s. 17,79; 2d and 5th so. contrib. 438,71; Mr. Williams, 35; 993 50 |                | Streetsboro', 1,75; Mantua, A fem. friend, 1; Edinburg, Benev. asso. 14,37; Mesopotamia, 12,41; E. Lyman, 10; J. B. Sheldon, 10; W. J. E. 2; Bloomfield, Rev. C. I. Pitkin, 2; Gustavas, 11,12; G. H. 2,50; s. s. miss. so. for hea. chil. 4,43; Vernon, 4,12; E. S. Beach, 6; Hartford, a fem. friend, 1; Williamsfield, 16,06; Wayne, 30,65; S. Fobes, 10; C. N. 50c. for sup. of Mr. Andrews, Sandw. Isl.; Tallmadge, G. Wolcott, 20; av. of leather, 5; Youngstown, H. Manning, 40; | 204 91        |
| Salem,                                                                                                                                                                                                                                                                                           | 10 00—1,423 34 | <i>Windham Co. Vt. Aux. So. A. E. Dwinell, Tr.</i>                                                                                                                                                                                                                                                                                                                                                                                                                                      |               |
| <i>Oneida Co. N. Y. Aux. So. A. Thomas, Tr.</i>                                                                                                                                                                                                                                                  |                | Brattleboro' East, m. c.                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 18 30         |
| Camden, A friend, dec'd,                                                                                                                                                                                                                                                                         | 5 00           | West Townshend, Mrs. E. Burnap,                                                                                                                                                                                                                                                                                                                                                                                                                                                         |               |
| Clinton, Cong. ch.                                                                                                                                                                                                                                                                               | 42 33          | wh. cons. GAUIS BURNAPAN H. M. 100 00                                                                                                                                                                                                                                                                                                                                                                                                                                                   |               |
| Columbus, m. c.                                                                                                                                                                                                                                                                                  | 11 30          | Windham and Jamaica,                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | 1 70—120 00   |
| Lenox, 1st cong. ch.                                                                                                                                                                                                                                                                             | 35 56          | <i>Windham Co. South, Ct. Aux. So. Z. Storrs, Tr.</i>                                                                                                                                                                                                                                                                                                                                                                                                                                   |               |
| Madison, Cong. ch. and so.                                                                                                                                                                                                                                                                       | 24 19          | Plainfield, Gent. 33,25; la. 58,63; m. c. 24,37; 116 25                                                                                                                                                                                                                                                                                                                                                                                                                                 |               |
| New Hartford, A friend,                                                                                                                                                                                                                                                                          | 1 00           | <i>Windsor Co. Vt. Aux. So. Rev. E. C. Tracy, Tr.</i>                                                                                                                                                                                                                                                                                                                                                                                                                                   |               |
| Oneida Castle, by Rev. W. B. Tompkins,                                                                                                                                                                                                                                                           | 20 00          | Woodstock, Cong. so.                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | 34 00         |
| Peterboro', Pres. ch.                                                                                                                                                                                                                                                                            | 23 44          | <i>Worcester Co. Ms. Central Aux. So. A. D. Foster, Tr.</i>                                                                                                                                                                                                                                                                                                                                                                                                                             |               |
| Poolville, Two ladies,                                                                                                                                                                                                                                                                           | 50             | Auburn, Gent. 54,75; m. c. 26,95; la. 26,14; chil. in s. s. 1,60; wh. cons.                                                                                                                                                                                                                                                                                                                                                                                                             |               |
| Sangersfield, Cong. ch.                                                                                                                                                                                                                                                                          | 6 65           | ISAAC STONE an H. M.                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | 107 44        |
| Sauquoit, Mrs. M. Howard,                                                                                                                                                                                                                                                                        | 1 00           | Worcester, 1st so. la. 85,22; Nancy Perry, 10;                                                                                                                                                                                                                                                                                                                                                                                                                                          | 95 22—202 66  |
| Stockbridge, Cong. ch.                                                                                                                                                                                                                                                                           | 5 31           | <i>Worcester Co. North, Ms. Aux. So. B. Hawkes, Tr.</i>                                                                                                                                                                                                                                                                                                                                                                                                                                 |               |
| Trenton, C. Preston,                                                                                                                                                                                                                                                                             | 10 00          | A friend,                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | 10 00         |
| Utica, Welsh cong. ch. 20; 1st pres. ch. m. c. 64,22; J. G. 3;                                                                                                                                                                                                                                   | 87 22          | Athol, Mrs. H. Sweetser, for miss. to China, to cons. SAMUEL SWEETSER an H. M.                                                                                                                                                                                                                                                                                                                                                                                                          | 100 00—110 00 |
| Northern miss. so. Av. of land,                                                                                                                                                                                                                                                                  | 115 47         |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |               |
|                                                                                                                                                                                                                                                                                                  | 388 97         | Total from the above sources,                                                                                                                                                                                                                                                                                                                                                                                                                                                           | \$12,992 34   |
| Ded. dis.                                                                                                                                                                                                                                                                                        | 3 00—385 97    |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |               |
| <i>Orange Co. Vt. Aux. So. J. Steele, Tr.</i>                                                                                                                                                                                                                                                    |                | VARIOUS COLLECTIONS AND DONATIONS.                                                                                                                                                                                                                                                                                                                                                                                                                                                      |               |
| Newbury, Cong. so. 32; Centre s. s. for George W. Campbell, Ceylon,                                                                                                                                                                                                                              | 42 00          | A friend, 135,15; do. 20;                                                                                                                                                                                                                                                                                                                                                                                                                                                               | 155 15        |
| 10;                                                                                                                                                                                                                                                                                              | 10 00          | <i>Albany, N. Y. 4th pres. ch.</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                      | 100 00        |
| Randolph, E. Cook,                                                                                                                                                                                                                                                                               | 10 00          | <i>Asheville, N. C. Miss. asso. for schol. in Din-digul,</i>                                                                                                                                                                                                                                                                                                                                                                                                                            | 18 00         |
| Topsham, Cong. ch.                                                                                                                                                                                                                                                                               | 11 34—63 34    | <i>Ballston Spa, N. Y. Pres. ch.</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                    | 18 50         |
| <i>Palestine Miss. So. Ms. E. Alden, Tr.</i>                                                                                                                                                                                                                                                     |                | <i>Baltimore, Md. Various chs. s. schs. and indiv. in Lutheran ch. by Rev. B. Kurtz, 55; less dis. 25c.</i>                                                                                                                                                                                                                                                                                                                                                                             | 54 75         |
| Braintree, Juv. miss. so. to ed. a Jewish girl,                                                                                                                                                                                                                                                  | 8 00           | <i>Bedford, Ms. m. c.</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                               | 7 09          |
| <i>Penobscot Co. Me. Aux. So. E. F. Duren, Tr.</i>                                                                                                                                                                                                                                               |                | <i>Berkshire and Columbia Miss. So.</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                 |               |
| Bangor, Hammond-st. ch.                                                                                                                                                                                                                                                                          | 46 59          | Nathan Wright, dec'd, int. on note, by J. W. Robbins, Tr.                                                                                                                                                                                                                                                                                                                                                                                                                               | 130 00        |
| <i>Pilgrim Aux. So. Ms.</i>                                                                                                                                                                                                                                                                      |                | <i>Bloomfield, N. J. Miss. asso. of Bloomfield sem. 20; ack. in Jan. as fr. Mrs. A. Dodd.</i>                                                                                                                                                                                                                                                                                                                                                                                           |               |
| Kingston, Evan. so. m. c.                                                                                                                                                                                                                                                                        | 15 00          | <i>Bluehill, Me. Cong. ch. and so. 64,78; m. c. 13,50;</i>                                                                                                                                                                                                                                                                                                                                                                                                                              | 78 28         |
| <i>Richmond &amp; Vic. Va. Aux. So. S. Reeve, Tr.</i>                                                                                                                                                                                                                                            |                | <i>Bridgeton, N. J. L. Q. C. Elmer,</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                 | 20 00         |
| Lexington, Rev. G. D. Armstrong,                                                                                                                                                                                                                                                                 | 142 66         | <i>Bryan co. Ga. Pres. ch. 20; Rev. C. W. Rogers, 50;</i>                                                                                                                                                                                                                                                                                                                                                                                                                               | 70 00         |
| Petersburg, Chil. of E. J.                                                                                                                                                                                                                                                                       | 31             | <i>Cambridge, Ms. A friend,</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                         | 3 00          |
| Richmond, M. A. and A. W. G. for Ceylon miss.                                                                                                                                                                                                                                                    | 1 75—154 72    | <i>Charlestown, Ms. 1st ch. m. c.</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                   | 119 12        |
|                                                                                                                                                                                                                                                                                                  |                | <i>Chelsea, Ms. Winnisimmet ch. m. c.</i>                                                                                                                                                                                                                                                                                                                                                                                                                                               | 28 80         |
|                                                                                                                                                                                                                                                                                                  |                | <i>Dahlonega, Ga. D. H. Mason,</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                      | 100 25        |

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |          |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------|
| <i>Decatur, Ga.</i> Mrs. S. A. Willard,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | 14 23    |
| <i>Doaksville, Choc. na. m. c.</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | 15 62    |
| <i>East Cambridge, Ms. m. c.</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 4 00     |
| <i>Eaton, C. E. Cong. ch.</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | 22 50    |
| <i>Edwardsburg, Mich. Pres. ch.</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 10 00    |
| <i>Fort Towson, Choc. na. m. c.</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 36 25    |
| <i>Franklinville, N. Y. Pres. ch.</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | 10 00    |
| <i>Galena, Ill. 1st pres. ch. m. c.</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | 100 00   |
| <i>Greenport, N. Y. Pres. ch. m. c. wh. const.</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |          |
| Rev. JOSEPH A. SEXTON an H. M.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | 50 00    |
| <i>Harrisonburg, Va. Pres. ch.</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | 2 50     |
| <i>Hastings, N. Y. W. H. Saunders,</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | 3 00     |
| <i>Hudson, N. Y. 1st pres. ch. gent. 111; la. wh. const. Mrs. WARREN ROCKWELL an H. M. 100;</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | 211 00   |
| <i>Huntington co. Pa. J. Brewster,</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | 40 00    |
| <i>Ithaca, N. Y. Pres. ch. m. c.</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | 115 00   |
| <i>Little Compton, R. I. Cong. so. m. c. and s. s. for Alfred Goldsmith, Ceylon,</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | 20 00    |
| <i>Lowville, N. Y. Pres. ch. m. c. 20; chil. of miss. asso. for Gaboon, 8;</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | 28 00    |
| <i>Machias, Me. m. c.</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | 25 00    |
| <i>Macon, Ga. E. Graves,</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | 50 00    |
| <i>Malden, N. Y. Pres. ch. m. c. 36,01; ack. in Dec. as fr. Malden, Ms.</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | 25 00    |
| <i>Massachusetts, A friend,</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | 18 00    |
| <i>Mendham, N. J. Pres. ch. m. c.</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |          |
| <i>Morristown, N. J. 2d pres. cong. coll. 136,66; m. c. 47,34; 1st pres. ch. m. c. 86; P. A. Johnson, wh. cons. Rev. LEVI H. CHRISTIAN of Fredericksburg, Va. an H. M. 50;</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | 320 00   |
| <i>Newark, N. J. 3d pres. ch. (of wh. to const. Rev. ROBERT H. NIXON, Boodertown, Ireland, an H. M. 50;) 440; a friend, 5; 2d pres. ch. 183;</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 628 00   |
| <i>Newburgh, N. Y. Pres. ch. m. c.</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | 10 25    |
| <i>New Lebanon, N. Y. 1st pres. ch. 10; R. Woodworth, a rev. pen. wh. cons. SAMUEL J. TILDEN of New York, an H. M. 100;</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | 110 00   |
| <i>Newport, R. I. United cong. ch. m. c. 44; la. 86;</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | 130 00   |
| <i>Philadel Liberties, Pa. Central pres. ch.</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 37 00    |
| <i>Philadelphia, Pa. 1st pres. ch. m. c. 348,28; sew. so. 135; S. 20; S. T. 10; indiv. 140; Cath. E. Smith, wh. and prev. dona. const. D. H. KENNEDY of Maryland, an H. M. 50; 3d pres. ch. Mrs. Carswell, 40; R. W. Davenport, 20; m. c. 64,52; indiv. 25; Clinton-st. pres. ch. and so. J. M. Paul, to const. BENNINGTON GILL an H. M. 100; indiv. 60; a mem. 5; J. Bruin, 25; 5th pres. ch. W. Worrell, 100; J. W. Throckmorton, 30; W. C. Coates, 25; G. W. McClelland, 25; J. Atwood, 25; H. Sloan, 20; A. Green, 20; E. Safford, 15; G. H. 10; J. C. 10; H. W. S. 10; I. R. E. 10; indiv. 34; F. H. Church, 25; Cecil, 5; Timothy, 5; indiv. 3; union miss. mite so. 56,79; Cedar-st. pres. ch. 14,51; CHRISTIAN E. SPANGLER, wh. const. him an H. M. 100; ack. in Jan. as fr. C. Ragieul; dis. 3,75;</i> | 1,482 35 |
| <i>Plainfield, N. J. Pres. ch. m. c.</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | 5 00     |
| <i>Reading, Ms. S. par. la. asso.</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | 23 13    |
| <i>Rocky point, N. Y. m. c.</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | 12 00    |
| <i>Rootstown, O. Cong. ch.</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | 3 00     |
| <i>Slatersville, R. I. Ch. and cong. wh. and prev. dona. const. ANSEL HOLMAN and JOHN TRAF-<br/>TON, H. M.</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | 188 00   |
| <i>Smithfield, N. Y. Pres. ch. m. c.</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | 13 00    |
| <i>Southold, N. Y. do.</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | 5 00     |
| <i>Southark, Pa. 1st pres. ch. (of wh. fr. union s. s. for Charles McIntire, Ceylon, 15;)</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | 107 77   |
| <i>Spencertown, N. Y. W. J. Niles, wh. and prev. dona. const. Mrs. SOPHIA NILES an H. M.</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | 50 00    |
| <i>Stamford, N. Y. J. King,</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | 5 00     |
| <i>St. Georges, Del. Fem. benev. asso. (of wh. for Letitia H. Howe, Dindigul, 20;)</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | 39 25    |
| <i>Taneytown, Md. Young la. of Thorndale sem. for a child at Sandw. Isl.</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | 20 00    |
| <i>Washington, D. C. 1st pres. ch. miss. so. 98,97; chil. of W. H. C. 1,50; 4th do. Mrs. S. 5; Mrs. M. A. E. S. 5; Mrs. S. J. 2,50; Mrs. H. 1; child of Mrs. H. 25c.</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | 114 22   |
| <i>Wells, Pa. Pres. ch.</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | 4 07     |
| <i>West Bloomfield, N. J. Fem. benev. so. for sup. of West Bloomfield sch. Madras,</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | 35 00    |
| <i>West Brooksville, Me. J. Wasson, 20; Mrs. M. Wasson, 5;</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | 25 00    |
| <i>West Chester, N. Y. Mrs. G. M. Wilkins,</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | 20 00    |
| <i>West Chester, Pa. Pres. ch. m. c. 26,12; juv. miss. so. 12,98;</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | 39 10    |

|                                                                                                           |       |
|-----------------------------------------------------------------------------------------------------------|-------|
| <i>West Newton, Ms. B. Eddy,</i>                                                                          | 5 00  |
| <i>Western, N. Y. Mrs. S. W. Brayton,</i>                                                                 | 50 00 |
| <i>West Town, N. Y. Pres. ch. m. c.</i>                                                                   | 15 00 |
| <i>Willsboro', N. Y. A friend, by M. A. Seymour,</i>                                                      | 18 00 |
| <i>Wilmington, Del. Hanover-st. pres. ch. m. c. 53,21; inf. s. s. for Anna Maria Jones, Dindigul, 20;</i> | 73 21 |

\$18,282 73

## LEGACIES.

|                                                                                                                                                             |        |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|
| <i>Albion, N. Y. Joel C. Thurston, by S. B. Thurston, Ex'r.</i>                                                                                             | 50 00  |
| <i>Essex, Ms. Mary P. Choate, by J. Choate and S. A. Norton, Ex'rs, (prev. rec'd 332,67;)</i>                                                               | 5 67   |
| <i>Hartford, Ct. Normand Smith, Jr., by F. Parsons and T. Smith, Ex'rs, (prev. rec'd 7,668;)</i>                                                            | 962 43 |
| <i>Newark, N. J. Joseph Affolder, by D. J. Hayes, Ex'r, (prev. rec'd 200; ) 177,78; Mrs. Abby Roff, by I. Nichols, Ex'r, (prev. rec'd 444, 67;) 282,06;</i> | 459 84 |
| <i>New Haven, Ct. Jerusha Read, by J. Nicholson,</i>                                                                                                        | 50 00  |
| <i>Springfield, N. Y. Robert Ormiston, by O. A. Morse and H. I. Olcott, Ex'rs,</i>                                                                          | 100 00 |

\$1,627 94

Amount of donations and legacies acknowledged in the preceding lists, \$19,910 67. Total from August 1st to December 31st, \$92,420 85.

## DONATIONS IN CLOTHING, &amp;c.

|                                                                                                  |       |
|--------------------------------------------------------------------------------------------------|-------|
| <i>Albany, N. Y. A box, fr. fem. union miss. so. for Madura miss.</i>                            |       |
| <i>Athens, N. Y. A bundle, fr. Mrs. E. King.</i>                                                 |       |
| <i>Baltimore, Md. A box, fr. fem. mite so. for Ceylon.</i>                                       |       |
| <i>Brookfield, Ct. Clothing, fr. la.</i>                                                         | 4 50  |
| <i>Campton, N. H. A box, fr. young la. sew. cir. for Mr. Rowell, Sandw. Isl.</i>                 | 84 65 |
| <i>Charleston, S. C. A box, for Mr. Wilson, Gaboon.</i>                                          |       |
| <i>Columbus, N. Y. A bundle, fr. fem. benev. so.</i>                                             | 10 00 |
| <i>Falmouth, Ms. A box, for Mr. Peet, Siam.</i>                                                  |       |
| <i>Jaffrey, N. H. 3½ reams paper, from J. M. Melville.</i>                                       |       |
| <i>Livonia, N. Y. A bundle, fr. fem. mite so.</i>                                                | 10 90 |
| <i>Middlefield Centre, N. Y. A box, fr. young la. so.</i>                                        | 45 65 |
| <i>Milford, Ms. A box, fr. fem. benev. so. for Fairfield, Cher. na.</i>                          | 27 00 |
| <i>New Boston, N. H. A box, fr. la. benev. so.</i>                                               | 27 96 |
| <i>Northampton, Ms. A box, fr. la. sew. cir. in Edwards ch. for Wheelock, Choc. na.</i>          | 29 35 |
| <i>North Guilford, Ct. A box, for Mr. Ives, Sandw. Isl.</i>                                      |       |
| <i>Piqua, Pa. A barrel, fr. J. Patton, for Mr. Chamberlain, Sandw. Isl.</i>                      | 7 00  |
| <i>Richfield, O. Calfskins, fr. H. Oviatt,</i>                                                   |       |
| <i>Stowes Square, N. Y. A box, fr. la. sew. cir. for Mrs. Worcester, Park Hill.</i>              |       |
| <i>Wilmington, Del. A box, fr. fem. miss. so. of Hanover-st. ch. for Mr. Lawrence, Dindigul.</i> |       |
| <i>Wilson, N. Y. A box, for Choc. miss.</i>                                                      |       |
| <i>Windham &amp; Jamaica, Vt. A barrel,</i>                                                      | 40 00 |
| <i>Unknown, A box, for Mr. Bradley, Cattaraugus.</i>                                             |       |

S. Reeve, Treasurer of the Auxiliary Society of Richmond, Va. acknowledges the receipt of the following sums, viz.

|                                                    |       |
|----------------------------------------------------|-------|
| Douglass, Ch. (of wh. for Gaboon miss. 10;)        | 26 55 |
| Petersburg, High-st. ch. m. c. 35,85; s. s. 12,71; | 48 56 |
| Richmond, R. H. Mosley, 10; five indiv. 13,50;     | 23 50 |
| Rocky River, N. C., Ch.                            | 15 50 |
| Woodstock, Ch.                                     | 12 23 |

\$126 34

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, blank books, quills, slates, etc., for the missions and mission schools.  
Shoes, hats, blankets, sheets, pillow cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

# MISSIONARY HERALD.

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## American Board of Commissioners for Foreign Missions.

### *Sandwich Islands.*

#### GENERAL LETTER FROM THE MISSION.

#### *Introductory Remarks—General Meeting.*

THE annual communications of our brethren at the Sandwich Islands, especially within the last few years, have been read with very great interest. They contain a record of the operations and progress of a mission which has been more successful than any other in modern times. They demonstrate, to the perfect satisfaction of every unprejudiced mind, the adequacy of the gospel to impart to a barbarous people all the blessings of a Christian civilization. And, what is still more important, they show with what rapidity the work of evangelizing the nations may be carried forward.

The present report contains fewer items of special interest than some which have come to us in past years. Indeed it could not be expected that events of so thrilling a character as many which have heretofore been described, would continue to occur from year to year. The success of the mission must hereafter consist, for the most part, in a gradual and noiseless completion of the edifice which has been so auspiciously commenced. It will be seen, however, that our brethren are permitted to record one event of vital importance to the integrity and independence of the nation. At their annual meeting in 1843, they were compelled to notice and bewail the excesses of the British Commission. About two months after their separation, the Restoration

took place, infusing joy and hope into the hearts of all the real friends of the Hawaiian people.

The annual meeting which has given occasion to this communication, was held at Honolulu; it commenced its sessions on the 31st of May. Our brethren first notice the dealings of God with the mission families. "We are called," they say, "to speak of the goodness of the Lord in sparing the lives of most of our number, and in giving us, as a body, a good degree of health and strength for the prosecution of our interesting and responsible work. But our heavenly Father, in his infinite wisdom, has not seen fit to exempt us from affliction." In addition to the death of four children, this mission has been admonished, by the death of Mr. Locke and Mrs. Dole, to do with their might what their hands find to do.

The character of the annual meeting may be inferred from the following extract.

The meeting has been an interesting and profitable one. Many important and practical subjects have been discussed, as you will perceive from our printed minutes; and much business has been transacted that will tell favorably, we trust, on the prosperity of the mission and on the good of the nation. Our deliberations have been characterized by union and good feeling. Almost entire unanimity has prevailed on every point of importance; and nothing but the kindest feelings have been manifested by the members toward each other. It does us good to see each other, once a year; to confer with each other in regard to the



interests of Christ's kingdom; and to become acquainted with each other's plans, hopes, joys and sorrows. Especially is it profitable for us to unite our supplications at the throne of grace, and mingle our hearts in Christian love at the table of our once crucified, but now risen and reigning, Savior. Two days have been devoted to religious exercises which we have enjoyed much, and which will not lose their influence upon us during all the time which we may be separated.

### *Political Changes.*

Our brethren next allude to the political changes which have taken place at the Islands since the general meeting of 1843.

With sentiments of the deepest gratitude would we advert to the fact, that we have been allowed to assemble under a bow of national prosperity, which, compared with the dark and threatening cloud of last year, is peculiarly bright and cheering. The providence of God, which has been very remarkable in the whole history of this nation, has been no less so during the past year. God has done great things for us. If it had not been the Lord who was on our side, then the enemy had swallowed us up quick.

The restoration of the Islands to their rightful ruler, the recognition of his sovereignty and independence by some of the great powers of the earth, the mutual pledge of those powers not to do anything to impair that sovereignty and independence, the vigor and justice now manifest in the execution of the laws of the land, and the consequent peace and order that prevail, together with the increase of wealth, progress in civilization, and disposition to good works, constitute a measure of prosperity almost unexampled. And it is the more gratifying when viewed in contrast with the depressed and subjugated condition of the government at the time we last met, and the confusion, perplexities, discouragements and rampant evils which then prevailed. Surely we have occasion for the warmest emotions of praise and thanksgiving.

But in the midst of our joy we would not, for a moment, forget the temptations and snares that are usually attendant on a state like the present. Our safety has always been, and still is, in God; and this nation, therefore, was as safe last year, under the dark and threatening cloud, as it now is under the bright bow of hope. And we would ever remember that if prosperity shall lead the nation to

forget God, or lead us who are laborers in this field to be less watchful and humble, or lead our patrons to be less fervent and earnest at the throne of grace, the prosperity itself must necessarily be full of peril, if not the sure presage of aggravated ruin. Be entreated, therefore, to pray for us and for this nation without ceasing, and with even more importunity than you have done in days that are past.

### *Return of Missionaries.*

The return of missionaries has occasioned considerable discussion, within the last few years, and various suggestions have been made with the design of putting the question upon the true basis. It is by no means clear, however, that the Christian public are viewing this subject with all the candor and liberality which its peculiar difficulties seem to require. At any rate it may be well to hear what the missionaries themselves have to say concerning a matter in which they are so deeply interested.

The following remarks appear to have been occasioned by the report of the Committee on the Expenditures and Finances of the Board, submitted at Rochester, September, 1843. "The general tenor of the sentiments therein expressed," say our brethren, "accords with our own views of the subject; and to that direct appeal from our beloved patrons and directors we most cordially respond."

Although the missionary's enlistment is "during the war," or, in other words, his consecration to his work should be for life, it will not be maintained that he should remain abroad when his return to his native land, either for a season or permanently, is for the advantage of the mission with which he is connected. Public sentiment in the churches should not be such as to oblige him to remain at his post, merely for the sake of adhering to a favorite theory. This would inflict as real an injury upon a mission, as it would to diminish its numbers or its means of support. If on the whole a missionary's return,—though at considerable expense, and even though he may not have been one year in the field,—is clearly for the advantage of the mission, the churches ought to feel reconciled to it, and look upon it as one of those necessary evils which are incident to all human enterprises.

This position will not be controverted. It accords with common sense and the policy of the children of this world, who are said to be "wise in their generation." Officers and soldiers in our armies and

navies enlist for the war ; but multitudes of them fail by the way, or are sent home. Sailors ship for the voyage ; but many of them are allowed to leave at the first port and return to their native land. And why is this allowed ? Because the prosperity of the enterprise in which they are embarked, is advanced instead of being retarded by such a policy. To oblige men to remain on board, merely because they have shipped for the voyage, while they are a dead weight upon the healthy and effective part of the crew, is not only unreasonable but injurious. It is better to let the sick, the discontented, and the incapacitated retire, though their departure will be attended with expense and embarrassment ; of two evils this is the least.

So it is with your missionaries abroad. They are men—frail, imperfect, dying men. And it is not too much to say that a mission is often as much strengthened by the departure of one or two of its members, as it is by the accession of twice that number ; just as a frail human body is often benefited, and even saved, by depletion.

It is true, however, that some do return without sufficient reason ; and this is greatly to be lamented. As a check upon, or preventive of, this evil the remarks in your report may have a valuable influence. The missionary who abandons his post without sufficient reason, ought to be frowned upon by the Christian community. But were the precise state of every case known, the number of such would probably be found to be less than is supposed. And it may tend to reconcile the churches to such cases, to reflect that the missionary who abandons his field unworthily, would not be likely to be of much use were he to continue in it.

No general rule can be laid down by which every case of a missionary's return may be judged. The condition and circumstances of the individuals who desire to revisit their native country, will be extremely various, and in almost every case there will be something peculiar. Health, character, the state of the family, natural temperament, discontent, adapt- edness to the work, and a variety of other things, are to be looked at, as the case may be ; and a minute acquaintance with all the circumstances is necessary in order to form a correct judgment in regard to it. And who are so likely to possess this intimate acquaintance, or who are more interested to come to a correct decision upon the case of any individual,

than his fellow-laborers in the same field ; —those who have frequent intercourse with him, know his character and circumstances well, and have the best opportunity to judge whether, on the whole, it is best for him to return or not ?

It sometimes happens that a case is attended with much delicacy, and can only be known and appreciated by those who are intimately acquainted with it. All that may be written concerning it, even to the Society at home, though the individual may be free from censure, may give but a very inadequate impression. Such cases, however, are rare, and they form exceptions to the generality of those which actually occur ; they are only alluded to here to show the impropriety of hasty censure or a charge of disaffection to the cause, because the reasons for the step which is taken do not all appear. It is believed that the return of a missionary is sometimes looked upon with wonder and disapprobation by the churches, when a minute investigation of the facts would not only justify his course, but enlist the most tender sympathies in his behalf.

This brings us to the conclusion,—which should not be thought a selfish one,—that the missions abroad, especially the larger missions, and those which can be convened to express a united opinion, are most likely to give a correct decision. As a general thing, when a missionary returns to his native land with the united approbation of his brethren in the field, the Board and the churches may take it for granted that there are sound reasons for the step, though they may not all be made to appear. No mission can possibly have any motive to diminish its number of efficient laborers ; but, on the contrary, powerful considerations, not only of benevolence, but even of selfishness, urge them to keep every man at his post, until it seems proper, all things considered, that one and another be allowed to step out of the ranks ; and in this fact the churches have a pledge that permission to return will not be granted without reason.

Let the churches then not judge hastily in this matter. Let our patrons be cautious how they complain of the large expenditures incurred in this way, or frown upon those who return, either for a season or permanently, lest they wound and unintentionally injure the cause they are anxious to advance. If it be for the good of any mission that one of its members revisit his native land, either

temporarily or permanently, the Board and the churches ought to give him a cordial welcome; and the expenditure occasioned should be regarded as just as necessary, as that for his outfit and passage when he first engaged in the work. We approve, however, of the sentiment that permission should be obtained in all cases where it can be had without too long delay and too great sacrifice. And no missionary should return unless it is a plain matter of duty; and then it should be accomplished in the most direct and economical manner.

The foregoing views, it is said, might be illustrated and enforced by facts which have repeatedly occurred at the Islands. A case is mentioned where it seemed to those who were best acquainted with the circumstances, that the return of a brother was a matter of the clearest necessity. There have been other instances, say our brethren, "in all of which a visit to the United States seemed to be attended with less evil, on the whole, than a continued residence at the Islands."

### *Seminaries—Boarding Schools.*

The mission next advert to the condition of the schools, and the educational prospects of the nation. "In regard to our whole system of education, we would say that it is decidedly on the advance; not indeed with the rapidity which the interests of the people demand, nor as fast as we desire to see it moving forward; still it is clear that darkness is gradually disappearing, and knowledge is increasing."

The seminary at Lahainaluna is first noticed. "The system of instruction," say our brethren, "has been more vigorously pursued than for many years; and more advance has been made by the scholars. And what is of vastly more consequence, more books have been prepared, or are in course of preparation; so that, for the first time since the existence of the institution, we are allowed to indulge the hope of never again hearing that the scholars must leave because there are no more books for them to study."

About one hundred and thirty-five have been taught in the seminary the past year. Thirty of these have now left; not as graduates, for few of them had completed their full term of study; but as being of less promise than most of those who have been retained. The instructors wish to concentrate their efforts on a smaller number; and there is much reason for this wish, when it is considered that the seminary is less imperiously needed, than formerly, to furnish teachers for all the schools. The

great agency which we wish the seminary to exert directly on education hereafter, is to provide teachers for some schools of an elevated character.

It should be added also that the whole system of government has lately been changed. The administration of justice throughout the Islands, as well as their intercourse with other nations, is now regulated entirely by a written code of laws. The details of government can now no longer be managed by the illiterate. The present statutes are few and simple, the mere commencement of a system, which must be carried out in future years. Others must be added continually, as necessity shall call for them; and the administration of them will become, every year, more and more complicated. So that never before was the seminary so much needed for raising up an intelligent set of legislators, judges, secretaries and other agents of government, without whose aid a wise system of laws will prove of no value whatever. And we hope, moreover, that the time is not far distant when the influence of the seminary will tell more directly on the work of furnishing clergymen, lawyers and physicians for the nation. To enable it to answer these great ends, and to send out classes of a higher order of intellectual attainments, we have now agreed to prolong the term of study; and it is for similar reasons that we have introduced the English language as one of the branches to be pursued. With these arrangements, and the Spirit of God poured out from on high on both teachers and scholars, we may hope for great good in future from this institution.

The female seminary at Wailuku is still prosperous. When the school was commenced, it was with many fears and forebodings. "But so far as our observation has extended," say the mission, "the conduct of the scholars has been almost uniformly good; and the ease with which young girls have been separated from parents at home, and become strongly attached to the institution, has been beyond our most sanguine anticipations. There have been cases which have saddened our hearts; but they have been fewer than we expected." The present number of pupils is forty-nine. The health of the school has been remarkably good during the past year. In concluding their notice of this institution, the brethren say, "We have great confidence that it will continue to prosper. The longer it holds on its way, the more is our hope strengthened that it will answer its desired end, by raising up a class of females of intellectual, virtuous and industrious



habits, having some acquaintance, moreover, with the arts of civilized life."

The other boarding schools appear to be realizing the expectations of the mission.

When the experiment of boarding schools was first made, it was predicted that their prosperity was utterly inconsistent with the irregular and fickle habits of this population. But the event has proved that there is no good thing which may not be undertaken for a pagan people with the hope of success. The labors and cares imposed on the teachers of such schools are such as cannot well be appreciated by those who have never seen the untutored children of the heathen. They are sprinkling gray hairs, perhaps, over the brows of some of our number. But we believe that their fruit will pay for all the toil. Their influence will be felt, not only on this, but on future generations. They have already been so successful that several individuals, or families, have established something in the form of boarding schools at their respective stations. To all these we bid God speed. We trust that great good will come out of their labors.

The lay teachers of the mission who are not connected with some of these seminaries or boarding schools, besides superintending the native schools of their respective fields, are usefully employed in teaching select schools. And these, as well as the boarding schools, are indispensable to the cause of education at the Islands. They furnish patterns for the native schools, so far as their teachers have the ability to follow them. They will also provide instructors for the common schools; and they are important as holding an intermediate place between these schools and the higher seminaries of the mission. It is only in the select schools that pupils can be properly fitted for the mission seminary.

### *School for the Children of Chiefs.*

The school for the children of chiefs, in many respects, is the most interesting and important institution at the Islands. The future rulers of the Hawaiian people are here receiving an accomplished Christian education.

You have heard of the establishment of our school for the children of chiefs, and of its past success. The last year has been one of as great prosperity as any that have gone before. With the exception of a few cases of sickness near the close, it has been a time of uninterrupted health.

In this school are fifteen scholars, from the age of five to sixteen years; embracing all the children in the Islands who are high chiefs by birth. They are taught the branches common in select schools, through the medium of the English language, with which they have all become in a good degree familiar.

We cannot express to you our heartfelt satisfaction and our devout gratitude to God, that we are allowed to see these prospective rulers of the nation, rescued from the idle and vagrant habits of heathen days and from the influence of a multitude of more than semi-heathen attendants,—and that too at a time when crafty Jesuits would surely have drawn many of them into their fatal snares,—gathered into school, taught regular and industrious habits, living according to all the modes of civilized life, and making rapid advances in useful knowledge. We are not allowed to know that any of them are truly converted to God. But they are orderly and moral in their conduct, and regular in their attention to the means of grace; and we have the satisfaction of knowing that they are under the care of those who will not only labor to impress on their minds the precious word of life, but who will not cease to bow the knee before God in their behalf. We trust that we all remember them in our prayers; and we commend them to the prayers of our patrons, that they may hereafter become nursing fathers and mothers to the church of Christ.

The school at Punahou, near Honolulu, is devoted to the children of missionaries. Of such children there are now one hundred and sixteen; twenty-four have received instruction in this school during the past year. It is believed that much time and expense are thus saved to the mission. In the death of Mrs. Dole, which occurred April 27, the institution has met with a heavy bereavement.

### *Common Schools.*

The common native schools must necessarily receive a large share of the attention and the solicitude of the missionaries. When we remember the disastrous occurrences of the last year, we shall be gratified to learn that these schools, except those at Honolulu, were not materially disturbed. "This fact shows a growing stability in the institutions of learning and religion throughout the Islands."

Reports from our schools have not been in all respects as cheering as in some former years. But this is no mat-

ter of surprise to us, who see the obstacles with which they are obliged to contend. We fondly hope, however, that a few years will greatly modify some of these obstacles, or, perhaps, effectually remove them.

The greatest impediments to schools have been found, heretofore, in the poverty of the people, and in the utter indifference of most parents to the education of their children. But these hindrances were gradually passing away; and the rulers had taken up the subject of education in earnest, making laws which would bring all children into the schools, and taxing the people for the erection of school-houses and the support of teachers. We hoped that much good would be effected by these arrangements. But our expectations have not been fully realized.

We believe that our schools will live and prosper; and that sooner or later the land will be filled with light. We do not rely mainly on laws to carry forward our system of education, but on an enlightened public opinion. Though the great mass of the ignorant and wicked of this nation are sadly indifferent on this

subject, yet such is not the case with those who have, in any measure, been benefited by the gospel. We see among them a growing interest in the cause of education. Public sentiment is fast gaining the right channel. Many of the most intelligent of the people will make any sacrifice in their power for the education of their children. And all the rulers of this nation are fully convinced that they must sink away before the more enlightened and powerful nations of the earth; or, if they rise, it must be by the universal diffusion of knowledge and the firm establishment of the institutions of the gospel among them. Our main reliance is on the arm of the Almighty. He has been with us through many troubles. He has blessed us in all our labors. He has done great things for this people. The cause is his, and we have no fears that he will desert it.

### Statistics of the Churches.

The following table will give a comprehensive view of the condition of the churches under the care of the mission.

| STATIONS.        |                  | Whole No. admitted to church on examination. | Past year on examination. | Whole No. deceased. | Deceased past year. | Suspended past year. | Remain suspended. | Excommunicated past year. | Whole number excommunicated. | Remain excommunicated. | Whole number in regular standing. | Whole No. of children baptized. | Baptized past year. | Average congregation on the Sabbath. |
|------------------|------------------|----------------------------------------------|---------------------------|---------------------|---------------------|----------------------|-------------------|---------------------------|------------------------------|------------------------|-----------------------------------|---------------------------------|---------------------|--------------------------------------|
| HAWAII.          | Hilo, . . . . .  | 8,526                                        | 306                       | 1,481               | 328                 | 153                  | 576               | 32                        | 125                          | 76                     | 6,169                             | 2,801                           | 81                  | 1,200                                |
|                  | Waimea, . . . .  | 5,922                                        | 55                        | 806                 | 138                 |                      |                   |                           |                              |                        | 2,000                             | 956                             | 52                  | 300                                  |
|                  | Kohala, . . . .  | 1,670                                        | 297                       | 177                 | 53                  | 54                   | 102               | 126                       | 197                          | 148                    | 1,575                             | 552                             | 173                 | 750                                  |
|                  | Kailua, . . . .  | 2,183                                        | 28                        | 180                 | 49                  | 64                   | 86                | 43                        | 10                           | 1,813                  | 1,436                             | 76                              |                     | 1,300                                |
|                  | Kealahou, . . .  | 2,096                                        | 42                        | 117                 | 34                  |                      | 43                | 24                        | 154                          | 122                    | 1,089                             |                                 |                     | 800                                  |
|                  | Kealia, . . . .  | 586                                          | 16                        | 36                  | 29                  |                      | 60                | 16                        | 19                           | 17                     | 965                               |                                 |                     | 300                                  |
|                  | Kau, . . . . .   | 1,038                                        | 8                         | 59                  | 43                  |                      | 30                | 13                        | 27                           | 25                     | 1,046                             | 236                             | 106                 | 1,000                                |
|                  | Hana, . . . . .  |                                              |                           |                     |                     |                      |                   |                           |                              |                        |                                   |                                 |                     |                                      |
| MAUI.            | Wailuku, . . . . | 1,170                                        | 90                        | 86                  | 17                  | 9                    | 6                 |                           |                              |                        | 885                               | 652                             | 186                 | 1,200                                |
|                  | Makawao, . . .   |                                              |                           |                     |                     |                      |                   |                           |                              |                        | 400                               |                                 |                     |                                      |
|                  | Lahaina, . . . . | 758                                          |                           | 138                 | 26                  | 7                    | 20                | 2                         | 28                           | 25                     | 637                               | 725                             | 62                  | 1,600                                |
|                  | Lahainaluna, . . | 33                                           | 2                         | 4                   | 1                   |                      |                   |                           | 2                            | 2                      | 33                                | 20                              | 4                   | 200                                  |
|                  | Kaanapali, . . . | 106                                          | 19                        | 7                   | 2                   | 1                    | 1                 |                           |                              |                        | 131                               | 101                             | 28                  | 400                                  |
| MOLOKAI.         | Kaneohe, . . . . | 783                                          | 69                        | 65                  | 21                  | 17                   | 48                |                           | 8                            | 8                      | 682                               | 465                             | 97                  | 800                                  |
|                  | Haula, . . . . . | 259                                          | 20                        | 29                  | 2                   | 11                   | 19                | 5                         | 13                           | 12                     | 230                               | 117                             | 8                   | 500                                  |
| OAHU.            | Honolulu, 1st, . | 1,715                                        | 102                       | 196                 | 54                  | 66                   | 55                |                           | 34                           | 30                     | 1,477                             | 649                             | 21                  | 2,000                                |
|                  | Honolulu, 2d, .  | 1,818                                        |                           | 222                 | 64                  | 180                  | 40                | 122                       | 277                          | 210                    | 1,425                             | 406                             | 9                   | 1,200                                |
|                  | Ewa, . . . . .   | 1,234                                        | 17                        | 129                 | 16                  | 23                   | 10                | 57                        |                              |                        | 734                               | 395                             |                     | 1,000                                |
|                  | Waianae, . . . . | 28                                           | 2                         |                     | 1                   | 2                    | 2                 |                           |                              | 189                    | 180                               | 30                              |                     | 400                                  |
|                  | Wailua, . . . .  | 695                                          |                           | 42                  | 2                   | 59                   | 50                | 3                         | 151                          | 120                    | 180                               | 500                             | 6                   | 275                                  |
|                  | Waiala, . . . .  | 182                                          |                           | 15                  | 4                   | 6                    | 7                 | 3                         | 10                           | 7                      | 182                               | 67                              | 9                   | 300                                  |
| KAUAI.           | Kalaialamea, . . | 3                                            |                           |                     |                     |                      |                   |                           |                              |                        | 13                                | 45                              |                     | 150                                  |
|                  | Koloa, . . . . . | 231                                          | 7                         | 23                  | 3                   | 4                    | 5                 |                           | 23                           | 13                     | 185                               | 127                             |                     | 400                                  |
|                  | Waimea, . . . .  | 373                                          | 31                        | 40                  | 6                   | 2                    | 1                 | 6                         | 15                           | 11                     | 318                               | 154                             | 16                  | 900                                  |
| Total, . . . . . |                  | 31,409                                       | 1,110                     | 3,856               | 893                 | 657                  | 1,161             | 411                       | 1,126                        | 1,038                  | 22,652                            | 10,406                          | 934                 | 16,925                               |

### General View of the Mission.

The foregoing statistics show some diminution in the number of members in regular standing in our churches; and

if the number on our records were the criterion of progress, it might seem that our cause is retrograde. The fact, however, is far otherwise; for while the churches have been consolidated by

wholesome discipline, the publication of divine truth has been efficacious in edifying saints and in the conversion of sinners.

We are not permitted to report extensive revivals, as in former years. Still we have been cheered in our work by tokens of the presence and blessing of our God and Savior, and we would erect our Ebenezer; for hitherto hath the Lord helped us. Much of our time has been employed in preaching at our stations and in making extensive tours through remote parts of our field, that we might thus feed the church of God, reclaim wanderers, and reprove, rebuke and exhort the unstable and disobedient.

We have had much reason to mourn over the waywardness of the professed disciples of our Lord. Political revolutions which have disturbed this community, tearing away the barriers to vice and the pillars of good order, have been the occasion of sifting the churches and separating the chaff from the wheat. We would not be ignorant of the stratagems of our great adversary, who is ever on the alert to ruin souls. Popery too, his great masterpiece, has been unwearied in its efforts to seduce the unwary. The novelty of popery, however, has worn off, and comparatively few are attracted by its gorgeous show and lying flatteries. By means of the various trials through which the churches have passed during the year, the line of separation between the friends and enemies of God is becoming better defined, and Christians are taking a more decided stand for Christ. Herein is illustrated the declaration, "The wrath of man shall praise Him, and the remainder thereof shalt thou restrain."

We have been cheered by the Christian enterprise of some of the churches which, during the year, have undertaken to support their pastors. You will see from our minutes that we have taken measures to encourage these efforts, and urge upon the churches the duty of sustaining their own institutions, believing that religion cannot flourish in healthful vigor until this is the case. We are encouraged to believe the time is near when some of the churches, favorably situated to market,—as those of Honolulu, Ewa, Lahaina and Wailuku,—will support their pastors and exhibit the thrift which morality and religion are wont to impart to a community.

The advance of the people in civilization, from year to year, is very apparent. Several new and substantial houses of

worship have been erected within the last twelve months. Many of the people are erecting neat and durable habitations for themselves. Their flimsy kapas are disappearing, and in their dress and manners they are gradually conforming to the habits of civilized life. The new wants created by their new and civilized habits are rendering them more diligent in business. The hundreds of ships that annually touch here for refreshments, bear testimony to their agricultural enterprise.

In view of the present condition of this people, and the many marked interpositions of Providence in their behalf, we are constrained to hope that God intends here to demonstrate the power of the gospel to raise a savage people from the depths of degradation, and place them on a high platform among the civilized nations of the earth.

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LETTER FROM MR. BOND, APRIL 8, 1844.

### *State of Religion—Embarrassments.*

MR. BOND is stationed at Kohala, on the northern part of Hawaii. The following letter contains a survey of his operations during the year next preceding its date. It will be seen that he has had many difficulties to contend against; and yet the Lord has not permitted him to labor wholly in vain. By a reference to the table which will be found on a preceding page, it will be seen that many have been added to the church in this remote region. The influence of Romanism is more to be dreaded in Kohala, probably, than in almost any other district at the Islands.

At the time we left our station, a year since, to attend the general meeting, a good deal of religious interest was manifest among the people. This interest had continued through the greater part of the preceding year, for several months of which it had been general and powerful. Upon our return from the general meeting, we found less apparent religious feeling than at the time of our departure; though there was much to encourage and cheer us in our labors. Four or five hundred still numbered themselves among the inquirers; and our meetings were full of attentive hearers.

We had hardly become settled, however, when a series of drenching rains set in, which continued, with very little intermission, through the remainder of the year. During all this time, our Sabbaths, with three or four exceptions, were



cold and wet. These rains, moreover,—in connection with our high north-east trade winds, which always blow with great violence through this channel,—rendered the larger portion of all our days extremely unpleasant and altogether too inclement for these poor Hawaiians to be much abroad.

The result, as foreseen, was the interruption of almost all intercourse with those who do not live in our immediate vicinity; and this on the Sabbath as well as on other days. Our meetings were reduced to one half their usual size; and so also was our Sabbath school. The weekly prayer meetings were often interrupted, and for the most part thinly attended; and there was very little intercourse between the members of the church in any part of this district. It is almost needless to add that a serious and lamentable apathy succeeded, in the gloomy depths of which we are still buried. Our congregations on the Sabbath are small, though nearly one half of our Sabbaths since January have been quite pleasant. It should be added, however, that the condition of our house of worship is a serious obstacle to any present prosperity in our religious affairs, as it affords very little shelter from the wind and rain, to those who come together. It is an old house, (old for a Hawaiian structure in these wet districts, having been built nearly three years,) and leaks excessively. In addition to this a portion of the thatch has recently been blown off by a high wind, so that it is little better than no shelter at all.

### *Effort to build a Church.*

The various hinderances to the progress of the truth, growing out of the facts just mentioned, have induced the people of Kohala to undertake the erection of a more comfortable edifice for public worship. The difficulties which have been, and are still to be, encountered, are described below.

For a long time we have been considering our necessities, and we are trying to devise a way to procure a new and more permanent building. "What shall we do?" This has long been to us an anxious and ever returning inquiry. The people are, in the largest meaning of the word, poor. No money is in circulation; and our remoteness from any market produces the painful conviction that we can get none. The natives can bring the timber from the mountains, six or eight miles distant. And this has been nearly all drawn, ready hewn, at an amount of

strength and toil which you can hardly conceive of. The wood is the *ohia*, very hard and tough. Axes are scarce among us; and when possessed, we have no facilities for keeping them sharp, except as the owner is able to round off the edge a little on any common rock which he may chance to find. I have accordingly known the people to fell large trees, and get out timber as hard as oak, a foot square and forty feet long, all with two or three axes whose edges were no sharper than the back of a razor.

These poor creatures often exhibit an almost incredible amount of patience and perseverance; verifying, in this particular,—though they seem not to understand the general application very clearly—the words of the wise man, "If the iron be blunt, and he do not whet the edge, then must he put to more strength." When the pieces of timber are ready, from eighty to one hundred and fifty persons, of both sexes, lay hold of a long rope, made fast to one end of the timber, and after a hard day's work, dragging the heavy load up and down the precipitous banks of our frequent ravines, through woods and brush, they deposit a single stick on the ground set apart for the building. Oxen could do nothing, if we had them, because of the thousands of ravines of all depths, from thirty feet to twelve hundred feet, which continually intersect one another, thereby utterly forbidding a road for cattle to extend any considerable distance.

Our people then can procure timber, prepare the ground, and thatch the building. But money they cannot obtain in any way which I have been able to devise. After waiting, therefore, until the interests of religion have suffered materially, I recently proposed to make an effort myself, and raise the necessary funds for framing the house. It will take about six hundred dollars to pay some foreigner for this job; and we are now endeavoring to find a suitable man to whom we can commit the work. Meanwhile, with God's blessing, I hope to raise the needed sum.

This was the only alternative, or you may be assured I should never have made this proposition; as I am fully convinced that the people should do all they are really able to do, and not be childishly dependent upon foreign aid. But I have preached for the last eight or ten months in the wet and rain; and the people who have loved to honor God in his own house on the Sabbath, have likewise sat in the wet and rain. I have seen females, young

and old, enter our place of worship, having come six miles in the rain, over precipices and ravines, with a single scanty garment of brown cotton,—that garment, as well as their hair and entire persons, being completely drenched with rain. I have then seen them sit down on a stone and listen to the sermon attentively in that uncomfortable situation, whilst their clothes dried upon their bodies. As often as I enter our miserable building, and encounter the wet and wind and dirt, the idea of the neat and comfortable churches in which the congregations of New England worship, always forces itself upon me; and then the inquiry involuntarily propounds itself, “Shall we ever have a decent edifice in which to praise God?” The prospect, I must confess, is almost heart-sickening. We do not, indeed, expect a house as good as the poorest of those in New England. Means for its erection could not be had. But my soul longs once more to sit in a dry and decent building in Jehovah’s presence. It would be a glad day for our Zion in Kōhala, could we realize that hope.

#### *Sabbath Schools—Tours—Heathen Temple.*

It is obvious that the facts which are mentioned above, must have had a very unfavorable influence upon Sabbath school instruction. But some of the children are not kept from their places by slight hinderances.

Notwithstanding the obstacles already detailed, the attendance has averaged two hundred children. Some of these have come six or eight miles, and often in the rain; and they have, moreover, been very constant in their attendance and in committing their lessons. One school of unusually promising youth has, almost without a single exception, sent its quota of twenty or thirty pupils. Occasionally, they have not arrived until the middle of the forenoon service, and then they were dripping with wet, having come four miles at least exposed to the chilly winds and rain. Some of these have a garment, and others nothing but a piece of a native kapa to cover a portion of their persons. But destitute and shivering with cold, they cheerfully seat themselves upon some little stones, or upon the ground, and remain until Sabbath school at noon. They also attend the afternoon service when, with the adults, they repeat the verses for the week in the Daily Food. During our short recess, after Sabbath school, they eat a baked potato or a kalo

or a piece of sugar cane, if they have any. Otherwise they fast from morning till night, as do many of their parents.

Notwithstanding the unfavorable state of the weather, Mr. Bond has been enabled to perform as much labor as in previous years. He has made four tours through his field, one before each quarterly communion.

The object of these visits to the different neighborhoods is to examine into the state of each church member; to proclaim the message of salvation to all who will hear; to examine schools, and encourage the teachers, as well as the pupils, in all available ways, to make advances in their instruction and in their studies. The sick likewise are generally, in less or greater numbers, to be seen and cared for, especially in villages distant from the station. Eight days are consumed in each tour. During this time I visit each of the neighborhoods in the vicinity of our thirty-two school houses, and in each school house I hold a meeting of an hour or an hour and a half, after which the school is examined in the books used by the pupils.

My third tour, however, formed an exception to my usual mode of procedure. In consequence of the low state of religion among us, we deemed it expedient to appoint a series of meetings for fasting and prayer through the whole field. Such meetings were accordingly held in the latter part of December, 1843, and in the former part of January of the current year. They were pretty well attended; and yet, so far as has hitherto appeared, they were productive of no special good.

One of these meetings was held in a corner of the immense ruin of an old heathen temple which stands about eight miles from the station. The length of this old temple I found by measurement to exceed three hundred feet, and the breadth one hundred and twenty-five feet. I was glad to proclaim Christ and him crucified, the sinner’s only Mediator and only hope, near the ruins of the great altar, which had reeked with the blood of “many forties,” (forty is the Hawaiian round number,) whom the tender mercies of heathenism, as the old men assured me, had cruelly slain, a propitiatory offering to gods of vanity and lie; and near the spot also where stood the chief idol, whose reign of terror and of death had, but a few years since, extended to every corner of the island. From the very spot where a portion of the people sat to hear of forgiveness of sins and eternal

life through Jesus Christ, we dug the bones of human sacrifices, belonging to individuals who, but for the bloody abominations of heathenism,—I could not help feeling,—might also have sat with their fellow countrymen and heard and lived.

### *Schools—The Young—Help needed.*

The common schools of Kohala, Mr. Bond says, are not in a flourishing state. This is owing to various unfavorable circumstances. The political troubles of the previous year here had their influence; there are some local causes which might be mentioned.

It is a law of this kingdom that no child between the ages of four and fourteen shall forsake a school without a sufficient reason; and this law had authority with the natives prior to the introduction of popery into this field. During the past year the priests and their adherents have used all the influence in their power to break up our schools, forbidding their proselytes to send their children, or to pay the fines assessed upon them for violating the law of the land. And the fact that they have overawed the authorities, and successfully resisted the public ordinance, has rendered law well nigh a nullity all through this district. Following the example of the papists, many others suffer their children to forsake the schools; and at present most of the children are devoted only to their sports, caring as little for knowledge as for food when satiated.

Judging from present appearances, there is little hope for our schools, until law is restored to its former state and authority. Do you inquire, "When will this be?" I reply when the chiefs and people are delivered from the dread of French cannon, which perpetually hangs like an incubus upon the national energies. The authorities dare not enforce, strictly and fully, their own laws, lest they violate the treaty with France, and again bring upon the nation a squadron of French war-ships. The priests, meantime, are always shaking this terrible alternative over the heads of government officers, and keeping them in constant subjection, more or less perfect, to their own wishes. You will perceive, therefore, that by showing to the people their ability to resist the laws of the land, and also to protect them in their violation of these laws, they are acquiring an influence, a tithe of which they could not secure in any legitimate way.

But we have to bless God that hitherto

not one school has been broken up, though some of them have been reduced in numbers. The papists have not been able to establish a single school of their own, or to secure many children in any one village; though no pains are spared to bring the youth into their power. The priest recently said to a member of our school committee, that they (the Romanists) should not send their children to the public schools any more, neither should they pay fines for refusing! He also said, "You had better leave that work (Protestantism); for it is on the wane. In three years you will all be overthrown, and we shall triumph!"

Mr. Bond apprehends more evil from the efforts of popery at the Islands than some of his brethren. "When I cast my eye around," he says, "and look at the character of the inhabitants, and then at the crafty, insinuating policy of Romanism, with the indomitable perseverance and determined spirit of Jesuitical proselytism, to me the prospects of these poor Hawaiians appear sadly beclouded. The materials are such as popery loves to work upon; for here are minds shrouded in ignorance and superstition and iniquity, eager to obtain a hope of eternal life without forsaking a darling sin. Besides, many of those not of the church have at some time made efforts to obtain admission thereto; and having failed, they are the more eager to unite with the enemy." With these views it is not strange that he should express an earnest desire for additional laborers.

The situation of the youth of this nation demands our constant care. In them centre our hopes for the nation; and under God they must be saved, or our labor is lost. "What shall we do to save these youth from the Man of Sin?" This is an inquiry that we hear from all the brethren, and it has caused us many an anxious hour, by day and by night. The parents are fast wedded to their old pagan superstitions, and with these they defile all their imperfect ideas of the truth. Much cannot be done for them; and, besides, they are going rapidly to the grave. The children are far in advance of their parents, and they excite many cheering hopes for this people. God grant that they may be kept from the snares of the devil and popery!

But we need more human instrumentality to save the rising generation, and we need it now. Wait till these Jesuits are reinforced—and we may be sure that they will be soon reinforced with men and money—and doors of hope, now wide open to us, will be closed. Never were our wants so urgent in Kohala as at the



present moment. The enemy is coming in upon us like a flood. But who is to lift up the standard against him?

Send us help and send it now. We beseech you, and the Christians of the United States through you, that this poor people may not be left to return forever to idolatry and superstition, as real and as fatal as that from which, through God's grace, they are beginning to be saved.

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LETTER FROM MR. THURSTON, MAY 1,
1844.

The Station at Kailua.

THIS letter may be regarded as the annual report from Kailua, the post occupied by Mr. Thurston. After alluding to the disorder and excesses which characterized the brief sway of the British Commission, he proceeds to describe the condition in which his field has presented itself to his view, since the storm passed by.

The state of things on this part of Hawaii, during the last twelve months, may be said to be marked, on the part of the people generally, by a laxity of feeling and effort for the eternal interests of the soul, unknown in some previous years, particularly in the year immediately preceding. There has been a greater desire to remove to the Leeward Islands than I have ever known before; and I presume more have left than in any other year, since our residence on this island. About seventy members of this church have been dismissed to the churches on Maui and Oahu within twelve months; and they are but a small portion of those who have gone out from us.

Many causes have conspired to introduce this disposition to emigrate among the people. Not among the least are the political state of the nation and the changes in the government of the Islands, with the great, if not unparalleled, excitement consequent on these changes. All classes seemed impelled, as if by an electric shock, to go to head quarters and see the movements of the new order of things. The fact that licentiousness was not only made lawful and honorable, but lucrative withal, acted as a powerful magnet to attract the natives of Hawaii to the metropolis. The additional fact that the people were required to pay their taxes in money, was another argument for removing. Money could not be obtained on our island, except to a very limited extent. They must go, therefore, to the two prin-

cipal islands, where they can obtain it; some for honorable labor, and some as a reward for crime or licentiousness. Many who go with innocent intentions, are led astray by the temptations which assail them from every quarter. It requires more strength of principle and more fixedness of purpose, than most Hawaiians can be supposed to possess, for real Christians even to pass uninjured through such a fiery ordeal. Another reason for a removal is the circumstance that the means of support are much more easily obtained on the Leeward Islands than on Hawaii, particularly on the western part of it. In those islands food is near at hand; here it is four or five miles from the shore, and the labor of backing it down is very great.

The condition of the church at Kailua and the prospects of Romanism in that district, are briefly described in the following language.

The state of religious feeling in the church during the past year has not been of so decided and encouraging character, as we should be glad to see. There has not been much falling off, however, in the attendance upon the Sabbath; yet there has been more laxness than in some former periods, and the attention given to the word preached has not been marked with that interest and seriousness, sometimes observable. The cases of discipline, compared with former years, have been about the same. Twenty have been admitted to the church on examination, and sixteen on certificate. Forty-nine have deceased. The church has diminished, therefore, by about the number that have been dismissed. The number now in regular standing is about one thousand and eight hundred.

The papists continue their operations here, though I think they have not advanced much during the year. Since the commencement of their efforts in 1840, twenty-three excommunicated and suspended members have joined them. About sixty of their adherents, to my knowledge, have left them since that period; and twenty-seven of these have been received to this church on examination,—some during the year past, and some during the previous years. The church at Kailua may be regarded as in a state of comparative safety, so far as the influence of Romanism is concerned. Indeed, popery may be looked upon as a kind of sifting machine, to assist in separating the chaff from the wheat. It will be a refuge for some of our disciplined members, and

for all who wish to go to heaven in their sins. The novelty of Romanism is past ; and there does not now appear much inclination among the people to engage again in the worship of idols.

Instances of liberality like the following show that the Sandwich Islanders have not received the gospel in vain.

The monthly contributions of the church, during the past year, have amounted to about forty dollars, in Hawaiian articles. The efforts of the principal part of the church have been directed, for the most part, to the erection of four places of worship, at four of our out-stations. Some of the materials have been collected, and the walls of one of them have been laid in mud, and are to be pointed without, and plastered within, with lime mortar. The dimensions of this house are eighty feet by forty. One of the others will be of similar dimensions, and the other two are smaller. This is a great work for this poor people.

Every Christian will surely respond to the request contained in the concluding sentence of this letter.

Though there are some things of a discouraging character, there are others which are encouraging. We have a goodly number of praying men and praying women in the church, who stand firm and decided on the Lord's side. They are struggling onward, through many difficulties and discouragements, toward Mount Zion above, and there, I have no doubt, they will eventually arrive. Some, I have as little reason to doubt, have entered the place of rest, and commenced the nobler and holier service of the upper sanctuary. In view of these things we feel bound to thank and praise the Lord ; and we would call on our patrons and friends, and on all who love our Lord Jesus Christ, and know something of the worth of the soul, to unite with us in giving praise and glory to God.

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LETTER FROM MR. COAN, MAY 3, 1844.

### *General View of the Station—Tours.*

THE report of Mr. Coan respecting the condition of his large field is more favorable than the accounts given by Messrs. Thurston and Bond. Although they are all pursuing their labors upon the same island, the districts committed to Mr. Coan's supervision have probably suffered less

from the adverse influences, already mentioned, than Western Hawaii. Still it has been a year of trial and danger, there as elsewhere ; we cannot be too grateful to Him whose eye is ever upon his people, for the mercy which he has shown to this branch of his church.

General peace and prosperity have attended this church during the year. No special defection has occurred, and the march of truth and of righteousness has been onward. The Holy Spirit has descended on many parts of this extended field. Saints have been quickened to watch and pray and labor ; and many sinners have, as we trust, been turned to the Lord. Temptations have assailed us ; trials have beset us ; dangers, like dark clouds, have thickened and thundered ; but Jehovah still reigns, and the upper surface of the clouds is gilded with everlasting sunshine.

"Some of our most painful trials," says Mr. Coan, "arise from the debasing influence of a certain class of seamen who visit these ports, some of whom reside, or rather roam, among the people." In addition to these, there are the ordinary and constant trials which are occasioned by the infantile character of the piety exhibited by many of the native converts. Ignorance, fickleness, the influence of established habits, and the power of appetites, long indulged, are obstacles which none but a missionary can appreciate.

The labors of Mr. Coan upon the Sabbath have been, as heretofore, abundant and exhausting. During the week he delivers three stated lectures, besides sustaining frequent occasional services. In addition to his appropriate work, he is often obliged to attend to the medical wants of the natives.

As usual, much of my time has been occupied in making tours. Through the grace of God I have been able to accomplish eight of these tours—four through Puna, and four through the distant parts of Hilo—in the last ten months. These tours usually occupy from eight to twenty days each. They are always arduous ; and in Hilo they are often perilous from the raging rivers which have consigned many a traveller to a watery grave. It is but a few days since a strong and robust foreigner was swept away by one of these streams ; and he would have been soon carried beyond the reach of human aid, but for some powerful and expert natives, who saved him just as he was about to be precipitated down a fearful precipice. Two or three natives have recently been drowned in attempting to cross some of our rivers ; and

others have effected hair-breadth escapes. A little grassy hillock, on the banks of one of these streams, marks the lonely grave of a foreigner, who was carried down a cataract of a hundred feet, in attempting to cross to the opposite side. Nearly thirty of these streams are to be passed and repassed in making the tour of Hilo. But I will not enlarge. I would only extol the care of our kind Protector, who has thus far saved us all from the dangers to which we have been exposed.

It will naturally be supposed that the duties to be attended to, on these circuits of pastoral visitation, must be exceedingly various in their character. As they have been heretofore described, there is no occasion for enumerating them in this place.

### *Number of Congregations—Native Helpers.*

I have now under my care about thirty organized congregations, of from fifty to a thousand souls each, assembling in their respective places of worship, from Sabbath to Sabbath. Many of these congregations have been blessed with the Spirit's influences, and have enjoyed a happy state of religious interest through the year. Others have been more languid. The local assistants who superintend the meetings of the several congregations, and those who travel with me on my tours, besides a great number who are occasionally employed to go to different parts of the field, for the purpose of holding meetings, and visiting from house to house for conversation, prayer, etc., all perform their labors gratuitously.

In addition to these, I have recently employed two or three persons under compensation. Their duty is to travel through Hilo and Puna, visiting every village, every hamlet, every house and every soul, preaching the Word, conversing and praying every where and with all classes. They spend about one week within the limits of a small congregation, and two or three weeks in a large one, keeping me fully informed, by letters and messengers, of their progress and success. At the end of four months, if on the tour of Puna, they return and report to me; when they are allowed to remain a few weeks at the station for rest, instruction, etc. They are then sent out again, to renew their labors in the same or in another part of the field. For ability to compensate them, I am indebted chiefly to the kindness of two private friends, members of this mission. The native

church members sustain them entirely in food; and they also make them many presents in other articles, such as they can command. These helpers have no power to administer church discipline or church ordinances, but simply to conduct meetings, read the Scriptures, exhort, pray and converse with all whom they meet. Should they prove themselves faithful, and should means be found for their support, they will be continued in their work, and be devoted exclusively to it. Thus far the results have been happy, and there is encouragement to try the plan still further.

Mr. Coan says that he can sustain four laborers, such as he has described above, with one hundred dollars. "This sum will furnish them with decent clothing and a few other necessary articles, while the natives will supply them with food, &c." Should the experiment have a successful issue, an important step will have been taken toward the introduction of a native ministry.

### *Liberality—Progress in Civilization.*

The increasing liberality of the people under Mr. Coan's pastoral care will be noticed with pleasure.

One new meeting house of rough stones has been built in Puna during the past year; and another of the same description is now in progress. These houses will each contain about a thousand worshippers. A similar house is also in the process of erection in Hilo; and another meeting house, of sufficient dimensions to contain two thousand people, is now being re-thatched. These houses are built by the voluntary labors of the church, and they are done with great promptness and cheerfulness. The willing hearted also contribute, on monthly concert day, labor, food, tapa, arrow-root, fish, salt, fuel, cash, etc., generally giving of their "penury," or of their "deep poverty." Their little donations are made to the poor, or appropriated to Mrs. Coan's school, or devoted to other benevolent purposes, as seems best at the time. At the out-stations the people have sometimes voluntarily united and built a house for me to lodge in on my tours, and furnished it with mats, &c., in neat native style. They have also built plain pulpits in many of their meeting-houses, besides multiplying seats for their own accommodation. In many places also they are contributing to purchase sets of plain, cheap table furniture for the Lord's supper.



Hardly less gratifying is the following item of information. The social and domestic habits of the Hawaiians must be revolutionized, before the gospel can achieve a complete victory among them.

Many of the people are also rapidly increasing their own temporal comforts, personal and social, building better houses, improving their wardrobe, procuring chairs, tables, chests, lamps, plates, cups, bowls, spoons, knives, looking-glasses, umbrellas, axes, saws, iron-ware, hammers, chisels, &c. &c. The multiplication of articles of comfort and of utility, has been truly surprising within the last five years. Some are beginning to keep horses, cows, goats, &c., and to make use of milk in their families,—a very recent innovation. I am now furnished with an occasional bowl of milk on my tours, a thing unknown till within two years past. They are also multiply-framed houses, covered with thatch.

Although other influences are tending to the increase of civilization at the Islands, much of the improvement observable there may be traced directly to the revivals which God has bestowed upon them.

While I mention these visible and cheering evidences of progress among the natives, and while I would praise God for his rich grace, I would add that you must not take too favorable a view of the state of civilization here. It will not do to compare this people with civilized communities in our own land. Their degradation is still deep and appalling. The sight affects my heart. They are in a transition state, just emerging from darkness, just opening their eyes in the twilight. The elements of old chaos have been thoroughly agitated. Shadowy forms, and the misty outlines of order, are slowly appearing; and the indistinct voices of harmony are faintly falling on the ear. But a brighter day is before us. The year of jubilee will come; the Lord hasten it!

#### *Romanism—Female Boarding School.*

Popery has done little or nothing in Hilo during the past year. Probably it has retrograded on the whole. The priests and their native satellites have been constantly exerting themselves to beguile the people, but with little success. None but the most ignorant, those too who are most abandoned to vice, follow them. A few of those who have made vain efforts to enter the church without

forsaking their abominations, and some who have been cast out for the same reason, rally round their standard. Even the greater part of these despise popery. Many who join them, forsake their new way after a little season. This vexes the priests, and keeps them constantly in motion, hurrying from place to place to put up the wall, which begins to fall as soon as they turn their backs upon it. Alas for the wall! It is "daubed with untempered mortar." And alas for the priests that have daubed it! God "will accomplish his wrath upon the wall, and upon them that have daubed it with untempered mortar;" and it shall be said, "The wall is no more, neither they that daubed it." This Scripture will be fulfilled on popery, literally, fully. It will be fulfilled here. May it be done speedily! And may we all feel that it must be done, not by might nor by power, but by the Spirit of the Lord of hosts.

Still we have a great battle before us. The Jesuits are subtle and untiring. Their great effort, at present, is to disorganize our schools and to draw away the rising generation from the paths of knowledge and virtue. Their duplicity, their flattery, their vain boastings, their menaces, and, in some cases, their bold defiance and open resistance of the civil authorities, are well known. It is but a few days since one of their priests gave open and public instructions to his disciples in Hilo, to hang and butcher every Protestant authority, who should attempt to enforce the school-laws of this kingdom on any transgressor among the papists.

The statistics of the church under Mr. Coan's supervision will be found in the table which forms a part of the General Letter. By a reference to that table it will be noticed that the number of communicants, in regular standing, is 6,169; while the number admitted by profession, during the past year, is 306.

The female boarding school, under the care of Mrs. Coan, has been greatly blessed during the last twelve months. Perhaps it has never enjoyed a year of greater prosperity than the one just closed. On account of the great numbers who have pleaded for admittance into the school, Mrs. Coan has been induced to exceed her former limit by six; so that her number has been twenty-six instead of twenty. Still, many anxious and promising candidates have been rejected for want of room to receive them, and ability to support them.

The pupils have been uniformly docile, industrious, affectionate and obedient. Their progress in their studies, and also in some of the more important arts of domestic and civilized life, has been very pleasing, and has greatly cheered the heart of their teacher, and encouraged her to go forward in her work. The health of all the pupils has been nearly perfect and uninterrupted through the year, and no individual has died from the school since its organization, in 1838. The food of the school continues to be supplied chiefly by the native church. Clothing and other necessary articles have been, for the most part, furnished by the generous donations of American friends, visitors, residents, &c., for whose kind and timely aid we shall ever feel under deep obligations. Of the twenty-six girls in the school, twenty-one are members of the church in good standing; and none of them have called for the rod of discipline during the year. At the close of the last term, a few days since, three of the girls were married to members of Mr. Lyman's boarding school, who are to engage immediately in teaching.

## China.

JOURNAL OF MR. ABEEL.

### *The Imperial Commissioner — Buddhist Devotee.*

THIS journal may be regarded as a continuation of one which was published in the December Herald. Owing to the season of the year and other circumstances unfavorable to missionary labor, it contains fewer incidents of an encouraging nature than some which have preceded it.

The Imperial Commissioner referred to below, was mentioned by Mr. Abeel in his previous journal. He was then sent to Amoy for the purpose of establishing the limits within which foreigners, residing in that city, were to be restricted; the negotiation between him and the British Consul did not, however, issue in any definite arrangement. Mr. Abeel had several interviews with him; and he found, not only a willingness, but a strong desire on the part of this high officer to become better acquainted with the nations of the West.

May 13, 1844. The Imperial Commissioner is again here on some secret errand. As he desires further instruction in geography and history, I have spent this afternoon with him, closing our

interview with a quiet tête-a-tête dinner. He is as free and friendly as it is possible for him to be. Oh that I knew his own dialect, that I might tell him, without embarrassment, the glorious truths of our holy religion!

That he has gained considerable knowledge is very evident; but he is far more anxious to learn the state of the kingdoms of this world, than the truths of the kingdom of heaven. The maps he has constructed are by no means accurate. He aims more at obtaining general ideas of countries,—their size, political importance and commercial relations, especially with China,—then at tracing the lines of latitude and longitude, and thus fixing the exact position of places. England, America and France have been subjected to a more careful investigation than the other countries of the world.

15. By invitation of the Imperial Commissioner and the chief rulers of Amoy, a party dined to-day at the "white deer cavern." The place is nearly on the summit of one of the hills, running back of Amoy. Here Chinese taste has been displayed in forming cool and romantic retreats, beneath immense overhanging rocks, and between others which either support each other, or approach so near together as to shut out the rays of the sun. Several buildings occupy the eligible situations among the rocks. The whole was originally designed for a Buddhist temple, and a few priests still reside here; but the officers of government and the gentry make it a place of resort, where they can escape the extreme heat of a summer's day and entertain their friends. The dinner consisted of a great variety of rare and costly dishes; after which the foreign guests amused themselves in examining the objects of curiosity in the vicinity, and in viewing the extensive prospects from different parts of the hill.

Under date of May 20, Mr. Abeel made the following entry: "Yesterday we had the largest congregation I have seen in this place."

25. For several days the hospital has been unusually full. Among the patients there has been a devotee of Budha, who, to his other meritorious deeds, has added that of perpetual fasting; which means neither more nor less than that he eats all kinds of vegetables, but abjures meat. Besides the rewards which will accrue to his spirit in another life, he believes that such a regimen has a miraculous influence upon the mind, not only in clarify-

ing its perceptions, but in endowing it with supernatural knowledge. He is too wise to be taught by me. May the enlightening Spirit scatter the darkness of his mind! It is very rare that we meet with such cases. With the fewest exceptions, the Chinese have no fixed sentiments on the subject of religion.

### *Reinforcement—Sickness.*

On the 22d of June, Mr. Abeel had the pleasure of welcoming Messrs. Doty and Pohlman to Amoy, as fellow-helpers in the missionary work. A few days later, Messrs. Stronach and Young, of the London Missionary Society, arrived with the design of commencing operations in the same broad field. On the 4th of July, Mr. Abeel took possession of one of the rooms in the building which is used as a chapel and medical dispensary at Amoy. His object was to escape the malaria at Koolongsoo, and also to be in the midst of his work.

July 18. Alas! Our fair prospects are obscured, and our joy for a season, is turned into mourning. The families of the newly-arrived brethren have been severely visited by fever, and to-day the eldest child of Mr. Doty expired. He had just completed his sixth year and was a child of much intelligence and promise. He had no fear of dying, though from the early part of his sickness he thought he should not recover. He had been carefully instructed in the truths of religion, and these truths had penetrated his youthful heart. The hope and fearlessness expressed by the child and the power of divine grace in sustaining the afflicted parents, imparted a sublimity to the solemn scene which could not be witnessed without edification, neither can it be remembered but with profit. With what incomparable brightness does the religion of Jesus shine forth in such scenes!

30. The labors of the month have been considerably interrupted by the sickness of several of our number. Much of the time of the physicians has been demanded by dangerous and protracted cases of fever in the families of the missionaries; and this has prevented their giving that attention to the dispensary which the applicants required. Indeed neither department has been kept up; for while the other brethren have been occupied with their sick families, the heat, or some other cause, has brought me into the same feeble state in which I was last summer.

August 2. Before the death of Mr.

Doty's little boy, his parents were induced to come to Amoy and try the effects of a change of air. To-day, the upper part of the hospital having been somewhat fitted up for this purpose, Mr. Pohlman's family moved over and took possession of it. His children have been among the greatest sufferers, but they are now better. These buildings have part of their foundations below high water mark and there are no low grounds in the vicinity; as they are also exposed to the summer breezes, it is to be hoped that they will prove healthful retreats.

### *Hongkong — Preaching — Removal from Koolongsoo.*

On the following day Mr. Abeel, being much reduced in strength, and fearing the effects of the remainder of the hot season, embraced a favorable opportunity for making a voyage to Hongkong. He subsequently went to Macao, where he remained three weeks. Thence he returned to Hongkong with improved health. At this place the remaining entries of this journal were made.

September 2. Yesterday (Sabbath) I was exceedingly gratified with the privilege of attending three different Chinese services in Hongkong. The first was conducted by Dr. Legge and a native assistant. The room, though rather small, was well filled. About eighty occupied the seats and stood in the aisles. Perhaps fifteen or twenty of these were school boys. The Chinese assistant preached, and the congregation remained generally quiet and attentive. The Lord's Supper was afterwards administered, and it was refreshing to partake of these sacred emblems with three or four Chinese converts, upon whom I could look as part of the first fruits of the great harvest which China is to yield.

From this place I went directly to the Baptist chapel, to attend the services of the Rev. Mr. Shuck. Here the audience consisted of about a hundred, including perhaps twenty pupils. Again the sermon was preached by a native teacher; after some remarks from the pastor, a prayer was offered by another Chinese convert. It was an interesting scene. On the front seats were a dozen or more well dressed Chinese, who had made a public profession of their faith in Christ; seven of them had been baptized only a few hours before this service.

Shortly after this congregation dispersed, another convened, to whom the Rev. Mr. Dean, of the same denomi-



nation, preaches in the Tae-Chew dialect. He too is favored with the assistance of a native preacher. Understanding much of this dialect, I was gratified with the soundness of the discourse. After the sermon the pastor delivered a solemn address to three converts who had just received baptism, and to those of his audience who, knowing their duty, refuse to follow this example.

Messrs. Bridgman and Ball have ordinarily sustained another service at Hongkong; but providential circumstances had closed the chapel for a season at this date.

Missionaries are now beginning to preach the gospel in China. From the prejudices of the people, the paucity of laborers, the restrictions under which they have been placed, their ignorance of the language, and other causes, the experiment of oral and public teaching has never, till very lately, been made. And now most of us labor under serious embarrassments from not having a thorough acquaintance with this strange tongue; and all of us are hampered by its inadequacy to convey spiritual ideas, and the incompetency of these Chinese to understand this class of truths. If Christians knew how little of the gospel, for some of the reasons above mentioned, is brought intelligibly and impressively before the minds of the heathen, and how small a number of the latter constitute the stated hearers of our congregations, they would never wonder why there are so few converts in China, but rather adore the mercy that has saved any. The difficulties referred to are daily becoming less formidable, however, and will gradually vanish as the gospel has free course and is glorified. Missionaries will learn the capabilities of the language for conveying religious instruction, and their younger brethren will profit by their knowledge. The heathen will become enlightened by the Spirit of God, and they will let their light shine. Correct ideas and associations will spread among different classes, and good and honest hearts will be thus prepared to receive the seed.

Messrs. Stronach and Young, whose arrival at Amoy has been already mentioned, are referred to in the following extract.

13. Our last letters from Amoy informed us that the London missionaries had also been obliged to desert Koolongsoo, and seek an asylum at Amoy. For want of accommodations they must be

living in any thing but comfortable circumstances. I am informed, on the best authority, that Koolongsoo is to be evacuated by the English at the close of this year. The Chinese thus far have strenuously refused to allow foreigners to reside there after its restoration.

If we are obliged to live permanently at Amoy, I fear the missionary families will suffer. In the situations which appear to us most salubrious, it is difficult to make the present buildings available as fit residences for women and children. Generally there is not an inch of ground attached to the houses; neither are there verandahs for recreation and exercise. The buildings are so narrow that there is but a very straitened passage, leading from the front throughout, into which the rooms open; so that there is scarcely any space within the walls in which to move about. A larger sum of money than we can possibly command, or than falls to our annual portion, will, in all probability, be imperatively demanded before the mission families can be placed in such a situation as will secure their health and uninterrupted labor.

Mr. Abeel embarked from Hongkong, on his return to Amoy, September 19.

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#### LETTER FROM MR. BRIDGMAN, SEPTEMBER 20, 1844.

THE death of Mrs. Ball has been noticed in previous numbers of the Herald. The youngest child of Doct. Ball has since deceased; this event occurred, however, at Macao. Fears have been entertained that Hongkong would prove an unhealthy abode for Americans and Europeans; and the mortality among this class of residents, last season, was certainly very great. But many suppose that there is nothing in the location itself which will make it unsafe for foreigners to live there, provided the proper precautions are used. The statement of Mr. Bridgman respecting the health of Hongkong, it will be perceived, tends to confirm this opinion.

The ingress of Chinese here is very great, and abundant opportunities are afforded for preaching the gospel and distributing Christian books. It is ours to sow the seed; and if we are faithful, God will be honored, and his kingdom will be extended. We see and feel that unless God works in and by his servants, nothing can be done. Pray that his Spirit may rest on us.

This place has been far more healthy

this year than it was last. Should our lives and health be spared, we shall be able, I trust, to make good reports of work accomplished before long. All, however, must be unsatisfactory that does not secure, more or less directly, the conversion and sanctification of sinners.

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### Madras.

#### LETTER FROM MR. WINSLOW, OCT. 1844.

ALTHOUGH our brethren at Madras have a less promising field than the Madura mission, they are not without some tokens of the divine favor. Within the last two years, quite a number of hopeful converts have been gathered into the fold of Christ.

Last Sunday was our quarterly communion of the native church. One man, Sinnyan, who was born and brought up as a heathen, but has for a long time attended on the preached gospel,—being one of the laborers employed in the printing office, and also the father of two of the girls in the boarding school,—was baptized and received to church fellowship. It is a caste family of some respectability; and they have borne persecution for allowing their children to come to us, and for attending a service in a Christian church. I hope that the Lord has accepted their offering, and that however imperfect or even worldly may have been their views in the beginning, he is leading, not only the father who has now been baptized, but also the daughters, (of whom the eldest, the head girl of the school, is anxious to be baptized and to join the church,) and even the mother to himself. The latter wished to be received by us at the same time with her husband; but we thought it better for her to wait a little longer, that we might have more evidence of the disinterestedness of her professions. The eldest daughter and the mother are candidates for admission.

Thus, by little and little, the Lord is adding to our number; and though we have occasion to mourn over the low state of piety in our members, and now and then to weep over one who has fallen into open sin, when we consider the temptations to which the natives are exposed, together with their ignorance and weakness, we have reason for thankfulness that so many appear to hold on their way. Many of the trials which we have with our native Christians, the apostles also

had with their converts. No greater mistake can be made than to suppose that heathen converts will rise high as Christians, in proportion to their former degradation as idolaters. He to whom much is forgiven, will love much; but it must be one who sees and feels that much has been forgiven, which is not generally the case with the conscience benumbed Hindoos.

Mr. Winslow also says, "We feel much cheered and strengthened by the addition to our number of Mr. and Mrs. Scudder. He is making rapid progress in the language, which returns to him as a forgotten dream, when some association of ideas has awakened its remembrance."

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### Madura.

#### LETTER FROM MR. MUZZY, OCT. 15, 1844.

THE journal of Mr. Muzzy which was published in the last number of the Herald, mentioned some facts of a very painful character. It was there stated that many who have placed themselves under the care of the mission, are now withdrawing from its oversight. The present letter, while it confirms the previous announcement, refers with equal explicitness to the cause; which is, that our brethren have not been able, in their weakness and trials, to pay the necessary attention to these inquirers after the truth. Mr. and Mrs. Taylor had joined the mission, a few days before the date of this communication; but the assistance of many such fellow-laborers is imperatively needed.

We are still in great want of help. Three villages have lately left us for want of instruction which we were unable to give; and others, we fear, will follow their example. Several new villages, it is true, have come to us; but there is much reason to apprehend that they will also leave us when they find that we cannot take proper care of them. With the addition of Mr. Taylor to our number, we are unable to resume more than one station; we cannot even man the new station at Maloor without at least three new missionaries; for one must go to Sivagunga and another to Tirumungalum. All the other twenty-five or thirty promising fields must still remain unoccupied; and this too, although the present is a very favorable time for going forward and enlarging our plans. Indeed the Romanists appear to be waiting to

come to us till we can take care of them; but they will not wait long.

The Gospel Propagation Society have withdrawn their catechists and schools at Ramnad and Dindigul in part, and also from all the region round about; so that the whole district is, in a much more important sense than before, dependent upon your mission here for instruction in the only way of life.

Nor are we left without encouragement in our labors. A number of villages have put themselves under our care, and the presence of the Holy Spirit in the girl's school at Madura and in the boarding school at Tirupuvanam is, we are happy to believe, plainly perceptible. Numbers are coming almost daily for private religious conversation and prayer, and many appear quite serious. Oh for strength to labor faithfully in this inviting field!

health. Nor did they labor in vain. They were permitted to gather around them a Christian community, such as is found at few of the other stations. This, in connection with the boarding school, upon which they bestowed much labor, forms a bright spot amidst the darkness of heathenism, and will, we hope, be a bright light to guide many souls in the way to heaven. Nor were their labors confined to these alone. Their great work was to make known the gospel to the heathen, and in this they were ever diligent. Though our dear brother now rests from his labors, his works still remain. Long will he and his bereaved yet supported companion be remembered by those for whom they labored in this place; and we cannot but hope that some who are now in the darkness of heathenism, may at last rise up and call them blessed.

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### Ceylon.

LETTER FROM MR. SMITH, OCTOBER 1,  
1844.

#### *The Station at Varany.*

SOME of the changes which have been recently made in the distribution of missionary labor at Ceylon, were mentioned in the January Herald. Sickness and death have rendered several transfers necessary, within the last few months. By the present arrangement Mr. Smith takes charge of the station at Varany, to which place he removed in March last. Mr. Apthorp had previously gone to Valverty.

We could not but feel sad for those who left to give us room, as they went forth to their new station, where there was then no shelter for them. Trusting in the Lord as their guide and support, they departed joyfully, not knowing what was to befall them. We were permitted to enter into their labors in this field, which they had cultivated, for many years, with untiring diligence. They had sown unsparingly the good seed, and watered it by their prayers and their tears. But for their unyielding perseverance, the station would probably have been given up many years ago. They felt assured that the Lord had called them here; and though they suffered much from the unhealthy climate, they could not be persuaded to leave, until, by the advice of our physician, they were induced to remove to the sea side on account of the state of Mrs. Apthorp's

Mr. Smith has a congregation upon the Sabbath of from one hundred to one hundred and twenty persons.

We do not feel that our labors are in vain, for we see, both in the promises of God and in the aspects of the field, enough to encourage us to go on with undiminished energy. Still we see no special signs that the Spirit of the Lord is working upon the hearts of the people. When we go to the villages, and talk with the natives at their houses, they are respectful and will listen to what is said, and many will assent to the truth; still it does not take hold of their hearts. They seem content to remain as they are, following in the steps of their fathers, though some of them will acknowledge that these steps lead down to the chambers of death.

They seem to be more busily engaged about their farms and merchandize than the people near some of the other stations. The women, especially those of the higher classes, are more inaccessible. It is very difficult to collect girls' schools, while at most of the other stations almost any number can be collected. There are only four girls in the boarding school from this part of the province, and only one of these is from Varany. Several have been received into the boarding school, but they have remained only a short time. Whether this prejudice will ever be overcome, remains to be seen. I hope we may live to see the day when the people around us will duly prize the advantages of an education for their daughters.



Since we have had the care of the school, no new girls have been received, except one who has been transferred from Oodooville. Mary H. Green has been married to E. Carpenter, who is now employed at this station. The number of girls in the school is twenty.

I have nothing of special interest to report concerning the state of religious feeling in the school. All listen attentively to the truth; and when it is applied to them personally they seem to be affected, some of them at times deeply. But we do not see the fruits of a radical change in their lives. We hope that there is yet a blessing in store for us, and that the prayers and labors of those who raised up this school, may not be in vain.

Mr. Smith adds, "Sarah Chapin and Amey Fenner were taken away from the school about the time we came here, and we have not been able to get them back. The parents wish to marry them to heathen husbands, and prefer not to have them educated."

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LETTER FROM MR. MEIGS, OCTOBER 3,
1844.

The Station at Chavacherry.

As a part of the arrangement, previously mentioned, Mr. Meigs assumed the supervision of the station at Chavacherry in April last. This post was first occupied by a missionary, many years ago; but it has been found impracticable to retain possession of it continuously, and hence the ground which has been gained from time to time, has been afterward nearly, if not altogether, lost. This fact will account for the statements contained in the present letter.

I found a church here of eleven members, with three native assistants, one small English school, and three native free schools. The English school still continues small, containing only twelve lads. They are well instructed by Joel R. Arnold, and make good progress in their studies. The desire to obtain an English education does not, however, appear to be as great here as it does nearer the town of Jaffna. The parents pay a small sum monthly for the tuition of their sons. The native free schools have increased to nine, containing 209 boys and 70 girls. Three of these are taught by young men who lately left the seminary at Batticotta; and it is pleasing to find that they generally make much

better teachers than the common school masters of the country. We can, therefore, afford to give them better wages for their labor. Our girl's school at the station is taught by Ann Judson, wife of Joseph Emerson, and is supported by funds furnished by Government. The congregation here on the Sabbath is small, but gradually increasing. At the earnest request of the District Judge, and the few families connected with the court who speak English, I have an English service in my dining room every Sabbath evening, at which from ten to twenty persons attend. As they appear to listen with fixed attention, I cannot but hope that they may receive spiritual benefit.

Since I came to Chavacherry, I have been gradually increasing the number of preaching places in the villages around me, so that I have now seven such places. True, they are small, and cost but little, but they are sufficiently large to accommodate the school and from fifteen to twenty or thirty of the neighbors who assemble to hear the gospel preached. The people are attentive, and often appear much interested in what they hear. It is very seldom that I meet with open opposition. Still we see no flocking of the people to hear the Word, either at the church or in the villages, no longing desire to learn the way to heaven, and but seldom the earnest inquiry, "What shall I do to be saved?" We are anxiously waiting for the descent of the Spirit. We long to have the day arrive, when it will become our delightful privilege to proclaim the gospel to thousands of inquiring hearers. But we are not to "despise the day of small things." I feel more and more determined to pursue the great and good work of preaching the gospel wherever I can collect a few to hear it.

Sir Anthony and Lady Oliphant came to Chavacherry, some two months ago, and spent the day with me. They kindly examined the schools, which assembled for that purpose, and said many things to encourage the children and teachers. Sir Anthony, you know, is the Chief Justice of Ceylon. It is delightful to find those in places of power and trust thus honoring the Lord, and using their property and influence to advance the kingdom of Christ among men. Hitherto this has not been common in Ceylon. But times are changing for the better in this respect.

A circumstance occurred just before I left Batticotta, which is perhaps worthy

of being mentioned. As I was going out one Sabbath afternoon, to preach the gospel at one of the school bungalows, I met one of the principal brahmins from Nellore, who was formerly well acquainted with our departed brother Knight. I was delighted to hear the testimony which he bore to the excellency of his character, and that, though a decided heathen, he could so highly appreciate those excellences of character which belong only to the Christian. He was full of his theme, and would not relinquish the subject till we parted. I could scarcely get an opportunity to endeavor to impress upon his mind the importance of following so excellent an example.



LETTER FROM MR. WHITTELEY, OCTOBER 10, 1844.

Female Boarding School.

SINCE the return of Mr. Spaulding to this country, Mr. Whittelsey has been stationed at Oodooville; the female boarding school has, consequently, been placed under his care. This letter relates principally to this interesting and hopeful institution. Many, while perusing it, will recognize familiar names.

The number of the girls in the Oodooville female boarding school, at the beginning of the year, was one hundred. Two have since been added;—Elizabeth Fowler and Harriet Colton. Seven have left. Of these, Elizabeth Abbot, with the approbation of the mission, was taken to her home on the continent by her father, and has since been married. Mary Waterman was married, January 31, to Edward M. Miller, engaged in the printing office; Mary P. Emerson, March 20, to Eli F. Cooley, in the employ of the Madura mission; Susan H. Bennett, June 26, to David Stickney, in the employ of Mr. Smith, at Varany; and Mary J. McNaughten, August 16, to John Arnold, in the service of the Madura mission. Eunice T. Smith was transferred, at the request of Mr. Smith, to the Varany school. Augusta Anketell was taken away, contrary to our wishes, by her heathen mother, and will probably not be permitted to return. She was an amiable and hopeful girl, but has since, it is said, rubbed ashes.

Of the ninety-five girls now in the school, two have, for a year or more, been detained at home by their parents. They are the daughters of two of our

oldest helpers residing at Oodooville. The mothers are heathen. How much blame is to be attached to the fathers, it is difficult to say; and yet it is sometimes thought that if they had the firmness of principle which they ought to have, they would yield less frequently in cases so materially affecting the religious education of their families. One of these mothers, a woman of violent temper, contrary to the expressed wish, if not command, of her husband, recently went one night to the great festival at the Nelloor temple, and carried her youngest child also. What is the father's duty in such a case?

The other father has an older daughter, a heathen in feeling and practice, for whom, according to the customs of this people, he should now seek a husband. But if he finds for her a heathen husband, there will probably be accompanying heathen ceremonies; and to this he says he does not wish to consent. And if he finds for her a Christian husband, the mission will oppose it, as they always have done in similar cases. Yet as a father, it is his duty to see that she is married. What shall he do? His present dilemma is one into which his own negligence in former days, when he first forsook heathenism, has brought him. He then did not stand firm in maintaining a Christian government and Christian discipline in his family. These two parents, we think, are still somewhat deficient in this respect. But their circumstances are very trying.

The teacher of the first class is Nathaniel Niles; of the second, William Tennent; of the third, Rufus W. Bailey; of the fourth, Daniel Nichols; of the fifth and sixth, Joshua, Bailey and Tennent.

The order of the day in the school is in general as follows. The bell for rising strikes usually at half past five. The girls are daily required to sweep their rooms and the yard. This is done, beside attending their private devotions, &c., before prayers. Morning prayer is attended by the missionary at seven. Breakfast soon follows. The school begins at half past eight, and continues till twelve. Four girls assist daily in the kitchen. Dinner is at one. In the afternoon the first three classes sew under the direction of Miss Agnew, from two till half past four; the other three classes are in school. Evening prayers are at five. Supper is usually at half past six. The girls spend an hour every evening in the school room, attended by Niles.

This evening hour is devoted every Friday to religious exercises. A small class attend, two evenings in the week, after the school is dismissed, to singing, and they give promise of doing very well.

Daniel Nichols was first employed in the school in June. In addition to teaching, he administers to the sick, and thus relieves us of a great responsibility and much anxiety. He was spoken of in very high terms by Doct. Ward, with whom he studied, and has proved himself well qualified for his position. There is, however, a great and very natural prejudice among the people, and, to a very great extent, among the girls also, in favor of native, and against European practice. Hence there is a constant struggle to keep the pupils from running home with every ailment.

The number of girls who are church members is twenty-eight. Of these, Eliza Concklin, Sarah Brackett, Margaret Lock, Eliza Mills, were admitted July 17. At the same time Mary Jane McNaughten, who is now married and gone, and Elizabeth, a cook girl, were admitted to the church. Four other girls now stand propounded for admission.

"Some of the girls," says Mr. Whittelsey, "give very pleasing indications of spirituality and religious principle. They seem to be always ready to receive instruction, and to love prayer."

Connected with this station there are eleven native free schools; in which, at the close of September, there were two hundred and sixty boys and one hundred and seventy-eight girls. Two or three of these teachers, not church members, have recently manifested more than usual interest in religious things. Some three or four girls in the village schools have also been the subjects of special interest.

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LETTER FROM MR. POOR, OCTOBER 17,  
1844.

### *Village Preaching.*

MR. POOR has the oversight of four parishes, which have together a population of about twenty-six thousand souls. In these four parishes there is a large number of Tamil schools; indeed there are thirty of them within three miles of the mission house in as many villages and hamlets, having on an average about forty children each. These schools furnish convenient places for presenting and enforcing the doctrines of Christianity; and no inconsiderable share of Mr. Poor's time is spent in visiting these different localities, preaching the gospel, examining the state of the

schools, and performing various incidental duties. Some idea may be formed of his labors in this department by the following extracts. The first of these extracts contains an account of an excursion, made on the 1st of August.

Immediately after morning prayers in the church, at which time arrangements for the day are made, the native assistants, Charles Hodge and Nathaniel W. Taylor, were directed to spend the day in the village of Tyerty, preparatory to my preaching in the school bungalow in the afternoon. This village is about two and a half miles north-east of the mission house. It is one of the most benighted corners of my field. In former times I succeeded in establishing two schools, at different periods, in different parts of the village; but little or no interest was manifested by the people in the education of their children. The school was tolerated mainly for the sake of the teacher, who obtained a livelihood from the mission by giving instruction. On my return to Tillipally, in 1841, there was no school in Tyerty. A few boys belonging to the place, however, attended a mission school in a neighboring village, where a young man, by the name of Timothy, served as a monitor, for which he received a small sum monthly. This Timothy, who is a native of Tyerty, was received into the church on a profession of Christianity, and baptized by Mr. Meigs, in the year 1836. He is a young man of small attainments, having had only a common village school education, and, which is more in his favor, he appears to be small in his own sight. His relations, who are men of some property and influence in the village, are alienated from him in consequence of his joining the church.

On Timothy's applying for permission to teach a school in the village, I encouraged him in the undertaking by advancing him a small sum of money for the purpose of building a bungalow, which he has repaid from his monthly stipend. The number of children in his school at the preceding monthly examination, was nineteen boys and ten girls, for which he received two and a half rix dollars, amounting nearly to one Spanish dollar, as his monthly wages. So far as I can learn, Timothy is regarded as a Christian, and on that account is much slighted, especially by his own kindred. He is the only one in the village that bears the Christian name, and is the most appropriate agent that could be employed for imparting a knowledge of the gospel



to that benighted people. Of the twenty-nine children under his care, and who are learning our standard catechisms, nine boys and five girls are able to read easy lessons selected from the word of God. Such was the state of the village of Tyerty, where I preached on Thursday, August 1.

As I reached the place rather early in the afternoon, but few people had assembled. The native assistants who had visited different parts of the village, reported the various reasons and excuses of the people for not attending the appointed meeting. I was, however, agreeably disappointed, and soon found that I had, under the shadow of a large tree, a more commodious place than the school bungalow, an audience of seventy-two persons, including the school children, of whom twelve or fifteen were women. This was the first time I had held a meeting in that part of the village where the new bungalow has been erected; and probably many of those present heard, for the first time, a statement of gospel truth. All were quite attentive, and I had full opportunity of saying all that I had it in my heart to say, or was able to utter in Tamil, of the wonders of God's grace and mercy towards man.

The two principal men of that village, the near relatives of the school master, were not present. They are evidently unwilling that the people should be brought into the light, or have intercourse with the missionaries. They apprehend that their own influence will be thereby diminished, which is doubtless correct.

It should not be inferred from the foregoing statements that this village has been left wholly without religious instruction. During the greater part of the last year, a meeting was held by a native catechist for the benefit of the school girls and other females.

### *Opening a School.*

Early on the morning of August 12, agreeably to appointment, I went to Punnalykuttavan, three and a half miles south-east of the mission house. This was my second visit to the village. In former times I had a school in Eveny, the adjacent village. The young man who had charge of that school, was subsequently employed to teach a *Tamil* school, as contra-distinguished from a mission school, in the Punnalykuttavan. After repeated applications from the master that I would enter his school upon the mission list, I was induced, a few

months ago, to visit the village that I might learn the views and wishes of the people. On my first visit I found forty or fifty children, of both sexes, and a company of the more influential inhabitants of the village. They were all of one mind in seconding the application of the school master, and they supposed that I should of course erect a school bungalow for the purpose, as in former times. I told them that that day was past, and that we now required some more substantial evidence of the sincerity of a wish for a mission school than we did then. Hereupon I gave them a brief history of our missionary operations down to the present time, and closed by stating, as the condition of establishing a mission school in the village, that they must erect a school bungalow at their own expense, send a fair proportion of female children to the school, and be themselves in attendance at the meetings that might be held in the bungalow for imparting Christian instruction. They demurred for some time at the first condition, and praised the generosity of the mission in former times. On finding that there was no other course, they promised, in general terms, to furnish a bungalow. It was then suggested by one in the interest of the school master, that this was the time for putting the people to the test as to what assistance they would render. Each of the principal men present was then interrogated as to what he would do. One individual promised to give a plat of ground, which was admitted to be an eligible spot for the school; another had his name entered for two palmyra trees, another for two posts, &c., and thus the necessary materials were promised. I then promised to advance the requisite sum,—to be refunded from the school master's monthly stipend—for paying the carpenters and other workmen that might be employed in the erection of the building; and also that when I saw the bungalow completed in the manner proposed, I would make a present, on behalf of the mission, of five rix dollars for the purpose of enclosing the bungalow with a wall of mud or unburnt bricks. Thus ended my first visit to this remote but populous and thriving village. As the school was not to be taken into the mission account till the bungalow was built, the business was greatly hastened by the school master and his friends.

My second visit, of which I am now speaking, was for the purpose of ascertaining whether the proposed conditions had been fulfilled; and if so, formally to

commence the school. Here a small volume might be written, strikingly illustrative of native character, were I to give in detail an account of the proceedings of the people in relation to the erection of this school bungalow. It was not built upon the fine open common, where a spot of land had been pointed out to me, but within the yard of one of the school master's friends. Some of the principal subscribers gave nothing toward the building; others were not satisfied that the school should be in that village rather than in the adjacent village of Eveny, where the mission school was formerly established. In a word it was evident that the school master was almost the only responsible man with whom I should have to do. On my reaching the new bungalow I found seventy-two school children, twenty-one of whom were girls. Among the latter were three brahmin girls, a sight which I had never before witnessed in a mission school. More people assembled than could be comfortably seated in the bungalow. On examining the school, which had been on probation for the month preceding, I found satisfactory evidence of the activity and efficiency of the teacher, in introducing our school books and system of instruction. It was abundantly evident, whatever opposition there might be in the village, that a sufficient amount of interest was enlisted in the school to warrant its permanent establishment. As the school is too remote from the station to require the pupils to attend church at Tillipally, a meeting is held at the bungalow on Sabbath forenoon, conducted by Jordan Lodge, one of my native assistants.

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### *Ahmednuggur.*

LETTER FROM MR. BALLANTINE, OCT.  
28, 1844.

#### *Admissions to the Church.*

THE communications received from this mission, within the last few months, have prepared the readers of the Herald for the gratifying intelligence contained in this letter. There is much reason to believe that a good work is in progress in the vicinity of Ahmednuggur, which will issue, with the divine blessing, in the salvation of many souls. Will not the friends of missions remember this interesting field in their prayers?

In a letter which I sent you about two

months ago, I mentioned that we were expecting soon to receive several persons into the church. On the first Sabbath in September, two individuals were admitted, both men of the mahar caste. One of these is a young man whose aged mother and only sister had been, for some time previous, professed Christians. For several years, he has been employed in connection with the poor-house here, which is supported by the contributions of English residents, and is placed under my superintendence. For the last two years, he has been in the habit of private prayer, and his conduct has generally appeared worthy of a Christian; but for some reason he was unwilling to come forward and profess the name of Christ before men. When the cholera prevailed in August, he was led to think of the impropriety of delaying any longer to make a public profession of his belief, and he earnestly requested to be baptized.

The other man received to the church belongs to a village near Bhokur, and was spoken of in my last letter as having been robbed, a few months ago, of nearly all his property. He seems to be happy in having publicly placed himself on the Lord's side. He is a valuable man, being very industrious and intelligent; and we hope he will exert considerable influence in favor of Christianity.

On the first Sabbath in October six other persons were admitted to the Ahmednuggur church, four of them were men, and all were mahars.

One of those received is a brother of Bhagooba, our native assistant; his conversion was a source of great joy to his brother. His name is Yesoo. For several years he has been living in Bombay, and being in the service of a pious gentleman, he was sent regularly to attend the exercises of a missionary chapel on the Sabbath. But the truth made little impression on his mind. When he first heard, two or three years ago, that his eldest brother had become a Christian, he was filled with grief in view of the disgrace brought upon the family. Bhagooba was very desirous that he also should become a Christian, and prayed much for him. He urged him to visit Ahmednuggur, but could not induce him to come until a few months ago. Bhagooba then instructed him faithfully in the truths of Christianity; and he was led to see that all his former hopes, which rested entirely on his own works, were utterly vain. Putting his trust in the Lord Jesus Christ, he prayed for salvation through him.

When he was admitted to the church, we were pleased to see the clearness of his views with regard to religious truth, and we hope he will prove an instrument of good among his countrymen. His influence with his own people is greater in consequence of his having been always known as a very moral man. He formerly denied himself many innocent enjoyments, and subjected himself to severe restraints, hoping in this way to obtain salvation. He once went to Benares, which is eight hundred miles distant, and brought from thence, with great labor, a shoulder-load of the sacred water of the Ganges. With part of this he gave his mother a sacred bath, and the remainder he carried to Punderpoor, one hundred and twenty miles farther, where he bathed the image of a god, an act of great merit in the eyes of Hindoos. Now he counts all things but loss for the excellency of the knowledge of Christ Jesus our Lord.

#### *An interesting Conversion.*

Another person received into the church is the gooroo, briefly mentioned in the letter of Mr. Ballantine which appeared in the December Herald. This conversion has made a deep impression in that part of the Deccan. Great numbers of people have visited him, and excellent opportunities have thus been enjoyed of making known the gospel to many who otherwise might never have heard it.

This gooroo had formerly attached himself to several different sects of Hindoos, hoping to find some system of religion which would be satisfactory. Previous to his embracing Christianity, he had been connected with the Kubeer Punthee sect for ten or eleven years. This is perhaps the purest system of Hindooism prevailing in this region, inasmuch as it denies the existence of any other god than the one living and true God, and treats the stories of the Hindoo incarnations as mere fables. It contains a mixture of Mohammedanism, the founder of the sect Kubeer having been originally a Mussulman. Through Mohammedanism the followers of Kubeer have obtained some knowledge of Abraham, Moses, David and Jesus, and of their character as prophets of God. Of course their ideas of them are very obscure and incorrect; still what they have learned is sufficient to furnish some evidence of the truth of Christianity, and to draw their attention to the Christian Scriptures.

This gooroo, according to the testimony of those best acquainted with him, was a very moral man, being free from those habits of dissipation and uncleanness to which gooroos in this country are so often addicted. He had made his hundreds of disciples in Ahmednuggur, Poona, Bombay, Nassick, and indeed throughout all this region; and he also exerted a great influence over a large class of the community which had not formally acknowledged him as their gooroo. About a year ago he first heard of Jesus Christ, the only Savior of the world. It is now some months since he came to Ahmednuggur; and Bhagooba, who was acquainted with him, visited him frequently and endeavored to point out to him the excellence of Christianity. He listened with attention, and soon became convinced of the truth of what Bhagooba advanced, and came to me for farther instruction. He now began to preach to his disciples salvation through Christ alone. Most of them left him in consequence of this course; though some declared that, inasmuch as he had determined to embrace Christianity, they could not do otherwise than follow him. He told them that he had been deceiving them hitherto; that an awful load of guilt rested upon him for practising such deception in matters concerning their salvation; that the only way by which he could hope for deliverance from his burden of sin, was by applying to Jesus Christ, the sinless Redeemer of lost men, and he urged them to apply to the same Savior for salvation.

He now speaks freely of the modes of deception which he formerly practised, describing particularly the plans which he adopted to obtain money from his disciples. Having been intimately acquainted with the religious teachers of many different systems of Hindooism, and having himself been initiated into the practices common among them, he is able to expose "the hidden things of darkness," and modes of deception which they adopt to lead the people to look up to them as possessed of superhuman power. He declares that every religion with which he has become acquainted among the Hindoos, is maintained by fraud and deceit; and that Christianity is the only religion which he has found free from all deceptive practices and resting on the simple declarations of God for support.

Facts like the foregoing are very encouraging; for they show that the Lord is giving energy to



his truth as declared by our brethren. Mr. Ballantine adds, "We have still a number of candidates for admission to the church, two or three of whom we think are already prepared to be received. The number of inquirers is much larger than usual."

### *Hindooism shaken.*

The incidents described below will remind the reader of an interesting account, published in the Herald of July, 1843, of similar scenes at Kolhar, a place visited by Messrs. Ballantine and Abbot in January of that year.

On the 14th instant, a great pilgrimage took place at Bhingar, a large town two miles distant, at which it was said there were fifty thousand persons present. We all went over, accompanied by a strong force of native Christians, and found very good opportunities of giving instruction to large numbers of people. Many listened with evident satisfaction to the truths of the gospel. On the morning of the 15th, one or two thousand mahars assembled to hear their teachers sing religious songs, in which they exhibited their respective tenets.

On this occasion many of those present expressed their dissatisfaction with Hindooism. One man rose in the midst of the crowd, and told the gooroos who were collected there, that they were deceiving the people, and that they would consequently all perish together. Another told the singers that all their songs were connected with the different systems of Hindooism, which had been proved to be false; and he, therefore, begged them, in the name of many others sitting around him, to sing something else. Another man said that one noted gooroo, who had examined all the different systems of Hindooism for himself, and was satisfied that they contained no way of salvation, had at length embraced Christianity; and he, therefore, urged them to prove Christianity to be false and bring this gooroo back to Hindooism, or, if they were unable to do this, to follow him and become

Christians. He spoke, as we were informed, in the name of many others. This individual said to me, on the same day, "Saheb, we are all in your religion." One of the singers addressed us saying, "You have completely destroyed our trade; what is the use of attending pilgrimages any more?" This he repeated two or three different times, and always with apparent satisfaction. We were very much pleased to see so many of that large company exhibiting so favorable a feeling towards Christianity. All gave good attention while the way of salvation through Jesus Christ was briefly pointed out by one or two of our native assistants.

### LETTER FROM MR. BALLANTINE, OCT. 29, 1844.

This letter contains one or two items of information, which will add to the interest excited by the preceding communication.

I mentioned in my letter of yesterday that we had a more than usual number of inquirers. Two or three of these are brahmins. Yesterday I had long conversations with two of them. One is a boy who has been brought up in our schools, and is now a teacher in the employ of the mission. He is connected with the principal brahmin families in Ahmednugur; and I fear it may yet be a long time before he will have the courage to come out and place himself on the Lord's side. The other brahmin is a gooroo from Lucknow, in Oude; I think he is not far from the kingdom. He urged me to allow him to come and live in my compound, that he might learn more about Christianity. He has a large number of disciples. He belongs to the same sect as the gooroo, recently received into the church. Indeed they were intimate friends, although of such different castes. I do hope to see this man a decided Christian before long. The Spirit of God has appeared to be moving on his heart for some time past.

## Proceedings of other Societies.

### *Foreign.*

#### SURVEY OF MORAVIAN MISSIONS.

A LATE number of the United Brethren's Missionary Intelligencer contains the following survey of the missions sustained by the Moravians. The

whole number of stations occupied is sixty-one. The number of laborers employed—male and female—is two hundred and sixty.

#### *Danish West Indies.*

Into the system prevailing in these colonies, important ameliorations have been introduced,

which sufficiently testify the benevolent disposition of the King of Denmark, and the readiness of the Governor-general to promote whatever may lead to the best interests of the negro population. At the instance of our missionaries, and of other individuals of Christian character, the Sunday market has been abolished, and the whole of the Saturday given to the negroes for cultivating their provision grounds, which they were previously necessitated to do on the Lord's Day. Arrangements are also in progress for the extension of negro education, by means of our brethren, to the island of St. Jan, to be followed by similar measures, having reference to the more populous island of St. Thomas. And all children above eight years old, the age to which the daily school education is restricted, are henceforward to attend school on Saturday and Sunday till the age of fourteen. The labors of our missionaries are, it is true, considerably increased by the charge of these schools, and an addition to their numbers, not easy to provide for, has been rendered necessary. On the other hand, however, the prosperity of the mission is so essentially connected with the Christian instruction of the youth, and the blessing of the Lord has so visibly attended the efforts already made for this object, that we consider it our duty to meet the confidence reposed in us by the Danish government to the utmost of our power, and to grapple with the difficulties involved in it, relying upon the help of God.

#### *British West Indies.*

Owing to the combined exertions of various missionary societies for many years, the West Indian islands can no longer be regarded as heathen lands, and we have now principally to aim at the training of assistant preachers and schoolmasters from amongst the negroes themselves, as well as to teach them to contribute to the support of the mission. In both these objects, a promising beginning has been already made, and we may hope, ere long, to see the time when the exertions hitherto lavished upon these islands, may be made available for some of the many regions which are still destitute of gospel light. It is in such a view that a number of our negroes from Jamaica and Antigua have been sent as colonists to Guinea, under the direction of the Rev. Mr. Riis; of the Basle Missionary Society, in order to renew the mission at Acropong. It gave us pleasure thus to be enabled to meet the wishes of that excellent society. After an affecting farewell, twenty-four of these emigrants set sail with Mr. Riis and his company from Kingston in Jamaica, for the land of their heathen ancestors. The cheering accounts received of their arrival and reception in Africa, lead us to hope that the Lord will lay his blessing on this enterprise, and that a Christian congregation will, in due season, spring up around this little colony.

#### *Surinam.*

In the autumn of last year, our Surinam mission was reinforced by a company of seven persons; but it has since been severely tried by sickness. At the time, however, when the last accounts were despatched, all the invalids were recovering. They regretted this interruption of their activity the more, as the sphere of their labors has been greatly enlarged; the number of plantations, on which they are now permitted to make known the gospel, amounting to one hundred and thirteen. The scattered situation of these plantations, and the many hours of labor required of the slaves, interpose many difficulties in the way of the visiting missionary. A large

proportion of the estates continue closed against us, and the greater part of the black population of Surinam still live in heathenish ignorance. New difficulties also are continually presented to the establishment of settled stations, whence instruction could be regularly communicated to the surrounding negroes, and where they could assemble for divine service. Hitherto, besides Paramaribo itself, Salem on the Nickery is the only place of this kind, and there the mission proceeds in blessing. Beyond the borders of the colony, amongst the free negroes of Bambey, the number of genuine converts is still very small; but their faith has been tried and approved by the opposition of their heathen countrymen, which they have endured with steadfastness.

#### *South Africa.*

At the close of the preceding year, half a century had elapsed since our mission amongst the Hottentots of South Africa was renewed, by the arrival of the three brethren, Marsveld, Schwinn and Kühnel, at Bavianskloof, the present Genadendal. They found there nothing but the walls of the hut inhabited by the first missionary to the Hottentots, George Schmidt, some fruit-trees of his planting, and the old and almost blind Hottentot woman, Lena, who had been baptized by him, and who, though she had forgotten the greater part of his instructions, had carefully preserved her Dutch New Testament. From this slender root have sprung up four congregations amongst the Hottentots, one among the Tambookies, and one among the Fingoes, numbering together more than five thousand souls; besides which, the Leper Hospital at Hemel-en-Aarde has been intrusted by government to the care of our brethren, who have thus the opportunity of communicating to the poor sufferers the consolations of the gospel. These congregations have enjoyed a peaceful course throughout the year, unmarked by any particular occurrences. The Tambookie congregation at Shiloh, and that of Fingoes at Clarkson, were on the increase, especially the latter, which, being situated within the colony, is less exposed to the influence of their wild and roving countrymen. On the Sunday after Easter, fifty-two members of that congregation brought their united thanksgivings to the Lord, for having, within the year, obtained the privilege of baptism or the Lord's Supper. The Fingoes who lived most remote from the settlement, had, of their own accord, built a small chapel on the spot, which was formerly the scene of their heathenish festivities, for the purpose of holding meetings when the missionaries could visit them. The congregation had likewise shown great willingness to contribute, from their poverty, to the expenses of our missionary work at large, when an idea was given them of its extension. From Shiloh the missionaries report, "We have had many a day of blessing, when the Lord was sensibly in the midst of us, and tears were seen to flow down many a swarthy cheek, where such emotion had never been traced before. We live in a land where robbery and murder are the order of the day; yet our congregation holds on its quiet course under God's protection. Meetings and schools are well attended, and the walk of our people testifies that they have not received the grace of God in vain. Our conversations with them individually serve often both to cheer and to edify us."

#### *North America.*

In Northern America, with which we close our

survey, fifty years had elapsed before the end of the year 1842, since our Indian congregation, after many hardships and wanderings, during the revolutionary war, found a resting place on the banks of the Thames in Upper Canada. Even here they had many trying experiences to make, before the present settlement of New Fairfield was founded in the year 1815. It is a situation in which our Indians are exposed to temptations of various kinds, and the course of the congregation has always been very variable. The past year, however, has been one of encouragement to the missionaries. The erection of a school-house stimulated the pupils to renewed diligence. When both the missionaries were laid up with illness, in the spring, they were glad to find a substitute in the Indian brother Ezra, whom they could employ in holding the meetings. At the settlement formed at Westfield, in Missouri, by emigration from New Fairfield, our brethren could rejoice over the progress of the work. Their meetings were frequently attended by heathen Indians from the neighborhood, not without some impression being made on their hearts. There were several instances of hardened sinners having been converted. A special visitation of grace from the Lord was discernible in the Passion week, when, in addition to the usual meetings, the Indians met together in the chapel, of their own accord, to sing hymns treating of our Savior's sufferings. The scattered Cherokee congregation in Arkansas appears at length to be drawing together, most of the Indians at Barron Fork having joined those at Spring Creek, a more salubrious station; and our brethren have obtained permission from the Indian council to establish a school and carry on the mission there. The new station has been called New Spring Place, after the original settlement in Georgia.

#### *Labrador and Greenland.*

Our northern missions in Labrador and Greenland had enjoyed a winter of extraordinary mildness, so that our people nowhere suffered want. The Harmony, which keeps up our connection with the coast of Labrador, arrived there on the 4th of July, earlier than on any former voyage, and before any drift-ice from the north impeded the passage, to the joyful surprise of our missionaries, who had not yet begun to look out for the vessel. Here too several of them had been interrupted in their labors by sickness, which is the more embarrassing, as a long interval must necessarily elapse before we can send them the needful help. The Esquimaux had been preserved from contagious disorders; but in the south of Greenland, a dreadful epidemic had raged amongst the natives, attended with great suffering and unprecedented mortality. At Lichtenau, which numbers less than five hundred adults, sixty-two persons died within seven weeks. There were often from three to four, and once even six funerals in one day; and hands could scarcely be found to dig the graves. It was a time of great labor and anxiety for the missionaries. During the whole of November, the meetings and schools had to be suspended. Most thankful were they, in time of sickness, for the medicines and cordials which had been sent them by several friends in Europe. Our brethren at Lichtenau are at present engaged in preparing for the addition of a second story to their house, by which they will obtain a convenient school-room. At Lichtenfels, the new school-house commenced a year ago was completed. The psalms, Scripture narratives, and catechism in Greenlandish, and a number of small tracts in the Esquimaux language, have formed very acceptable presents for these congregations.

### Miscellanies.

#### DIVISION AMONG THE BRAHMINS AT BOMBAY.

THE native population of Bombay has been, for a number of months in a state of considerable excitement. The first in the series of events which issued in the present difficulties, was the baptism of an interesting convert by the missionaries of the Free Church of Scotland. A brief account of this occurrence, and also of the trials to which his younger brother had been subjected, was published in the Dayspring for April, 1844. The following article, from the Bombay Witness of September 19, 1844, presents a general view of the controversy which subsequently arose among the brahmins in Western India, particularly in the larger places. It was prepared by Mr. Hume, missionary of the Board at Bombay.

#### *Origin of the Difficulty.*

A young man of the brahmin caste, named Narayan Sheshadree, was baptized by the Scottish missionaries in September, 1843.

About this time, his brother Shreeput Sheshadree, a boy of some twelve years of age, went and lived with him for the space of two months, in the house of one of the missionaries, professed a desire to be baptized, and deliberately broke caste by eating with Christians. His father, having come from the country to Bombay, was encouraged by some of the influential Hindoos to apply to the Supreme Court for the recovery of his child. The court decided that the boy was not of sufficient age to choose for himself, and that he must still be subject to his father. He was accordingly taken from those with whom he wished to remain and placed under his father's control. For a time he continued to profess his belief in Christianity. But he was carefully kept from all intercourse with Christians. His brother and the missionaries were denied all access to him, and at length it was announced that he had rejected Christianity; that he was truly penitent for what he had done, and was desirous of being again received into caste. These occurrences caused much discussion and excited much interest among the native community.



*Decision of the Subha.*

A statement of the case—a partial one, as it has since been said—was then made to some of the Brahmins in Poona, Nassik, and some other places, by those most interested, and answers, favorable to his being restored to caste, were obtained from the few who were consulted at those places. It was thought, however, that he must first go to Benares and be purified by the brahmins of that city.

A *Subha*, or assembly, of the Bombay brahmins was then called, at which the letters from Poona, Nassik, &c., were read; the boy was produced and questioned as to his desire to be restored to caste, and his readiness to go on a pilgrimage to Benares, &c., and it was then, with a good degree of unanimity, agreed that he should be sent to Nassik for the performance of certain preliminary purifications, and then proceed on his pilgrimage to Benares, to be finally purified and received into caste by the brahmins of that sacred city. That he should thus be restored to caste, after the performance of certain penances and purifications, was said to be in accordance with the shasters.

Some few were dissatisfied with what was done; many looked on and wondered. But sustained as the proceedings were, by the opinions of the learned brahmins of the neighboring cities and by the authority of the shasters, none seemed prepared to offer any effectual resistance. All things bade fair to be disposed of to general satisfaction.

The calm which followed, if calm it could be called, was but a momentary and deceitful one, proving only the prelude to a dark and unexpected storm. The leaders in what had been done,—conscious, as it would seem, that they had made partial representations to the brahmins of the neighboring places, and fearing that if the boy were sent to Nassik the brahmins there, when fully informed in regard to all the circumstances, might refuse to perform the ceremonies preparatory to the pilgrimage to Benares,—boldly determined that they would themselves perform the necessary rites and send off the boy at once on his long pilgrimage. Accordingly, another assembly of the brahmins was called, for the purpose of obtaining its sanction to this measure. At this meeting, several who had before been awed into silence, declared their opposition to the reception of the boy. Others expressed the opinion that the preparatory ceremonies ought not to be performed in a place so unclean and polluted as Bombay, and that the boy ought to be sent to Nassik, whose sacred waters possess such signal power to cleanse from all defilement. The controversy soon waxed warm; contemptuous and angry words were used by each party; and at length those opposed to the new proposal arose and withdrew from the assembly. The proposal was then adopted by those who remained. Accordingly, with all convenient dispatch, the necessary rites were performed at Walkeshwur; money to defray the expenses of the journey was

raised, and the boy, accompanied by his father, was sent off on his long and weary pilgrimage. Those most active in these transactions, relying upon their reputation for learning, and being supported by a few of the most wealthy of the Hindoo community, felt that they could easily put down all opposition, and expressed the greatest contempt for “the ignorant, bullock-like bhutts” who opposed them.

*Opposition of the Bhutts.*

But here they had made a sad misreckoning. A new and powerful influence was now brought to bear upon the question, before which the shastrees were obliged to quail. The *purbhoo* caste, which, for years, has been increasing in wealth and influence, and perhaps not less in self-importance, took sides with those who opposed the reception of the boy. They had, from the first, fomented the discontent which secretly prevailed; but they now held an assembly of their caste, and resolved that they would not acknowledge the standing of any brahmins who should continue in favor of restoring Shreeput; that they would not receive them into their houses at the performance of religious rites, nor contribute anything towards their support. This was an important stand, as very many of the brahmins in Bombay are more or less dependent upon the *purbhoo*s, from whom they receive presents and often times a regular allowance for officiating as the family priests on all religious occasions.

Letters were now sent by the bhutts to the brahmins of Poona, Nassik, &c., making a fuller statement of the facts in regard to Shreeput. The replies stated that the expressions of opinion in favor of receiving him back to caste, had been given in view of imperfect representations, and that it was now plainly impossible to approve of such a proceeding. The letters were read in an assembly convened by the bhutts, and it was determined that the leaders of the opposite party were to be regarded as suspended from caste, until they should make a proper atonement for the folly and wickedness of which they had been guilty. A letter from some of the brahmins at Benares, in which an opinion adverse to the reception of the boy into caste was expressed, was soon after received by the bhutts, which caused great joy among them and added considerably to the strength of their party. They then held another *subha*, when it was resolved that, not only were the leaders of the other party suspended from caste, but that all those who had adhered to them “must come, within three days, and sign the paper of their party, otherwise they would not be allowed to obtain purification by the usual mode of penance, by taking the five products of the cow.” The *Prubhakur*, a paper which espouses the side of the shastrees, thus describes the joy of the bhutts on this occasion. “For a few days past the bhutts and their partisans have been sounding the notes of triumph, with countenances full of gladness. No such joy

was experienced by brahmins, even when Wishnoo, having become incarnate as a fish, rescued the Vedas from the hands of Shunkasoar. To exhibit their joy the bhutts and their patrons have made great illuminations, causing lamps of clarified butter to be lighted in all the temples. "What," do you ask, "is the cause of all this joy?" Why, a letter has come from Benares declaring that Shreeput cannot be received again into caste.

### *Measures of the Shastrees.*

The shastrees, however, endeavored to make as light of the matter as possible. The Prubhakur says, "We have now a copy of this letter, which has the signature of about fifty bhutts; among them, however, we do not discover the names of any learned shastrees; nor can it be once supposed that when the signatures of a few obscure bhutts have been obtained by the distribution of a little money, their opinion is to be taken as the opinion of all the Hindoos resident at Benares." Again, "Be it so; what if a letter has come from a few obscure bhutts of Benares? What have we to do with them? What! Are there no brahmins here as well as in Benares? Are there no learned men here as well as in Benares? In short, Benares can furnish but few as learned pundits as are to be found in Poona and the Maharashtra country. What need have we then of the opinions of Benares brahmins, after having obtained those of pundits here? And no one can for a moment suppose that the decisions of pundits here are at all shaken by a contrary opinion, received from some learned fools at Benares, like the bhutts of Bombay."

Notwithstanding this confident language, the party of the shastrees, or the liberal party, as it has sometimes been called, was reduced to sore extremities. All, with the exception of a few of the leaders, went over to the opposite party; and several were obliged to submit to the humiliating process of purification by receiving the *punchaguvya*, that they might be restored to their proper standing. Under these circumstances the reception of the boy into caste was no longer advocated. The shastrees began to say, "We never wished him to be received, unless such a course should be generally approved, and especially unless it should receive the sanction of the brahmins at Benares." But while they yielded this point, they maintained that they had done nothing which called for any atonement, and resolutely declared that they never would submit to such ignominious and uncalled for penances, as those which the other party had prescribed; nay, that they had no confessions to make, and would not submit to any penances whatever.

The shastrees were still supported by a few of the most wealthy and influential of the Hindoo community. As a means of strengthening their party, a great feast was prepared; brahmins belonging to both parties were invited, and much influence was exerted to secure their attendance. Accord-

ingly, a considerable number (some one hundred and fifty) were present, about one half of whom were Telinga brahmins, who live by begging, and who wished to be in favor with, and share the liberality of, all parties. But the consequence of this step was to involve them in trouble; for the other party declared them all suspended from caste, refused them the usual presents, and sent them away empty from their houses.

The following fact shows, still more strikingly, the determined and deep-seated animosity which then prevailed between the parties. One of the persons present at the dinner referred to, was the *poojaree* of one of the Hindoo temples, (a well known temple of Ram.) After the dinner, he returned to his accustomed duties, performed poojah to the idol, &c. These facts soon became known among the bhutts, who were in consequence much excited. They declared that not only was the poojaree suspended from caste, as a consequence of eating with the shastrees, but that he had communicated the defilement to the god on whom he attended; that the god must be purified, or reconsecrated, before it could be a suitable object of worship. The owners of the temple, with a single exception, being in favor of the bhutts, the poojaree was removed from his place, a subha of the bhutts was called, and the rites necessary for the purification of the god were performed, with all due solemnity.

### *Progress of the Controversy.*

Since then, the war has been carried on with various success. All the available arts and expedients of party warfare have been diligently employed by the contending parties. Exaggerated and false reports have been put into circulation, letters from brahmins at a distance have been exhibited, dinners have been made, and largesses distributed;—all with reference to their influence upon the great struggle. Each party has accused the other, and probably not without some justice, of expending large sums of money in presents, or, in other words, bribes, for the purpose of securing influence and success.

Many instances might be mentioned, where the most arbitrary and stringent means have been used on each side; as, for instance, a brahmin, employed as a teacher, or entrusted with the oversight of any business, is threatened with dismissal, if he does not adhere to the party of his employer. And there has been no backwardness in putting such threats into execution. Not a few have been made to feel the force of such arguments.

Recently, a wealthy and influential member of the liberal party went to Poona, in the hope, as it was said, of gaining over the brahmins there, by dinners, largesses, &c. But the bhutts at once sent off an agent to counteract his influence. The note of alarm among the brahmins of Poona was sounded, and all were warned, on pain of excommuni-

cation, to beware of the shastree, his money, dinners, &c. Some, who were induced to attend one of the dinners, were promptly suspended from caste. And the mass of the brahmins in Poona have, up to the present time, resolutely set their faces against the liberal party, and have contrived to make the situation of its few adherents there very uncomfortable.

At present, more than nine tenths of the brahmins in Bombay and Poona, together with the great body of the Hindoos, adhere to the party which, from the first, has opposed the reception of Shreeput. The sonars, influenced by a leading member of the caste, generally favor the shastrees. But the sonars, though somewhat numerous and wealthy, do not at all vie with the purbhoos and some other castes, in liberality to the brahmins. Hence, their favor is not a matter of such vital importance.

The shastrees, though suspended from caste by the bhutts, still acknowledge the standing of their opponents, and invite them to be present at dinners and religious ceremonies. The hope of a good dinner and a liberal present is often a sore temptation, the influence of which the bhutts have not always been able to withstand; especially as they could secure the purification which would be required in consequence, free of expense. By sharing the dinner and the present, and submitting to a penance which costs nothing, they make a pecuniary gain. To prevent such things, it has recently been judged necessary, by the bhutts, to insist on the payment of a pecuniary fine, as well as on purification, on the part of such as have mingled improperly with the shastrees.

#### *Position of the Parties.*

The brahmins of both parties have found this to be an unprofitable quarrel. Many who were once looked up to and honored, and who were supposed to possess almost an unbounded influence, are now suspended from caste, and extensively regarded with a mingled feeling of contempt and hatred. These cannot but feel most deeply the loss of that respect and influence which they once enjoyed. The poor brahmins, who looked for alms and support to both parties, have also suffered severely. Both parties have demanded their allegiance as the condition on which a continuance of favor might be expected. This has involved them in serious difficulties. As a general thing they have gone with the party which would give them the largest supply of bread. Not a few cases similar to the following have occurred. A wealthy native of the liberal party recently built a new house. For the performance of *wastooshant*, (the ceremonies for the composing of evil spirits, which are necessary, in order to render the house a suitable place to live in,) he invited some twenty brahmins. When they assembled, it appeared that about an equal number belonged to each of the contending parties. At this the bhutts demurred, and refused to

take any part in ceremonies at which their opponents assisted. The owner of the house said they were all alike to him, that he knew nothing of their quarrel, and begged them to proceed with the ceremonies. The bhutts, however, withdrew, with the exception of two, a father and son, the former of whom was in the receipt of a regular allowance for acting daily the part of family priest, in the house of the person who invited him. Were he to withdraw with the other bhutts, he would lose his place and his allowance. He therefore remained. But he was also the family priest of some three or four who adhered to the bhutts, and who were soon informed of what he had done. And now the poor man was again in trouble. These persons declared that he must submit to the usual ceremony of purification, or they would no longer receive him into their houses, nor contribute any thing toward his support. Should he comply with their wishes, he would lose his other patron. But wisely judging that it was better to lose one situation than several, he submitted to the required penance, paid his fine, and adhered to the party which would give him the best support.

Both parties would now be very glad if the controversy were at an end. But matters have been carried to such a length, that neither party can yield, without publicly humbling itself before the other, and doing that which would be very mortifying to their pride. Several of the liberal party have of late gone over to the bhutts, and been purified by receiving the *punchaguvya*. But it seems not improbable that some will hold out to the last, and that the division of which we have here spoken may become a permanent one.

The facts here stated have been communicated by intelligent persons, well acquainted with the whole subject. The writer feels no partiality for either party, since he regards them both as involved in about the same degree of darkness, and as urged on in the struggle by equally unworthy and unholy motives. We can at present say nothing positively in regard to Shreeput. It seems probable that he has been taken to his native village; it having been thought that there was no prospect of his being received at Benares, after all the opposition raised against this at Bombay. It is, however, reported among the natives, that he has actually arrived at Benares.

#### BROOKFIELD ASSOCIATION.

THE Foreign Mission Society of this association held its twenty-first anniversary, Oct. 16, 1844. The report of the Secretary, recently published, contains a brief history of the society, during the twenty years which have elapsed since its organization. From this document the following facts



are gleaned. The whole amount paid into the Treasury, the first year, was only \$594 78. At the end of three years this sum had risen to about eight hundred dollars. During the next year, twelve hundred dollars were collected. This amount gradually increased, till, at the end of ten years, \$1,681 67 were obtained without difficulty. And now, at the end of twenty years, \$3,310 25 are reported by the different congregational associations.

This advance in the annual contributions has been owing, in part, to the thoroughness of the system adopted by the society, and, in part, to the progressive liberality of the donors. In the first catalogue of contributors, there was no subscription, except in one town, which exceeded two dollars. Two individuals gave five dollars each, one of whom now gives ten times that amount. A pastor who now contributes fifteen dollars, then subscribed one dollar. Other facts of the same general character are mentioned.

But the brethren connected with this efficient auxiliary, do not consider themselves as having already attained to the true standard of Christian liberality. At the last meeting, indeed, the expediency of endeavoring to raise \$10,000 yearly was discussed. A venerable father in the ministry objected to a resolution which embodied this idea, because *it stopped in the wrong place*. "It proposed," he said, "to raise this sum, as if when we reached that we might stop."

The following extract is taken from the last annual report.

The entire sum raised by the Auxiliary from the beginning, as reported, is \$38,287 74. The thought of this sum of money may lead some to think, perhaps say, "To what purpose is this great expenditure?" "Impoverishing the community," "drawing men's thoughts, as well as money, away from their own affairs to those of others, in the corners of the world!" "Better lay out our money, where charity begins (and where, let me suggest, such as begins there, always ends)—at home." "But forty thousand is a great sum." Yes, it is indeed so, in the purse of Christian charity. But how many estates and fortunes, on this same territory, gained here in these years, think you, are equal to, or double, or quadruple it? Then put all the smaller estates together, and see what a pitiful twenty years' gleanings is this, for a lost world. It really amazes one to count the wealth that has been, and is, in these churches, and then to see how few farthings of it have been put to the service of missions. It is doubtless less than one tenth of a mill, per annum, of the property owned, where this sum has been given. If every cent was given by members of the churches, it would not average one dollar yearly to each. But they do not give nearly all. Indeed, the visible members of Christ's church, do not probably average half a dollar yearly. Now do not these members possess, by average, more than one hundred dollars each, beside life and health and uncounted blessings? Then here is but one half per cent. given back to him who gives all. But their average property is doubtless five or six times one hundred dollars. Should not Christ's followers be ashamed of their charities! Not one mill to a dollar for Him who made himself poor to make "us heirs of all things!"

## American Board of Commissioners for Foreign Missions.

### Recent Intelligence.

CONSTANTINOPLE.—Mr. Hamlin, writing from Bebek, December 17, says, "Thirteen scholars joined the seminary during the past month, and I may say that it is the most interesting and promising class we have ever received." Six of this number are regarded as pious; five more are from evangelical families.

SYRIA.—The Protestants of Hasbeiya have found the local government, since their return, as favorable to them as could be wished. Their enemies, however, are making strenuous efforts to deprive them of toleration, and the issue must of course be somewhat doubtful.

NESTORIANS OF PERSIA.—The latest accounts from Oroomiah, October 22, were favorable. The unreasonable demands of the Patriarch's brothers, formerly made upon the mission, were not then insisted on; and the bishops and priests who had temporarily withdrawn their co-operation, were acting with our brethren, as heretofore, with apparent cordiality. Still, the cir-

cumstances of the mission are such as to commend it, in an especial manner, to the prayers of Christians.

CEYLON.—The following letter of Lord Stanley, Secretary of State, was sent from London to the proper authorities in Ceylon, and by them forwarded to the missionaries.

*Downing Street, 22 July, 1844.*

SIR,—I have to acknowledge the receipt of your despatch of the 20th May last, No. 85, enclosing a report from Mr. Dyke on the American mission in the northern province of Ceylon, together with several reports from the mission, of their proceedings and progress up to the present time. I have read these reports with great attention; after perusing them it is impossible to doubt that the establishment of this mission has been of essential service to the diffusion of education and a knowledge of Christianity, in the district where its labors have been employed. I trust that the mission will be encouraged to proceed in their interesting work, and I shall at all times be happy to take into favorable consideration any proposition which you may feel it necessary to make to me for their protection or assistance.

I have, &c. STANLEY.  
Lieut. General Sir Colin Campbell, K. C. B. &c.

## DONATIONS,

RECEIVED IN JANUARY.

|                                                                                                                                                                                                                                                            |          |
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| <i>Board of Foreign Missions in Ref. Dutch Ch.</i>                                                                                                                                                                                                         |          |
| W. R. Thompson, New York, Tr. (of wh. from West Troy, Ref. D. ch. s. s. miss. asso. for <i>Lewis Rousseau</i> and <i>Eliza Ann Taylor</i> , Ceylon, 40;)                                                                                                   | 912 56   |
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| Shoreham, do. 3 40                                                                                                                                                                                                                                         |          |
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| Montague, Gent. 14,81; la. 16,50; m. c. 18,69; wh. and prev. dona. cons. Mrs. <i>JAMES H. MERRILL</i> an H. M. 50 00                                     |  |
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| Greenfield, 2d do. m. c. 26 25                                                                                                                           |  |
| Montague, Gent. 18,93; la. 18,43; m. c. 15,03; 52 39                                                                                                     |  |
| Shelburne, Gent. 72,29; la. 56,19; A. Allen, dec'd, 10; 138 48                                                                                           |  |
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| Bristol, Cong. ch. 10; E. H. C. 5; 15 00                                                                                                                 |  |
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| Lyons, Pres. ch. 100 18                                                                                                                                  |  |
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| Ireland, s. s. for a hea. child,                                                                                                             | 7 73           | <i>Middlesex South, Ms. Conf. of Chs. Rev. G.</i>                                                                                                                    |              |
| Long Meadow, m. c. 62,08; young<br>people's benev. asso. 8,72; E. par.<br>m. c. 39,29; coll. 34,74; Rev. M.<br>Tupper, 13;                   | 157 83         | E. Day, Tr.                                                                                                                                                          |              |
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| Springfield, 1st cong. so. m. c. 150,21;                                                                                                     |                | Holliston, Ch. and so.                                                                                                                                               | 72 00        |
| South ch. 25; 4th ch. coll. 16,50;                                                                                                           |                | Natick, 1st cong. ch. and so.                                                                                                                                        | 100 00       |
| m. c. 23,26; Miss H. Stebbins, 10;                                                                                                           | 224 97         | Northboro', W. Fay,                                                                                                                                                  | 10 00        |
| Westfield, m. c.                                                                                                                             | 10 12          | Sherburne, Cong. so.                                                                                                                                                 | 36 28        |
| West Springfield, m. c.                                                                                                                      | 68 26          | Southboro', do.                                                                                                                                                      | 31 57        |
|                                                                                                                                              | 654 40         | West Needham, Cong. ch. 50; inf.                                                                                                                                     |              |
| Ded. amt. pd. by aux. so. for printing, 21 00—633 40                                                                                         |                | s. s. for bibles for hea. chil. 1,75;                                                                                                                                | 51 75—376 96 |
| <i>Harmony Conf. of Chs. Ms. W. C. Capron, Tr.</i>                                                                                           |                | <i>Monroe Co. &amp; Vic. N. Y. E. Ely, Agent.</i>                                                                                                                    |              |
| Millbury, 2d ch. and cong. gent. 77,                                                                                                         |                | Adams Basin, Pres. ch.                                                                                                                                               | 6 24         |
| 55; la. 45,17; m. c. 28,28;                                                                                                                  | 151 00         | Knowlesville, do.                                                                                                                                                    | 65 50        |
| Sutton, Gent. 51,18; la. 66,69; wh.<br>cons. Rev. LEMUEL HALLAN H. M. 117 87                                                                 |                | North Chili, A friend,                                                                                                                                               | 5 00         |
| Uxbridge, Coll. and m. c. to const.                                                                                                          |                | Perry Centre, Pres. ch.                                                                                                                                              | 24 00        |
| WILLARD JUDSON an H. M.                                                                                                                      | 100 00         | Pittsford, do.                                                                                                                                                       | 83 00        |
| Westboro', Evan. cong. ch. m. c.                                                                                                             | 47 09—415 96   | Rochester, 1st pres. ch. 122,15; 3d<br>do. 19,44;                                                                                                                    | 141 59       |
| <i>Hartford Co. Ct. Aux. So. H. A. Perkins, Tr.</i>                                                                                          |                | Walworth,                                                                                                                                                            | 15 37        |
| Bloomfield, Coll.                                                                                                                            | 36 50          |                                                                                                                                                                      | 340 70       |
| Burlington, Coll. 3; la. 1;                                                                                                                  | 4 00           | Ded. dis.                                                                                                                                                            | 50—340 20    |
| Farmington, Gent.                                                                                                                            | 221 81         | <i>New Haven City, Ct. Aux. So. A. H. Maltby, Agent.</i>                                                                                                             |              |
| Hartford, Centre so. a friend, to cons.                                                                                                      |                | New Haven, North ch. 367; Howe-st. ch.<br>and so. 57; union m. c. 33,27; Church-st.<br>do. 7,25; 3d ch. do. 9,07; Centre ch. s. s.<br>for Nes. miss. 39,71;          | 513 30       |
| ESTHER S. WILLIAMS and MARY<br>B. WILLIAMS of Wethersfield, H.<br>M. 500; J. M. Bunce, to const.                                             |                | <i>New Haven Co. East, Ct. Aux. So. A. H.<br/>Maltby, Agent.</i>                                                                                                     |              |
| LEWIS WELD of Hartford, and S.<br>MAXWELL, Jr. of Greenfield, H. M.<br>250; L. C. Ives, 25; W. W. Ells-<br>worth, 25; Miss S. P. 5; J. D. 1; | 825 04         | Madison, m. c.                                                                                                                                                       | 18 50        |
| North so. m. c. 19,04;                                                                                                                       | 38 00          | North Haven, 1st ch. s. s. class,                                                                                                                                    | 1 00         |
| Manchester, m. c. 33; coll. 5;                                                                                                               | 119 62         | Wallingford, Cong. ch. and so.                                                                                                                                       | 57 18—76 68  |
| Plainville, Coll. and m. c.                                                                                                                  | 21 02          | <i>New London &amp; Vic. Ct. Aux. So. C. Chew, Tr.</i>                                                                                                               |              |
| Simsbury, m. c.                                                                                                                              | 22 00          | East Lyme, Cong. ch. m. c.                                                                                                                                           | 10 00        |
| West Suffield, Coll.                                                                                                                         | 32 46—1,320 15 | Groton, do.                                                                                                                                                          | 23 00        |
| Windsor Locks, do.                                                                                                                           |                | New London, S. cong. ch.                                                                                                                                             | 35 00—68 00  |
| <i>Hartford Co. South, Ct. Aux. So. H. S. Ward, Tr.</i>                                                                                      |                | <i>New York City and Brooklyn, Aux. So. J. W.<br/>Tracy, Tr.</i>                                                                                                     | 669 88       |
| Middletown, 1st so. gent. and la. 166,<br>25; a friend, to const. Rev. AN-<br>DREW L. STONE an H. M. 100;                                    | 366 25         | <i>Norfolk Co. Ms. Aux. So. Rev. S. Harding, Tr.</i>                                                                                                                 |              |
| Upper so. gent. 34,39; la. 45,20;                                                                                                            | 74 75          | Foxboro', m. c. 20,36; four chil. for<br>chil. in Ceylon, 1,65;                                                                                                      | 22 01        |
| m. c. 16,23; s. s. 4,18;                                                                                                                     | 68 00          | Franklin, Cong. ch. coll. and m. c.                                                                                                                                  | 84 00        |
| Portland, Gent. 46,75; la. 28;                                                                                                               | 8 00           | Roxbury, Eliot ch. and so. m. c.                                                                                                                                     | 14 38        |
| Rocky Hill, Coll.                                                                                                                            | 187 48—704 48  | Stoughton, A friend,                                                                                                                                                 | 25 00        |
| Washington, Gent. and la.                                                                                                                    |                | Walpole, m. c.                                                                                                                                                       | 17 00        |
| Wethersfield, Coll.                                                                                                                          | 38 00          | West Roxbury, m. c.                                                                                                                                                  | 25 00—187 39 |
| <i>Hillsboro' Co. N. H. Aux. So. J. A. Wheat, Tr.</i>                                                                                        | 50 00          | <i>Norwich &amp; Vic. Ct. Aux. So. J. Otis, Tr.</i>                                                                                                                  |              |
| Goffstown, Cong. ch.                                                                                                                         | 60 00          | Colchester, 1st cong. so. gent. 74; la. 54;<br>m. c. 33;                                                                                                             | 161 00       |
| Hollis, Rev. J. Emerson,                                                                                                                     |                | <i>Old Colony Asso. Ms. H. Coggeshall, Tr.</i>                                                                                                                       |              |
| Manchester, 1st cong. ch. and so.                                                                                                            |                | Mattapoisett, S. Freeman,                                                                                                                                            | 5 00         |
| New Ipswich, Gent. 55,67; la. 61,07;                                                                                                         |                | <i>Oneida Co. N. Y. Aux. So. By A. Thomas, and<br/>J. Dana, Trs.</i>                                                                                                 |              |
| m. c. 64,46; Mrs. D. Everett, 10;                                                                                                            | 191 20—339 20  | Bridgewater, Cong. ch.                                                                                                                                               | 15 90        |
| <i>Kennebec Co. Me. Conf. of Chs. B. Nason, Tr.</i>                                                                                          |                | Camden, A friend, to cons. THOMAS<br>W. BARTON an H. M. 100; Mrs.<br>S. D. Barton, wh. and prev. dona.<br>cons. Miss NANCY O. R. BARTON<br>an H. M. 60; A. Mix, 50c. | 160 50       |
| Augusta, H. Sewall,                                                                                                                          | 40 00          | Clinton, A friend,                                                                                                                                                   | 5 00         |
| Hallowell, La.                                                                                                                               | 10 00—50 00    | Florence, Pres. ch. m. c.                                                                                                                                            | 7 06         |
| <i>Lamoile Co. Vt. Aux. So. S. Merriam, Tr.</i>                                                                                              |                | New Hartford, A widow, wh. and<br>prev. dona. cons. Mrs. ANTO-<br>NETTE CURTIENUS an H. M.                                                                           | 34 00        |
| Johnson, W. A. Whiting, dec'd, aged<br>11 years,                                                                                             | 1 75           | Redfield, A. Johnson, 10; A. K. 5;                                                                                                                                   |              |
| Morrisville, Cong. ch.                                                                                                                       | 4 00—5 75      | Dea. B. 1,25;                                                                                                                                                        | 16 25        |
| <i>Lincoln Co. Me. Aux. So. Rev. E. Seabury, Tr.</i>                                                                                         |                | Rome, 1st cong. ch. J. W. Bloom-<br>field, 100; m. c. 20;                                                                                                            | 120 00       |
| Bath, Rev. J. W. Ellingwood, to<br>const. JOHN DIKE of Salem, Ms.<br>an H. M.                                                                | 100 00         | Sangersfield, Pres. so.                                                                                                                                              | 113 00       |
| N. Edgecomb, Cong. ch.                                                                                                                       | 6 50           | Trenton, do.                                                                                                                                                         | 7 00         |
| Waldoboro', 1st cong. ch. 16; Mrs.<br>S. W. B. 1;                                                                                            | 17 00—123 50   | Utica, 1st pres. ch. m. c. 8; fam.<br>off'g, 1,56; av. of juv. fair, for<br>Madras miss. 42; Welsh cong. ch.<br>12;                                                  | 63 56        |
| <i>Litchfield Co. Ct. Aux. So. C. L. Webb, Tr.</i>                                                                                           |                | West Leyden, Cong. ch. 10,75; Rev.<br>R. Kimball, 12;                                                                                                                | 22 75        |
| Barkhamstead, Coll.                                                                                                                          | 11 36          | Whitesboro', La.                                                                                                                                                     | 25 00—590 02 |
| New Hartford, South so.                                                                                                                      | 25 50          | <i>Palestine Miss. So. Ms. E. Alden, Tr.</i>                                                                                                                         |              |
| Southbury, Coll.                                                                                                                             | 95 00          | Cohasset, m. c.                                                                                                                                                      | 5 32         |
| South Cornwall, M. Pierce,                                                                                                                   | 25 00—269 28   | So. Weymouth, m. c. in Mr. Lewis's<br>so.                                                                                                                            | 7 59—12 91   |
| <i>Lowell &amp; Vic. Ms. W. Davidson, Tr.</i>                                                                                                |                | <i>Penobscot Co. Me. Aux. So. E. F. Duren, Tr.</i>                                                                                                                   |              |
| Lowell, Appleton-st. s. s. miss. so.                                                                                                         | 30 00          | Bangor, Hammond-st. s. s. for Bebek<br>sem. wh. and prev. dona. cons. JO-<br>SEPH E. LITTLEFIELD, an H. M.<br>51,51; Mrs. E. E. Carter, 2;                           | 53 51        |
| <i>Merrimack Co. N. H. Aux. So. G. Hutchins, Tr.</i>                                                                                         |                |                                                                                                                                                                      |              |
| Concord, 1st cong. ch. a dec'd sister,                                                                                                       | 3 00           |                                                                                                                                                                      |              |
| Warner, J. W. Perkins,                                                                                                                       | 2 00—5 00      |                                                                                                                                                                      |              |
| <i>Middlesex Co. North &amp; Vic. Ms. Char. So.</i>                                                                                          |                |                                                                                                                                                                      |              |
| J. S. Adams, Tr.                                                                                                                             |                |                                                                                                                                                                      |              |
| Acton, Coll. and m. c.                                                                                                                       | 17 12          |                                                                                                                                                                      |              |



|                                                                                                                                                                                                                                                                                                                                                 |               |                                                                                                                                                                                                                                                                                                                                                                                                                                                           |                |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------|
| Bradford, Mrs. Trask,                                                                                                                                                                                                                                                                                                                           | 1 00          | R. Wakefield, 5; Warren, m. c. 45,25; la. benev. so. 30,27; Newton Falls, 21; Hudson, 8,91; W. R. coll. 5; Cuyahoga Falls, 11,71; Peninsula, 15; Tallmadge, Young men's so. 51; Aurora, 7; Cleveland, Rev. W. Day, 2; Hartford, 12; S. Hayes, 10; Johnson, N. Webb, 1; Faimington Centre, 6,53; Richfield, 5,16; Akron, 58; Astinburg, 8; Brecksville, 14;                                                                                                | 332 08         |
| Brewer, 1st cong. ch.                                                                                                                                                                                                                                                                                                                           | 21 00         | — By T. P. Handy, Agent.                                                                                                                                                                                                                                                                                                                                                                                                                                  |                |
| Brownville, Cong. ch. m. c. 15; Mr. R. 25c.                                                                                                                                                                                                                                                                                                     | 15 25         | Cleveland, m. c. 33,20; la. for sch. in Ceylon, 30; for two girls in Bombay, 24; chil. of pres. s. s. for Truman P. Handy, Ceylon, 20; F. G. Kaufhol, 10; D. A. S. 5; indiv. 10; Elyria, Pres. ch. 97; Painesville, do. 18,36; Chester, do. 23; Windham, Young men's miss. so. 37,72; Dover, 1,31; Rev. A. W. Mather, 2; Ravenna, J. Lyman, 12; Rev. E. Atwater, 15; cong. ch. 15,73; Euclid, Mrs. S. Shaw, 10; Kirkl-land, Cong. ch. 6; Ded. disc. 4,86; | 365 46         |
| Pilgrim Aux. So. Ms.                                                                                                                                                                                                                                                                                                                            |               | Windham Co. Vt. Aux. So. A. E. Dwinell, Tr.                                                                                                                                                                                                                                                                                                                                                                                                               |                |
| Hanover, Cong. ch. m. c.                                                                                                                                                                                                                                                                                                                        | 20 00         | Brattleboro' West, m. c.                                                                                                                                                                                                                                                                                                                                                                                                                                  | 31 50          |
| Rhode Island, Aux. So.                                                                                                                                                                                                                                                                                                                          |               | Wardsboro', m. c.                                                                                                                                                                                                                                                                                                                                                                                                                                         | 10 00          |
| Kingston, Cong. so.                                                                                                                                                                                                                                                                                                                             | 3 00          | Westminster West, Gent. 35; la. 20;                                                                                                                                                                                                                                                                                                                                                                                                                       |                |
| Providence, High-st. cong. ch. m. c. 72,50; 4th cong. ch. m. c. 30; indiv. 38; S. S. Wardwell, 15; E. W. Fletcher, 12; E. K. G. 5; J. H. W. 5; Mrs. D. S. W. and chil. 7; to cons. Mrs. DELIA S. WATERMAN an H. M., J. Chapin, for Sandw. Isl. miss. 170; for Sarah Chapin, Royal S. Chapin, Sarah M. Chapin and Charles C. Chapin, Ceylon, 80; | 434 50        | av. of pencil, 1,75;                                                                                                                                                                                                                                                                                                                                                                                                                                      | 56 75          |
| Tiverton, Four Corners, Amicable cong. ch. and so.                                                                                                                                                                                                                                                                                              | 25 00         | Windham, m. c.                                                                                                                                                                                                                                                                                                                                                                                                                                            | 16 00—114 25   |
| Westerly, Cong. ch. m. c. 40; friends, 10; to cons. Rev. JAMES D. MOORE an H. M.                                                                                                                                                                                                                                                                | 50 00—512 50  | Windham Co. North, Ct. Aux. So. G. Danielson, Tr.                                                                                                                                                                                                                                                                                                                                                                                                         |                |
| Rockingham Co. N. H. Conf. of Chs. S. H. Piper, Tr.                                                                                                                                                                                                                                                                                             |               | Abington, La.                                                                                                                                                                                                                                                                                                                                                                                                                                             | 22 46          |
| Exeter, 2d cong. so.                                                                                                                                                                                                                                                                                                                            | 80 25         | Brooklyn, Gent. 61,25; m. c. 46; la. 81,03; Mrs. Esther Smith, to cons. Mrs. ESTHER D. GROSVENOR, of Hudson, O. an H. M. 100; s. s. 7; 295 28                                                                                                                                                                                                                                                                                                             |                |
| Londonderry, Pres. so. m. c. 38,18; gent. 55; la. 49,74; wh. cons. JOHN HOLMES an H. M.                                                                                                                                                                                                                                                         | 142 92        | Pomfret, Gent. and la. 337,75; m. c. 50,56; s. s. 2,39;                                                                                                                                                                                                                                                                                                                                                                                                   | 390 70         |
| Northwood, Ch. and so.                                                                                                                                                                                                                                                                                                                          | 40 00         | South Woodstock, m. c.                                                                                                                                                                                                                                                                                                                                                                                                                                    | 7 55           |
| Portsmouth, Gent. 94,17; la. mon. miss. so. 40,35; la. extra effort, 65, 38; m. c. 91,12; juv. so. for Rufus W. Clark, Ceylon, 20;                                                                                                                                                                                                              | 311 02—574 19 | Thompson, Gent. 52,33; la. 50,72;                                                                                                                                                                                                                                                                                                                                                                                                                         |                |
| Rutland Co. Vt. Aux. So. W. Page, Tr.                                                                                                                                                                                                                                                                                                           |               | la. sew. cir. 19,28;                                                                                                                                                                                                                                                                                                                                                                                                                                      | 122 33         |
| Pittsford, A. Leach, and daughter, to cons. Mrs. H. B. L. WARNER of Burlington an H. M. 115; M. Leach, 13; gent. 106; la. to cons. Rev. W. H. CONKEY an H. M. 50; m. c. 44;                                                                                                                                                                     | 328 00        | Westfield, Gent. 109,96; la. 57,21;                                                                                                                                                                                                                                                                                                                                                                                                                       |                |
| West Rutland, Lower Falls, m. c.                                                                                                                                                                                                                                                                                                                | 10 00—338 00  | m. c. 30,15;                                                                                                                                                                                                                                                                                                                                                                                                                                              | 197 32         |
| St. Lawrence Co. N. Y. Aux. So. J. Smith, Tr.                                                                                                                                                                                                                                                                                                   |               | W. Woodstock, Gent. and la.                                                                                                                                                                                                                                                                                                                                                                                                                               | 28 00—1,063 64 |
| Brasher, L. Kibbee,                                                                                                                                                                                                                                                                                                                             | 5 00          | Windsor Co. Vt. Aux. So. E. C. Tracy, Tr.                                                                                                                                                                                                                                                                                                                                                                                                                 |                |
| Canton, G. Ray,                                                                                                                                                                                                                                                                                                                                 | 15 00         | Chester, Cong. ch.                                                                                                                                                                                                                                                                                                                                                                                                                                        | 15 65          |
| Gouverneur, Pres. ch.                                                                                                                                                                                                                                                                                                                           | 20 47         | Norwich, South ch.                                                                                                                                                                                                                                                                                                                                                                                                                                        | 14 35—30 00    |
| Stockholm, La.                                                                                                                                                                                                                                                                                                                                  | 9 22—49 69    | Worcester Co. Ms. Central Aux. So. A. D. Foster, Tr.                                                                                                                                                                                                                                                                                                                                                                                                      |                |
| Stratford Co. N. H. Aux. So. E. J. Lane, Tr.                                                                                                                                                                                                                                                                                                    |               | Auburn, Gent.                                                                                                                                                                                                                                                                                                                                                                                                                                             | 27 00          |
| Gilmanston, s. s. class for s. s. in Syria,                                                                                                                                                                                                                                                                                                     | 5 00          | Worcester Co. North, Ms. Aux. So. B. Hawkes, Tr.                                                                                                                                                                                                                                                                                                                                                                                                          |                |
| Sullivan Co. N. H. Aux. So. D. S. Dutton, Tr.                                                                                                                                                                                                                                                                                                   |               | Ded. c. note,                                                                                                                                                                                                                                                                                                                                                                                                                                             | 4 00           |
| Charlestown, m. c.                                                                                                                                                                                                                                                                                                                              | 25 00         | York Co. Me. Conf. of Chs. Rev. G. W. Cressey, Tr.                                                                                                                                                                                                                                                                                                                                                                                                        | 2 00—2 00      |
| Goshen, m. c.                                                                                                                                                                                                                                                                                                                                   | 8 50          | Kittery Point, Cong. ch. and so.                                                                                                                                                                                                                                                                                                                                                                                                                          | 5 60           |
| Meriden, Miss M. Wells,                                                                                                                                                                                                                                                                                                                         | 10 00         | Limerick, Young la. sew. cir.                                                                                                                                                                                                                                                                                                                                                                                                                             | 2 55—8 15      |
| Newport, Cong. so.                                                                                                                                                                                                                                                                                                                              | 33 00—76 50   | Total from the above sources,                                                                                                                                                                                                                                                                                                                                                                                                                             | \$18,511 80    |
| Syracuse & Vic. N. Y. J. Hall, Agent.                                                                                                                                                                                                                                                                                                           |               | VARIOUS COLLECTIONS AND DONATIONS.                                                                                                                                                                                                                                                                                                                                                                                                                        |                |
| Salina, Pres. ch. m. c.                                                                                                                                                                                                                                                                                                                         | 3 00          | A friend, to cons. Rev. W. P. BUEL an H. M. 50; E. R. 50; Miss E. R. 50; a friend, 20; do. 10; do. 3; Capt. Hebard, for Tamil and Eng. dic. 10;                                                                                                                                                                                                                                                                                                           | 193 00         |
| Syracuse, 1st pres. ch. m. c. 50,31; juv. sew. so. 93; which cons. Mrs. RUTH RIPLEY an H. M.                                                                                                                                                                                                                                                    | 123 31—126 31 | Allentown, N. J. A friend,                                                                                                                                                                                                                                                                                                                                                                                                                                | 10 00          |
| Taunton & Vic. Ms. Aux. So.                                                                                                                                                                                                                                                                                                                     |               | Americus, Ga. G. M. Dudley,                                                                                                                                                                                                                                                                                                                                                                                                                               | 1 00           |
| Attleboro', E. P. S. 34c; L. S. 33c;                                                                                                                                                                                                                                                                                                            |               | Ann Arbor, Mich. 1st pres. ch. s. s. for Thomas Moseley, Ceylon,                                                                                                                                                                                                                                                                                                                                                                                          | 10 00          |
| L. S. 33c.                                                                                                                                                                                                                                                                                                                                      | 1 00          | Argyle, N. Y. D. Stevenson,                                                                                                                                                                                                                                                                                                                                                                                                                               | 10 00          |
| Dighton, 1st cong. ch. m. c.                                                                                                                                                                                                                                                                                                                    | 10 00         | Arkport, N. Y. A friend, 4; A. H. 2;                                                                                                                                                                                                                                                                                                                                                                                                                      | 6 00           |
| Fall River, 1st cong. ch. and so.                                                                                                                                                                                                                                                                                                               | 90 58—101 58  | Baltimore, Md. Fem. mite so. for Ann Gilmor, Ann Gardner, Margaret Breckenridge, Jane Purviance, G. D. Purviance, Anne Young, Samuel Wyman, John C. Backus, Henry V. D. Johns, Henry S. Kepler, Hannah Moore, Eliza Conkling, Talbot Jones, Edward N. Kirk, Anne Peters, Julia Maria Ridgely, and John Loring Woart, ea. 20;                                                                                                                              | 340 00         |
| Tolland Co. Ct. Aux. So. J. R. Flynt, Tr.                                                                                                                                                                                                                                                                                                       |               | Belfast, Me. J. W. W. and fam. 1,25; S. G. P. 1; Mrs. A. B. S. 25c.                                                                                                                                                                                                                                                                                                                                                                                       | 2 50           |
| Andover, Gent. 28,50; la. 47,50;                                                                                                                                                                                                                                                                                                                | 76 00         | Boonville, Ia. m. c.                                                                                                                                                                                                                                                                                                                                                                                                                                      | 1 50           |
| North Coventry, Gent.                                                                                                                                                                                                                                                                                                                           | 29 00         | Brighton, Ms. Miss S. Fuller,                                                                                                                                                                                                                                                                                                                                                                                                                             | 12 00          |
| N. Mansfield, Gent. 23; la. 31,15; m. c. 12,98; s. s. 1,53;                                                                                                                                                                                                                                                                                     | 67 66         | Calais, Ms. s. s. for T. J. Lee, Ceylon,                                                                                                                                                                                                                                                                                                                                                                                                                  | 20 43          |
| Tolland, La.                                                                                                                                                                                                                                                                                                                                    | 19 26         | Cambridge, Ms. Shepard so. C. W. Homer,                                                                                                                                                                                                                                                                                                                                                                                                                   | 40 00          |
| Vernon, 2d so. G. Kellogg (of wh. to cons. Rev. JOSIAH MERRILL an H. M. 50;) 100; ALLEN HAMMOND wh. cons. him an H. M. 100; s. s. 18,02; Rockville so. E. Kellogg, 26c.                                                                                                                                                                         | 218 28        | Cambridgeport, Ms. 1st evan. cong. so. m. c.                                                                                                                                                                                                                                                                                                                                                                                                              | 50 00          |
| Wellington, Cong. ch. and so.                                                                                                                                                                                                                                                                                                                   | 51 60—461 80  | Cazenovia, N. Y. Rev. J. R. Davenport,                                                                                                                                                                                                                                                                                                                                                                                                                    | 5 00           |
| Valley of the Mississippi, Aux. So. G. L. Weed, Tr.                                                                                                                                                                                                                                                                                             | 298 00        | Chalmers, N. Y. Chh. a special effort,                                                                                                                                                                                                                                                                                                                                                                                                                    | 9 50           |
| Watertown & Vic. N. Y. Aux. So. E. Ely, Tr.                                                                                                                                                                                                                                                                                                     |               | Chelsea, Ms. Winnisimmet ch. and so. m. c.                                                                                                                                                                                                                                                                                                                                                                                                                | 34 33          |
| Brownville, Ch.                                                                                                                                                                                                                                                                                                                                 | 8 00          | Chicago, Ill. 1st pres. ch. 110,41; R. D. Smith, 5,25; 2d pres. ch. special effort, 75; m. c. 57, 09; disc. 1,09;                                                                                                                                                                                                                                                                                                                                         | 246 66         |
| Watertown, 1st ch. coll. 104,80; m. c. 84,79; 2d ch. m. c. 45,26; coll. 37,14;                                                                                                                                                                                                                                                                  | 271 99—279 99 | Cincinnati, O. Tab. ch. s. s. miss. so. for schs. in W. Africa,                                                                                                                                                                                                                                                                                                                                                                                           | 50 00          |
| Western Reserve, O. Aux. So. Rev. H. Coe, Agent.                                                                                                                                                                                                                                                                                                |               |                                                                                                                                                                                                                                                                                                                                                                                                                                                           |                |
| Centerville, 4,25; Rev. R. Tinker, 10;                                                                                                                                                                                                                                                                                                          |               |                                                                                                                                                                                                                                                                                                                                                                                                                                                           |                |
| Mesopotamia, W. I. Edwards, 1; Gustavus,                                                                                                                                                                                                                                                                                                        |               |                                                                                                                                                                                                                                                                                                                                                                                                                                                           |                |

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|----------------------------------------------------|----------|
| Clinton, N. Y. Rev. W. Gridley,                    | 5 00     |
| Danville, Ky. Miss M. Bell,                        | 5 00     |
| Delaware, Two friends, for Jane Black, Cey-        |          |
| lon,                                               | 20 00    |
| Dickinson, Pa. D. Shields,                         | 5 00     |
| Dorset, Vt. Mrs. S. C. Jackson,                    | 4 00     |
| Dupage, Ill. 1st pres. ch.                         | 10 00    |
| East Cambridge, Ms. Evan. cong. so. m. c.          | 8 50     |
| Elk Grove, Ill. Cong. ch.                          | 10 00    |
| Fairfield, N. J. A friend,                         | 2 50     |
| French Creek, Ill. Rev. S. G. Wright,              | 10 00    |
| Geneva, O. G. W. Shepard,                          | 1 00     |
| Granby, Vt. Cong. ch.                              | 3 00     |
| Griggsville, Ill. do. m. c.                        | 15 00    |
| Hanover, Pa. Miss. so. for Mr. Schneider, Broosa,  | 40 00    |
| Kingsboro', N. Y. Dr. Yale's co. 253,75; S. G.     |          |
| Hildreth, to cons. Miss LOUISA J. HILDRETH         |          |
| an H. M. 100;                                      | 353 75   |
| Kinsman, O. Mrs. R. Kinsman, 50; m. c. 30;         |          |
| s. s. for ed. at Sandw. Isl. 20;                   | 100 00   |
| Lagrange, N. Y. Pres. ch. m. c.                    | 3 50     |
| Little Falls, N. Y. do.                            | 48 00    |
| Manchester, Vt. A friend,                          | 5 00     |
| Martinsburg, N. Y. 1st pres. ch.                   | 24 00    |
| Meadville, Pa.                                     | 20 00    |
| Mineral Point, Wis. Ter. W. B.                     | 1 00     |
| Napoli, N. Y. T. Everett,                          | 50       |
| Newark, N. J. Central pres. ch. 35,50; 1st pres.   |          |
| ch. gent. (of wh. fr. W. Rankin, 100; Rev. J.      |          |
| H. Agnew and fam. for C. F. and S. S. Ag-          |          |
| new, Dindigul, 25;) 900; 3d pres. ch. m. c.        |          |
| 42,02; a bro. and sister, 1;                       | 978 52   |
| Newburgh, N. Y. Union ch.                          | 25 00    |
| New Castle, Del. Fem. miss. so. 60; a friend,      |          |
| for James R. Black, Ceylon, 20; Miss E.            |          |
| Booth, 10;                                         | 90 00    |
| New Rochelle, N. Y. Mother's miss. so. of pres.    |          |
| ch. for schs. in Madras,                           | 25 00    |
| Newton, Ms. W. par. m. c. 38; Corners, Eliot       |          |
| relig. so. 17,61;                                  | 55 61    |
| Norristown, Pa. 1st pres. ch.                      | 120 00   |
| Northern Liberties, Pa. Central pres. ch. s. s.    |          |
| miss. so. for Mr. Hamlin's sch. Bebek, 50; W.      |          |
| S. 10; B. N. 5; E. D. T. 5; Eastburn s. s. 5;      |          |
| indiv. 62,51; 1st pres. ch. 33,88;                 | 176 39   |
| Onondaga Hollow, N. Y. Pres. ch. m. c.             | 19 90    |
| Orange, N. J. 1st pres. ch. m. c.                  | 20 00    |
| Owego, N. Y. 1st pres. ch. s. s. for ed. of a fem. |          |
| child at Oromiah,                                  | 30 00    |
| Park Hill, Ark. m. c.                              | 12 75    |
| Philadelphia, Pa. 1st pres. ch. I. Dunton, 100;    |          |
| T. Fleming, 100; A. R. Perkins, 50; C. B.          |          |
| 10; I. R. N. 10; I. O. E. 10; indiv. 55; Clin-     |          |
| ton-st. pres. ch. m. c. 100; miss. sew. so. 100;   |          |
| la. 55; G. W. Fobes, 25; C. S. Wurts, 25;          |          |
| Mrs. K. 10; Mr. D. 5; indiv. 7; 5th pres. ch.      |          |
| fem. miss. so. 131,40; J. Montgomery, 25; J.       |          |
| P. 10; A. J. 5; indiv. 7; two girls, av. of ind.   |          |
| 3,62; Western pres. ch. 45; s. s. 40; 3d pres.     |          |
| ch. S. McClellan, 20; R. and W. C. and sis-        |          |
| ters, 15; I. A. 2; chil. miss. so. 1; 11th pres.   |          |
| ch. 50; K. M. Linnard, for Mary Linnard,           |          |
| Sandw. Isl. 20; J. Leeds and fam. for a hea.       |          |
| youth in Ceylon, 5; disc. 1,42;                    | 1,040 60 |
| Plymouth, O. E. J. Hall,                           | 3 00     |
| Rockaway, N. J. 1st pres. ch.                      | 71 67    |
| Savannah, Ga. Ind. pres. ch. male and fem.         |          |
| miss. so. (of wh. fr. Mrs. M. Cleland, for Jane    |          |
| Bayard, Gaboon, 15; Mrs. Berrien, for Eliza        |          |
| Hunter, do. 15; Mrs. Smets for Hortensia           |          |
| Paulina, do. 15; juv. miss. so. in s. s. 19,81;    | 339 45   |
| Schaghticoke, N. Y. Pres. cong. s. s.              | 8 25     |
| Sheridan, N. Y. A. N. Herrick, 10; Mrs. Her-       |          |
| rick, 5;                                           | 15 00    |
| South Bend, Ia. J. L. Jernegan,                    | 10 00    |
| Springfield, N. J. Pres. ch.                       | 32 12    |
| Troy, N. Y. 4th pres. ch. m. c. 15; M. I. Ly-      |          |
| man, 10; V. W. Wicks, 20;                          | 45 00    |
| Tuscarora, N. Y. Mission ch. m. c.                 | 15 56    |
| Waldo, Me. H. Davidson,                            | 50       |
| Washington, D. C. 1st pres. ch. miss. asso.        | 105 75   |
| West Kensington, Pa. juv. miss. so.                | 10 00    |
| Willsboro', N. Y. Cong. ch. to cons. Rev. MAR-     |          |
| SHALL SHED, an H. M.                               | 50 00    |
| Wilmington, Del. Hanover-st. pres. ch. fem.        |          |
| miss. so. for M. Lawrence, Madura, 54,25; a        |          |
| fem. mem. for Anna M. Jones, Dindigul, 15;         | 69 25    |
| Winchester, Va. Indiv.                             | 2 00     |

\$23,619 79

## LEGACIES.

|                                              |            |
|----------------------------------------------|------------|
| Augusta, Ga. Welcome Allen, by Sylvester     |            |
| Allen,                                       | 200 00     |
| Hardwick, Vt. Charles Bayley, by Rev. K.     |            |
| Bayley, Ex'r, (prev. rec'd 58,33;)           | 314 94     |
| Louisville, Miss. Amzi A. Godden, by Mrs.    |            |
| D. G. Godden, Ex'r.                          | 1,000 00   |
| Reading, Ms. Miss Betsy Symonds, by N.       |            |
| Bachelor, Ex'r.                              | 50 00      |
| South Danvers, Ms. Mrs. Elizabeth Wyman,     |            |
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| Ex'r, (prev. rec'd 380;)                     | 100 00     |
| Woodstock, Ct. Alvan Peake, by M. Lyon, 2d   |            |
| and G. Rawson, Ex'rs, (prev. rec'd 425,11;)  | 335 00     |
|                                              | \$2,049 94 |

Amount of donations and legacies acknowledged in the preceding lists, \$25,669 73. Total from August 1st to January 31st, \$118,090 58.

## DONATIONS IN CLOTHING, &amp;c.

|                                                   |       |
|---------------------------------------------------|-------|
| Albany, N. Y. Dr. Sewall's plates, 10 sets, fr.   |       |
| Amer. Temp. Soc.                                  |       |
| Athens, N. Y. A bundle.                           |       |
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| phant, for Mr. Smith, Sandw. Isl.                 |       |
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| Brattleboro', West, Vt. A box, fr. la. for Park   |       |
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| Churchville, N. Y. A barrel, for Mr. Robinson,    |       |
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| Mr. Hunt, Sandw. Isl.; two do. fr. Dr. Jack-      |       |
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| Baldwin, for Mr. Whittlesey, Sandw. Isl.          |       |
| New Haven, Ct. A box, fr. H. E. Hodges, for       |       |
| Mr. Parker, Sandw. Isl.; for Mr. Ives, do.; a     |       |
| bundle for Mr. Schaffler, Constantinople.         |       |
| New York City, A box, fr. D. T. Blauvelt, for     |       |
| Mr. Hall, Sandw. Isl.; do. fr. H. W. Ripley,      |       |
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| North Greasewich, Ct. A barrel, for Mr. Knapp,    |       |
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| Norwich, Ct. A box, for Miss Tracy, Choc.         |       |
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| so. for Ind. miss.                                | 21 14 |
| Richfield, O. Calf skins, fr. H. Oviatt,          | 15 00 |
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| Unknown, A box, for Mr. Whitney, Sandw. Isl.      |       |

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, blank books, quills, slates, etc., for the missions and mission schools.

Shoes, hats, blankets, sheets, pillow cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

# MISSIONARY HERALD.

VOL. XLI.

APRIL, 1845.

No. 4.

## American Board of Commissioners for Foreign Missions.

### Constantinople.

LETTER FROM MR. HOMES, NOVEMBER  
18, 1844.

### *The New Patriarch.*

THE appointment of a new Armenian Patriarch at Constantinople seems to promise important results. His acquaintance with the missionaries and their operations, together with his probable conviction of the soundness of their doctrinal views, would naturally be regarded as a very favorable circumstance. But the very knowledge which he has thus acquired, should he resolve upon a course of opposition, will make him a formidable enemy. That he is willing to array himself against a work which is enjoying so many tokens of the divine favor, there is already too much reason to believe. The letter of Mr. Homes makes this still more apparent. But the Lord, as he has heretofore done in so remarkable a manner, will doubtless make this new phase of opposition subservient to his own glory.

Our new Patriarch is a man of more than common ability and learning, and, having been acting bishop in Constantinople, Smyrna and Broosa, he has thus been long in contact with missionaries. And more than this; he has been in former years in habits of personal intercourse with them; and, having often had the way of salvation as exhibited in the New Testament plainly expounded to him, he has recognized such teachings as being indeed true and unexceptionable.

Still, none the less,—now that he is in possession of office, and for the purpose of retaining it,—he feels obliged to join with opposers in withstanding, by all possible means, those who cling to the gospel alone.

From the first day of his entrance into office, he has shown how prominent in his own mind, and in that of his nation, is the fact that there are so many who adopt and promulgate evangelical views. To the brethren who spontaneously called upon him, or whom he particularly invited to call and see him, he manifested a very friendly spirit. He tried to make it appear that if the evangelical men were not aggressive, and would keep still, they might retain their views without molestation. To some who apologized for their patronage of our seminary, saying there was no better school, he promised that Constantinople should soon be supplied with good schools, if they would withdraw their children from ours. To those who sought preaching and expositions of the Scriptures, he promised to raise speedily the character of the sermons of the church.

He expressed a most earnest desire that the Americans would carry forward their good measures, without becoming themselves so prominent in every thing which they do;—a desire which we most heartily join in, and our only regret is that the thing does not seem to be practicable. He wished, above all, that there might not be so much agitation in the



community. And yet how universally true must it be, that the searching truths of the gospel will turn the world upside down. The Patriarch assured all that he was no friend to persecution. And this we can readily believe, not only because his own uncommon good sense must prompt him to take this position, but because he sees that in the present state of society no persecution can be carried on with sufficient severity to root out the evil, and that, therefore, it must tend rather to increase than diminish the evangelical party. This state of mind was very encouraging, in its first aspect, to the friends of evangelical truth.

But the Patriarch, once in the full exercise of his official authority, and unwilling to run the risk of making any personal sacrifices for those doctrines, of the truth of which he was convinced in his heart, was gradually driven to declare himself more and more the opposer of the Evangelicals. The enemies of the truth would neither allow him any rest, nor consent that he should make any kind of compromise. Although he could say in his heart, "I find no fault in these men," still he was compelled to denounce them as enemies of the church, and to adopt measures of opposition. He did not find such a spirit of yielding and concession on the part of the Evangelicals as, from his own lukewarmness in the truth, he had expected to discover. He did as lukewarm men generally do, who inquire with the indifference of Pilate, "What is truth?" And he may perhaps become more permanently active in endeavoring to root out the traces of these new truths, than would a more positive enemy. The party on which he depends for support, is composed of course of the rich and the great; and, while he strives to retain their favor, he may be flattering his soul with the idea that, by preserving his office for himself, he shall accomplish more as a patriot for the nation's good, than any one else can; and, therefore, he promptly agrees to do their bidding in respect to those who are denounced as heretics and schismatics.

### *New Form of Persecution.*

The measures adopted by the Patriarch, to compel the evangelical party to return to the bosom of their ancient church, show not a little forecast and ingenuity. It will not be strange if some whose convictions are right, fall away under the application of so serious a test.

To attain the great end of humbling

and confounding those who take spiritual views of the gospel, two new and important measures have been adopted by the Patriarch. The first is, that all those great and leading Armenians who are peculiarly the patrons of any of our pious brethren, have been directed to cease patronizing them, in a manner that shows that this movement was concerted and simultaneous. The order has been executed. The execution of such a command is very easy in this country, and is attended with most pernicious consequences. Almost every young man is dependent upon some influential friend to advance him in the world; so that, unaided, it is almost impossible for him to rise. Those also who are engaged in trade, or some mechanic art, depend for their most profitable business on the custom of the wealthy of their own nation; when the latter withdraw their custom, therefore, they are left without the means of gaining a livelihood.

This measure, now for the first time methodically adopted, implies great shrewdness and knowledge of human nature. The brethren had become emboldened to believe that the arm of forcible persecution, as by imprisonment or exile, was no more to be raised against them. They had been believing that if an arm of flesh should be interposed to free them from these long threatening terrors, that, not only would they be free themselves, both to profess and teach the gospel, but that many would profess to be on the Lord's side, who had been till now kept back by fear. They now find that the enemy have other means of assailing them and possess an instrument for trying their faith, in reality more serious than the one from which they have feared so much. It is a method too against which they see no legal remedy. Those who have supposed that they were on the point of obtaining a fair competence, find themselves at once without any business. Those who, themselves poor, have friends depending upon them for their daily food, discover that they have hardly the means of supplying their own bodily wants. All appeals in their own behalf to their former friends are in vain, unless they will promise never more to associate with missionaries, or to utter evangelical views against superstition.

The second measure of opposition was also a most perplexing and troublesome one. The priests have been ordered to see that every one in their parishes, without fail, comes to confession, receives absolution, and partakes of the com-

munion in the Armenian church; and this order is to be enforced on all who were suspected of being Evangelicals. The names of such as refuse to come forward, are to be handed in to the Patriarch. Although it is not yet developed what will be the consequences of this order upon those who refuse to obey it, yet they must inevitably be important. As a general thing, a pious as well as enlightened Armenian, cannot, in good conscience, confess his sins, as the church requires, before both God, the Virgin and the holy father the priest; and then, after receiving specifically for himself absolution for the same, join in the Armenian mass. This mass alone contains eight or ten of the most obnoxious errors of the Armenian church.

Up to this time, an Armenian could abstain from these things, especially in such a large city as Constantinople, without molestation, or any particular inquiries being made. If in future it shall be made, by the Armenian Synod of Constantinople, an alternative of membership that every individual shall commune regularly in that church, and that, on account of his omission so to do, he is to be excommunicated from the church, the consequences will necessarily be very serious. This second trial of the faith of pious Armenians will, therefore, lead men to examine whether their confidence stands more in the word and power of God, or in the fear and commandments of men.

Orders, somewhat similar to these which have been circulated in the city, have also been sent to the bishops in the interior; and thus all the Armenian people are again forewarned to beware of those who are preaching the eternal truths, embraced by all evangelical churches, but which yet are characterized in these letters by all sorts of hard and slanderous names. Nor can any person who is suspected of having imbibed evangelical principles, obtain from the Patriarch authority for a passport to travel, without a great deal of trouble. It is one of the prerogatives of the Patriarch to give or withdraw his protection from any individuals of the church; and in withdrawing this protection, he thereby informs the Porte that he can no longer be responsible for them.

### *Tours of the Native Brethren.*

Facts like those which are stated below, prove that the favor of God still rests upon the work in which our brethren are engaged. They also

carry with them the assurance, that the devices of their enemies shall not prosper.

During the past six months, some interesting tours have been made by pious Armenian brethren, for the purpose of preaching the gospel and distributing books. One of these tours was to the south side of the Marmora, a quarter where the tyranny of the chief ecclesiastic has caused much disaffection. Our brother visited several Armenian villages, spending several days in each, and was cordially received. He also sold a considerable number of books, and left a quantity in each place to be afterwards sold. It was gratifying to find such a desire to become possessors of books that have been decried for so many years.

Another tour has been made by another brother to Varna on the Black Sea. Here he disposed of nearly all the books that he had taken with him; and since his return to Constantinople, he has forwarded there as many more as he at first took with him. Several persons seemed to become deeply interested in the truth; one of whom was a scholar and a man of much influence, and of whom we hope to hear much good. The clergy were friendly to our traveller, though one at least of the priests manifested his friendliness in an unworthy manner, by inviting him to a rendezvous for drinking large potations of native brandy. The chief priest's heathenish superstition was proved by the many charms which he had hung upon the trees of his garden, to guard them from decay and to procure an abundant supply of fruit.

We have still two brethren, of marked piety and zeal, who have been travelling for the last few months in European Turkey, distributing books, and, as they find opportunity, declaring to Jew and Gentile the unsearchable riches of Christ. They started with a large quantity of books, not only in the Armenian, but also in the Greek and Bulgarian languages, and especially Scriptures in the Hebrew Spanish language. The first place they visited was Rodosto, on the Sea of Marmora. Here they remained a month. On the Sabbath and on week days, they had audiences of from eight to fifteen persons to hear the preached word, who waited patiently and earnestly for three or four hours at a time. We hope that we may now reckon on some of that number as brethren. They carried with them, in particular, a large number of the tract entitled, "Claims of the Pope," to answer the calumnies and

perversions of an Armenian Catholic priest there. They disposed also of fifty copies of the Old Testament to Jews.

From Rodosto they went to Adrianople, Phillipopolis and Sophia, where we last heard from them. They had disposed of nearly all their books, notwithstanding the additional supply they had procured at Adrianople. Their success has surpassed our expectations, seeing that they were obliged to go more rapidly than they had intended, in consequence of their plans being echoed from one bishop to another, and the people being warned to beware of them. May God bless this their labor, which is indeed, on their part, one of love to his cause!

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LETTER FROM MR. GOODELL, DECEMBER 9, 1844.

Progress of the Truth—Reviving a dead Church.

THIS letter may be regarded as the complement of the preceding communication, inasmuch as it presents the reformation, now going forward among the Armenians, in its spiritual aspect.

All our meetings have continued to the present time, and the interest in them appears unabated. The brethren still "have life," as formerly; and even, we believe, "have it more abundantly." Among others, however, there is not at present so much of "a noise" and "a shaking," with so many signs of coming to life, as we have witnessed in times past, and as we now hear of in the interior. Some sixteen villages have been recently reported to us, in each of which the Holy Spirit is breathing upon a few individuals, and making them living men. They are waking up to a life and happiness, which belong exclusively to "the children of the light and the children of the day." They now, like all the regenerate, begin to breathe after God, and to desire a knowledge of his ways. Like all who "fear the Lord and think upon his name," they meet together for prayer, for reading the Scriptures, and for conversing together on the great things of the kingdom of heaven. And when God's good Spirit thus visits men, it is wonderful how they at once turn away from the visible and the transitory, about which their hands and their hearts have hitherto been entirely occupied, to look with delight and thankfulness at the unseen and unfading,

the things of eternal durability and infinite value.

What a difference there is between the man asleep and the man awake! or rather, between the man dead, and the man alive! In America so many are brought up, as we may say, in the suburbs of Christianity, and spend their lives so near the boundary line, that it is hardly perceived when they pass, or whether they do in fact ever pass, into the kingdom of light. But in these countries it is different. Here the change is marked. To take a man right out of Satan's kingdom,—from the very midst of all the darkness and ignorance and pollution and sin of many generations, and bring him away into the glorious kingdom of Christ, into all the light and truth and purity and "liberty of the sons of God,"—is indeed like bringing him into a new world. To all his acquaintance and former associates it is like the shock of an earthquake; and there is a deep sensation felt for many miles round.

But although, as hinted above, there is apparently less of these particular manifestations of the Spirit at the capital at the present time, still our chapel is so crowded, while its appearance is also so mean, that we have resolved to make alterations in it, as well to accommodate more persons, as to fit it up in a better style. For this purpose we have called on some of our American and English friends to aid us, all of whom have contributed with the greatest apparent cheerfulness. But still this fitting up of our present place of worship can only be temporary. We have been gradually "breaking forth on the right hand and on the left, lengthening our cords and strengthening our stakes," in such a manner and to such a degree, that our meeting can no longer with propriety be called, "*The church which is in their house*," but, *The church in Constantinople*. In short, we can no longer be accommodated in a private room in one of our houses, as heretofore; but we must have a house expressly set apart for public worship. For this, however, our friends here are too few to bear all the expense, and we shall have to look to the Board, or to individuals in America, for aid.

The occasion of the notes referred to below, is not fully explained. They probably grew out of complaints that the missionaries were making themselves and their operations too prominent.

A short time since I had a visit and a conversation of several hours with one of

twelve Armenians who form an ecclesiastical and civil court, and meet at the Patriarchate, every Wednesday, to decide whatever causes may come before them. He wished us to prepare for them a code of laws, with the rules and forms of proceeding necessary to secure the right administration of justice. The same individual recently requested of one of the brethren a copy of all the notes he had taken of my exposition of the Epistle to the Hebrews. By him I sent three messages to a distinguished individual as a reply, in part, to several we had lately received from him. These he carefully wrote down from my mouth, in order to deliver them faithfully.

1. Let there be so many and so good schools established in the nation, that ours shall not only cease to attract attention, but shall become unnecessary and be wholly forsaken.

2. Let there be so much and so good preaching, in all the various churches, that no one will ever think of coming again to hear us stammer in a foreign tongue.

3. Should he, or any other person, again ask how long we are going to stay, and how much longer they will have to bear with us, show them Is. 6: 11, 12; and say that when the prophet asked, "how long" he should prophesy, the Lord said, "Till the land be an utter desolation, and the inhabitants be removed far away;" but that we, by the grace of God, were going to stay and prophesy till the land should be greatly blessed, and the people brought very high and made very happy as "heirs of God and joint heirs with Christ."

But, alas! This distinguished individual has since been forced to take a more decided stand against us, to save his own credit with his nation. And in his own view, as in that of every worldly mind, his present reputation is of greater consequence to him than anything unseen and spiritual and future, eternal though it be. And finding on trial that he cannot do even so small a thing as promote education among the people, without receiving the same stigma which is applied to us all, this also he sacrifices. And thus the truth is more and more manifest, that a dead church will no more come to life of itself than a dead soul. "The impulse," as one of the most intelligent and honored of her sons has recently confessed, "if it ever come, must come from without."

LETTER FROM MR. SCHAUFFLER, DECEMBER 16, 1844.

Institutions for the Jews—Meetings.

MR. SCHAUFFLER is still laboring for the good of the Jews at Constantinople. The present letter relates more particularly to his efforts in behalf of the German Jews, although his appropriate field is among the Spanish Jews. The Free Church of Scotland are sustaining a mission to the former; but owing to the absence of their missionary, Mr. Schauffler was requested, for a season, to look after its interests. The necessity of this friendly aid has ceased, however, to exist. The Rev. Mr. Allan, late a missionary of the Scotch Free Church to the Jews of Damascus, has removed to Constantinople, and will take charge of the efforts which are made in that city for the German Jews.

Last May I organized a laboring institution for the Scotch mission in this city, the object of which is to train proselytes, or such Jews as are in a preparation for baptism, to exercise an honest trade, while they are kept under continued religious instruction and influence, and also carried forward in a common school education. This difficult undertaking was proposed to the Committee in Edinburgh by the two Scotch missionaries, Messrs. Schwartz and Allan. In their absence, and while circumstances, remarkably favorable to a commencement, pressed upon me, I opened the institution with the approbation of the brethren here. I was always aware of the difficult and precarious nature of such an institution; but considering the great need of it in our circumstances, and the willingness of the friends of Israel in Scotland to make a trial, I declared myself in favor of it, and have opened it under the confident expectation that the Lord will bless the house with the outpouring of his Spirit. If this expectation is realized, the undertaking will triumph; if not, it must prove a failure, like many others. But after eight months of outward and inward trial, I feel a good deal of confidence that the Lord will not leave us without such a blessing as will amply reward the benefactors for their deed of charity.

The medical dispensary, which I organized last September, grew out of a proposal from me. You remember, perhaps, that some ten years ago I proposed the same thing to you. It now wears all the marks of future prosperity and usefulness. I have no doubt that it will, in due time, have the honor to be persecuted

and cursed by the Rabbies; but I have as little doubt of its ultimate triumph, and its benign tendency to bring the minds and hearts of these perishing Jews nearer to us, aside from the real and Christ-like charity bestowed upon many bodily poor and sick, and at a very small expense.

Our conference meetings for German Jews at the Scotch school-house are still continued. They are more and more numerously attended, and the audience becomes more serious and quiet as we proceed. Our two weekly conference meetings, held by me for Christians, are attended by more Jews and Jewish proselytes than born Christians. Three Sabbaths ago I opened again a German service at our American chapel, and that more especially for Jews. The difficulty of their obtaining admittance at the service of the Prussian embassy led to this measure, with which both the Prussian chaplain and the ambassador are satisfied. Christians also attend, and my audience is about as full as it ever was.

A Baptism—Inquirers.

Of the baptism of a Jewish physician, my letter to Mr. Wood, sent herewith, informs you. I continue to be pleased with him, and consider him a sincere Christian. Within two months the Lord has graciously visited our house. A young female of good education,—who was brought to our family last February in peculiarly trying circumstances, and who has been very useful to us,—has been hopefully brought to Christ. Another person in our house is at present more than usually serious, and I long and pray for his conversion to Christ. To-day a Jewish physician, whom I have known for a short time, called and asked for Christian instruction for himself and his wife. Although they are both ignorant, even of the rudiments of Christian doctrine, and much more of Christian experience, there is hope of doing them good, and I shall try to arrange the matter accordingly.

The letter to Mr. Wood, referred to by Mr. Schauffler in the foregoing paragraph, furnishes a more detailed account of the baptism of Doct. Leitner.

My regular German service at the American chapel ceased with the close of last year, and was transferred to the Prussian chapel of the embassy, where I have often preached since, at the in-

itation of the chaplain. There were, however, circumstances then existing which induced me not to ask for permission to baptize Doct. Leitner there; but, after having held myself the forenoon service at the Prussian chapel, I announced a special German service at three o'clock in the afternoon at the American chapel, when Doct. Leitner should be received into the Christian church. Mr. Goodell, our eldest missionary, very kindly gave up his Bible lecture in Turkish, attended by Armenians, to make room for us; and many of the pious and serious evangelical Armenians, who had listened to Mr. Dwight's Armenian sermon the same afternoon, from one to two o'clock, stayed to enjoy the season with us. The chapel room, and the adjoining study of Mr. Dwight, were occupied by German, Jewish and Armenian hearers. After the sermon, Doct. Leitner professed his faith in Christ by replying to a considerable number of questions, which I put to him before the listening assembly. The season was both solemn and delightful. After the exercises were over, our Christian friends welcomed the new brother to their fellowship in Christ; and especially the Armenians surrounded him, and shook and pressed his hands in a very touching manner.

To me this season was not only one of deep interest, but also of deep concern. I had ever been pleased with the Doctor's conduct, and his candid, honest and serious inquiries after the truth; but, knowing the depth and deceitfulness of the human heart, and having seen many a hopeful convert spiritually flag and languish after baptism, as though now all was done and over, I rejoiced with trembling; and, from that day onward, kept my anxious eye fixed upon the Doctor's appearance, conduct and conversation, in order to see whether he was pressing forward in the active vigor of a new life, in the daily fresh experiences and discoveries of the young convert, in daily converse with God in prayer, and with his truth in the continual use of his Word, and in fellowship with his children; or whether he would gradually settle down into an outward decency of mere creditable, social and religious habits. I was, however, delighted to see, daily, brighter evidences of Doct. Leitner's true conversion to Christ. His public profession gave him a mighty start in spiritual life; and he is wide awake to a lively intercourse, by prayer, with his God and Savior, deeply con-

cerned for his brethren according to the flesh, active and cheerful in doing good among them, and daily studying his Bible with fresh delight. He is a true comfort to me, and has assisted me already, though young in the Christian life and as yet imperfect in the vast and deep scheme of divine truth, by his mature and unobtrusive counsels, and especially by his gentle and meek influence upon those with whose difficult tempers I have been tried. I consider him a growing Christian, a man of fine gifts for a missionary-assistant in the department which he occupies.

Broosa.

MR. SCHNEIDER'S EXCURSION TO BALIKKESSAR.

Annual Fair—Sale of Books.

AN interesting and important part of the work of our brethren in Turkey, is the performance of occasional missionary tours. Such has been the progress of evangelical sentiments within the last few years, that, in many of the cities and villages of the interior, there are thoughtful and inquiring Armenians who always welcome "the sincere milk of the word." To visit such persons, from time to time, and to give them appropriate instruction, is a duty which the missionary will gladly perform.

The present communication from Mr. Schneider gives a brief account of an excursion to Balikkessar, —the ancient Miletopolis, —which is about eighty miles, west of south, from Broosa. It contains about 5,000 Turkish houses, 350 Armenian, and 50 Greek. The intellectual and moral condition of the Christian population is below that of Armenians and Greeks at Broosa; not one in ten of the adult males, and not a single female, can read intelligently. The priests are ignorant men, without any qualification for their work, and also without any just appreciation of their deficiencies. "There is no preaching in the church," says Mr. Schneider, "from the beginning to the end of the year." The language of the prophet, therefore, has a melancholy application to the inhabitants of this city: "My people are destroyed for lack of knowledge."

The annual fair being held in Balikkessar at this season of the year, I made my calculations to be present on the occasion. I found persons from all parts of Asia Minor, from European Turkey, and some from Persia and Armenia. Merchants from Broosa, Constantinople, Smyrna, Aleppo, Diarbeker, &c., bring

merchandise, which is purchased by retailers belonging to various places. It is estimated that there were offered for sale, this year, about four thousand bales of merchandise, valued at \$1,200,000. Perhaps near one half of the whole was of European manufacture.

I forwarded a box of books and tracts to be sold at the fair. The following were disposed of:—139 portions of the Bible, 75 religious treatises and school books, and 289 tracts; making a total of 503. This is a little more than were sold last year. Most of them were taken by Armenians from various parts of Asia Minor, and even by some from Armenia, as it was said. When I saw one and another coming up and purchasing our publications to take to their homes, it was delightful to reflect that so many Armenian minds, scattered over the country, would thus be brought into contact with the truth. I have not the least doubt that these books will exert a most salutary influence wherever they shall be carried. They have been purchased by those who are interested in reading them; and not only the immediate purchasers, but their families will be benefited by them. There is more and more reason to believe that some few Armenian minds, throughout the whole nation in the Turkish empire, are in a state of readiness to welcome the truth. Into the hand of many such individuals it is to be hoped that these books will pass, and impart light where it promises good results. May the divine blessing accompany the seed thus sown, and cause it to spring up and bear fruit in due time!

Inquiring Armenians.

An important part of Mr. Schneider's plan was to converse with inquiring Armenians. Three were found who appeared to be in an interesting state of mind.

One of them is the teacher of the school at Balikkessar. I called on him at his school-room, and he came daily to the shop, where myself and the pious Armenian whom I had taken with me, were selling books. He has recently become much enlightened, and seems to have made much progress in evangelical views. He is convinced of the errors and superstitions of his church, and is much more bold to speak of them than formerly. His conscience seems to be awakened; and under its guidance he will doubtless be conducted from one degree of light to another. After I had

left the fair, he went often to the pious native, referred to above, and they read the Scriptures and talked together on religious subjects. In this state of mind, possessing the confidence of the people as he does, he promises to be the centre of an awakening influence in that place. He appears to be one of those individuals whom Providence has selected, in various places, for the commencement of a good work.

The second individual is also an inhabitant of Balikkessar. The pious native found him after my departure. He appeared quite ready to listen to the truth, and came often to read the Scriptures and converse on religious things. He can read intelligently, and expressed much joy on obtaining a copy of the New Testament in a language that he can read. He is not yet as far advanced in evangelical views as the teacher to whom I have referred; but he bids fair to pursue the course of religious inquiry which he has commenced. Such books as we were not able to sell, will be left in his hands till the fair of next year, accessible both to him and the teacher, both for their own use and for the purpose of selling any of them that may be called for in the mean time. I have little doubt that during the year they will peruse all the books, written in the language which they understand.

The third individual is from the vicinity of Tokat. He has been engaged in teaching at Thyatira, the site of one of the seven Asiatic churches, but has now gone to Solus on Lake Nice. When he purchased some of our books, he informed me that he used to hear much said against them, and this led him to examine them; but he found nothing to disapprove. The only thing which distinguished them, was that they could be understood, and communicated light. His mind seemed wonderfully to open and expand in view of the truth. As one great and fundamental doctrine after another was presented, he seemed at once to admit and receive it. Regeneration, faith in Christ, &c., were illustrated and proved from the word of God. On only one or two points did he seem to hesitate much. His difficulty grew out of the doctrine of the alone mediatorship of Christ. He could not at first wholly give up the idea of the intercession of the saints, which is held by his church. But after further conversation, and especially after considering the passage, "There is one God and one mediator between God and men, the man

Christ Jesus," he yielded this point also. He seemed to be greatly interested and delighted in these new views, and entered into them with much earnestness. He declared that it should be his object in future to communicate them to others, and endeavor to awaken their interest in them; and when he returns to his native place, he purposes to take our books with him and circulate them among his countrymen. He was very earnest to open a correspondence with us; and as he has gone to Solus to spend the winter,—where, it will be recollected, there is already a little company of inquirers,—his interest is not likely to be diminished.

Mountain Nestorians.

VISIT OF MESSRS. LAURIE AND SMITH
TO ASHETA AND JULAMERK.

Introductory Remarks.

THE constant readers of the Herald have undoubtedly anticipated, for some time past, the suspension of this branch of the mission to the Nestorians. Events, as unexpected as they were painful, have gradually brought the Prudential Committee to the conclusion that they cannot, with a due regard to the interests intrusted to them, continue their operations among the mountains. And were any additional evidence wanting to show the correctness of this decision, the communication now received from our brethren would remove every doubt. Messrs. Laurie and Smith made a visit to the Mountain Nestorians, last summer, for the purpose of ascertaining, as accurately as possible, their condition and prospects. The result of all their inquiries is, that they are not called, in the providence of God, to prolong their labors in this field. Accordingly, with the entire approbation of the Committee, they left Mosul on the 21st of October; and they arrived at Beirût,—Mrs. Hinsdale being with them,—on the 11th of December.

It ought not to be inferred, however, that the Committee intend to make no further efforts in behalf of this branch of the Nestorian family. They hope that the brethren at Oroomiah will be able to do something for them, especially by means of books and native helpers. And it is not by any means impossible that events may occur, even within a short period, which will open the way for resuming missionary operations in the very heart of the mountains. Should this scattered and down-trodden people be placed under the government of a Turkish pasha, their external circumstances will at once undergo a decided change. But while the lawless Koords

can harass and destroy them at their own pleasure, there can be no adequate encouragement for the continuance of this branch of the mission.

Messrs. Laurie and Smith started from Mosul on Monday, August 24, and arrived at Asheta on the following Friday. They have given a minute account of the country through which they passed, and also of the incidents of their journey; from this portion of their communication, however, no extracts can be made. And much, indeed, which they have written concerning Tiary itself, must be omitted for want of room. The desolations of this once populous district, as described by them, are truly appalling. "We did not," say they, "see more than fifty habitable houses in all Tiary." How long this state of things will continue, no one can predict. At present the Nestorians are reluctant to rebuild their habitations, as the Koords may at any moment lay them in ruins.

Reception at Asheta.

It was late in the evening when Messrs. Laurie and Smith reached Asheta. In this village, it will be remembered, Doct. Grant commenced the erection of buildings for the mission families who were expecting to labor in the mountains; these they now found in the occupancy of the Koords. After describing their approach to "the castle," by ruined houses, and across deserted fields, they proceed as follows.

But all other thoughts were merged in the inquiry, "How shall we be received by the Koords at such an hour?" Our interpreter was behind, we knew not how far, and with him all our passports. We concluded that it was best to let ourselves be heard from a distance, lest they might mistake our silent approach for a night attack. So we called stoutly for Daood, but of course no Daood replied. They heard us, however, and soon hailed us from the roof of the castle. Our answer was in Turkish, and another voice in the same tongue hesitatingly directed us to the door. We could see a large crowd above us, standing out in bold relief against the sky.

Stumbling onward over the ruins of our mission premises, we reached the door. And here a Koord, who seemed to have just awaked and heard nothing of our coming, came forward, taking care, at the same time, to present the muzzle of his gun and adjust the lock, as if to show that he was prepared for us. Three or four rough slabs, rudely fastened together, left an open space at the top of the door by which we could see the interior. The roof was black with smoke, and several Koords were lounging

round the fire from which the other had just risen. An interpreter soon made his appearance, in the person of a Turkish soldier who had been sent here from Mosul. We told him that we had a letter of introduction to the governor of the castle from Ismael Pasha, one of their own chiefs; but unfortunately we could not produce it, and we had nothing to support our simple declaration. Our soldier came and went several times, carrying messages from us to the Koords on the roof; but nothing could allay their suspicions; and we were told to lie down on the stones outside of the door till the arrival of our servants. It seemed rather hard to be thus kept out of our own house; but it was now a castle, and occupied by those who feared to trust each other, much more to put confidence in strangers.

But after half an hour's parley we were admitted; and as they rolled away the stones and bars that protected the door, we could see eight or ten soldiers mustered inside to guard against the treachery which they still suspected. We were conducted to the roof, where we found the brother of Zenar Bey seated on a pile of green branches spread above some stones that served at once for couch and sofa. He was a young man, with something of dignity and more of heartlessness expressed in his countenance; and he seemed still at a loss whether to fear treachery now, or vengeance hereafter for such treatment of Franks. Some forty Koords stood around, eager to get a sight of us; and, like their leader, not yet satisfied, they nervously loosened their daggers to be ready at the first alarm. The Turks,—for there were two of them,—began to apologize for the Koords; whom they called beasts that knew nothing and suspected everything. In the same breath they complained of the place, "which," they said, "thanks to God, contained mountains and a patch of snow, but besides that nothing."

Our servant presently arrived, and with him the passports; these he gave to the Koordish Bey. The firman was glanced at and thrown down on one side. The document furnished us by the Pasha was cast, with equal contempt, on the other side. But the letter of Ismael Pasha was elevated to the forehead, and he rose as if the chief himself had been present in person. This changed the current of affairs. The crowd gradually dispersed. We lay down in the place where we sat, and did not wake again till the sun reproached us for our sloth.

In the morning we walked round the roof of the castle to see the village. What a scene presented itself! Formerly there were three hundred houses, embosomed in smiling fields which were cultivated by a numerous population. Now blackened walls, fallen ruins and desolate fields, alone met our gaze. Not one man could be seen in any direction; not one vestige of a house that was inhabited. Afterwards, however, we found four houses in a distant part of the village, containing the miserable remnant of the three thousand inhabitants who so recently called this their home. Even they did not dare to cultivate a single field; such was the terror inspired by the presence of their mortal foes.

We had now an opportunity to survey the castle and see the alterations that had been made in the mission premises. The part converted into a castle, was the building erected for the accommodation of the three mission families. It was externally sixty feet square, and was built on the foundations of an ancient structure; this probably gave rise to the report that Doct. Grant was erecting a castle, as the place itself was called by that name. Our building was a story and a half high; that is, one story, with a cellar half underground. Its rude masonry, in which mud was used for mortar, and its flat earthen roof looked as primitive as the other houses of the village, many of which were originally higher. But now how changed! The walls had been elevated an additional story, and towers were erected at the four corners. The windows were built up, and loopholes were substituted in their stead. Mud had given place to lime, and where they did not pull down the previous structure, they coated it externally with the same material. A spacious reservoir, excavated in the centre of the castle, was well stocked with cold water for the use of the inmates in case of a siege. The whole of the other buildings, the school-room, stable, &c., &c., were burned and thrown down like the rest of the village.

Destruction of Asheta.

The history of Asheta, during the late war between the Koords and Nestorians, is briefly given by Messrs. Laurie and Smith. It is the first satisfactory account which has been published.

You are already aware that this entire valley was left untouched when the rest of Tiary was desolated by fire and sword. Bader Khan Bey returned from

his work of devastation, and merely stationed a few soldiers in Asheta, to maintain his authority over the country which he had conquered; for this was the largest village, as well as the most accessible from his own territory. These soldiers took possession of our premises, and, without destroying the other buildings, erected the castle as we have seen. Scarcely had they finished the work when a host of Nestorians came against them. They were led by Shemasha Hinno of Lezan and Kusha Jindo from Galea'd Salaberka. And as a brief notice of them is necessary to the right understanding of the story, we here insert it.

The former was one of the leading men of his native place; and, like most of his townsmen, he was neither too well disposed towards Mar Shimon, nor too friendly to other parts of Tiary. Among the Nestorians a Jew is unclean; and if one enters a house, the priest must purify it by a certain form before it again becomes fit for their residence. Shemasha Hinno, however, took a Jew into his family to be a sort of overseer of his affairs. Mar Shimon remonstrated; but his warnings were unheeded. He finally proceeded to excommunication; but this only exasperated the deacon still more. And when Bader Khan Bey was preparing to invade Tiary, he opened a correspondence with him and promised allegiance. As a reward for this the Lord of Bhutan not only took nothing from him or his in the war, but loaded him with presents. He gave him seven hundred sheep, dresses of honor, &c. &c. This was the man who now came against Zenar Bey. Priest Jindo had acted the same part towards Nooroolah Bey, and had received similar favors from him.

Zenar Bey was taken unawares, and his men were soon without food or water. He was on the eve of capitulation when he bethought himself of a stratagem. He called the deacon to the door of the castle, and there told him, confidentially, that he was reduced to great straits, and could hold out no longer. But though he was ready to abandon the castle, there was a large amount of property in it which it was a pity should be dispersed among the people, and he proposed that if the deacon would first come in, he would deliver all to him, on condition of being allowed to depart unmolested. The silly man swallowed the bait, and allowed the Koords to hoist him in over the roof. Zenar Bey now demanded water and provisions for his men, at the peril of his life; and the deacon gave orders to his

men accordingly. The latter were now without a head, and knew nothing that had passed. They only blindly obeyed the orders of their leader, till the Koords had a plentiful supply of every thing they needed.

At this juncture soldiers from Jezireh were seen approaching the castle, and the Nestorians set fire to the school-room, vainly hoping to involve their enemies in the conflagration, and fled. Shemasha Hinno was impaled on a stake within the castle, and his associate, Kusa Jindo, was taken and put to death by Nooroolah Bey in Julamerk. To avoid a similar occurrence in future, Zenar Bey now destroyed the other outhouses, and thus left the castle standing entirely alone.

He now took his revenge at his leisure; and the story of his merciless cruelties will never perish from the legends of Koordistan. He robbed the people of everything he could find. He slew such as made resistance, and tortured all whom he suspected of concealing their possessions. He even sent his men to search the mountains for such provisions as might have been hid; and many a poor family lost all the little store of millet or barley which they had secreted against a time of need. At several villages we saw men who had lost the use of their arms by the inhuman twisting of the cords that bound them behind their backs. One had lost the use of a leg by similar cruelties. Others had their breasts burned with red hot irons, or were suspended by hooks inserted in their arms and legs, till they should reveal all that was hidden. Other atrocities were practiced too horrid for recital. These may suffice to show the character of the oppressor and the sufferings of the oppressed. We were happily spared the sight of this monster, who was now in a distant Koordish district, and his brother, already mentioned, filled his place.

Neither he nor his garrison fared very sumptuously. The remark which the Turk made soon after our arrival, was no great exaggeration; and as Bader Khan Bey was not very punctual in sending supplies, they were often in great straits. Nothing could be had here, and they feared to trust themselves in the distant villages. The men were discontented and wished to return home. And who could blame them, watching, as they were, over a ruined village, where nothing was seen but the desolation which they had made, and where the shapeless ruins reminded them of their cruelties as they paced the battlements in their midnight watch?

The Remnant—Cause of Defeat—Scenery.

Messrs. Laurie and Smith subsequently made a visit to the four houses, mentioned above.

The women burst into tears at our first appearance, so forcibly did our presence recall the past, suggesting, at the same time, the contrast between our present and former visits. They prepared a place for us under a large walnut tree, and in the depth of their poverty brought us a breakfast of bread, mulberries, &c. Four sheep alone remained to them, and they were compelled to carry the produce of these daily to the castle without pay. Of bread, likewise, they seemed to have but little; and fruit, such as they could gather from the trees around them, seemed to be their main dependence. They anxiously inquired when we would come and live there, and attributed their present safety to the presence of the Turks; for since they came the Koords had not dared to oppress them as before. They told us that if the Turks were there, in place of the Koords, Asheta would soon be rebuilt, and the exiles would return to their homes, which would never be so long as the Koords remained. Poor people! Even the two Turks whom I have mentioned, have since left them; and now, while I write, there may not be a solitary Christian remaining in Asheta.

Our travellers left this scene of desolation in the afternoon. They spent the next day (Sabbath) in a village which had suffered much in the late war. A portion of the inhabitants fled to an almost inaccessible pinnacle for safety; but the Koords surrounded them, and, out of two hundred, only thirty escaped. As in other places, the women and children were the greatest sufferers. Of seven men who were in the room of Messrs. Laurie and Smith at one time, six had lost their wives. Monday night was spent at Chumba. The overthrow of the Nestorians is accounted for in the following extract.

Chumba was the first place destroyed by the Koords during the war. Bader Khan Bey came down from a district called Maidan, and, after desolating this place, proceeded towards Asheta. He did not meet with the slightest resistance on his way. Ismael Pasha is said to have remonstrated, however, against coming down such a defile; for three hundred men could, in almost any part of it, have hemmed in their whole force, and slaughtered them at their leisure. But the Nestorians had no leader, and there was no concert among them. It was impossible that there should be, when

there existed so much animosity between tribes and individuals. Melek Burho told Doct. Grant, for instance, that if the Koords did not destroy Asheta, he would go and do it himself. Many were jealous of Mar Shimon, who had assumed a political power that had never belonged to his predecessors; and he in turn was angry because they would do nothing towards the common safety.

The whole war has well been called a massacre, for it was little more than a succession of slaughters. The Koords passed from village to village, killing, plundering and burning the houses without hinderance, and, except in one or two instances, without even the shadow of resistance. Each village cared only for itself, and every man sought only his own personal safety. The Pasha of Ravendooze, at the time of his invasion, found Tiary united, and he was driven off in disgrace. Bader Khan Bey found it the home of discord and contention, and he desolated it at his will.

Messrs. Laurie and Smith proceeded on their way the next morning. They found the road exceedingly precipitous and romantic.

There was one spot worthy of special notice. The foaming torrent dashed through a narrow opening between two perpendicular walls of rock. The path was built up in the water on one side. Just above, on the opposite shore, another stream discharged its waters through a similar defile into the Zab. All around, the layers of rock inclined at various angles, and all was irregularity and confusion. But directly opposite, a lofty precipice towered up perpendicularly to a vast height. Its form was round. The layers of rock were perfectly horizontal, and were piled up, tier above tier, gradually lessening in size as they approached the summit, till the eye was weary in following them to their giddy elevation. It stood forth one of nature's wonders, mocking at the puny works of man. But to appreciate it you must see it. You must stand on that low, rude wall, by the side of the dashing spray, in a gorge so deep and narrow that the sun scarce reaches it at noon day; and with the view hemmed in on every side, you must look at this castle of the mountains, towering up before you in all its regularity and beauty of proportion; and then only can you conceive of the grandeur of the scene.

The next night was spent at Dizze, a large and flourishing place. As it was inhabited by

Koords, it had escaped the fate of most of the Nestorian villages.

Approach to Julamerk—Birchullah.

On the afternoon of the following day, our travellers reached their place of destination. Their approach is described below.

The mountains had lost their ruggedness, and rounded hills, destitute of trees but covered with coarse herbage, embosomed a beautiful valley; while the trees and green fields, scattered over its surface, gave it a most inviting appearance. We had now left the confined atmosphere of the valleys, and felt new vigor at every breath of the pure mountain air. Near the summit we passed the black tents of a Koordish encampment, and behind us we had a grand view of a sea of mountain tops. They were lower than the elevation we had now attained, and lay spread out, peak after peak, to the very verge of the horizon. Near us were the summits of the district of Leon, and far in the horizon we could just see the extreme tops of the mountains of the Artooshai, a Koordish district to the west of Tiary. The whole resembled the waves of the ocean in a storm, but motionless, as if some power had suddenly arrested them in the full rush of their fury. Two little solitary clouds, slowly sailing over them, seemed heaven's sentinels, sent down to watch over that vast and motionless scene of grandeur.

This was on one side of the summit. On the other the vale of Julamerk lay before us, bounded on the south by an inaccessible rampart of rugged mountains, and gradually swelling up towards the north in a succession of gentle eminences, that looked the more pleasing from the contrast. The old castle, now deserted and ruinous, was the first object that arrested our attention, perched on the lonely summit of an isolated rock in the valley. Then came the town itself, with its gardens and poplar trees scattered round the base of the present residence of the Emir. Villages dotted the sides of the vast amphitheatre, rendered conspicuous by their groves of poplar; and fields of green wheat appeared here and there, not yet ready, however, for the sickle. We passed some men who were cutting the weeds and thistles of this elevated region for winter forage, and in the lower part of the valley we found a few fields where the wheat harvest had just begun.

A servant of the Emir, who overtook us near the town, informed us that

Nooroolah Bey had not yet returned, but that they expected him to-morrow; and he assigned us our quarters on the roof of the bazaars, below the castle. The bazaars here consist of a splendid gateway of hewn stone, attached to some thirty-two very small mud walled rooms arranged behind it in the form of a square; and it was on the earthen roof of one of these that we spent the night. They were now all shut up, as their occupants had left for their summer encampment.

As the Emir on his return was to spend a day or two at Birchullah, the summer encampment, before coming to Julamerk, Messrs. Laurie and Smith went to the former place on the following day. They reached it after an easy ascent of nearly three hours.

Birchullah is situated near the very summit of the mountain. It is in a little hollow on its northern side, between two rocky peaks. The people live, some in black tents, and some in houses built of stone and thinly covered with green boughs; which last, with the beams on which they rest, are brought from Julamerk. The dwelling of the chief was larger than any of the others, and was still further distinguished by being covered, in part at least, with a substantial and permanent roof. We were ushered into one of the tabernacles just mentioned, the roof of which was so thinly covered that it scarcely afforded shelter from the sun, and dinner was sent us by the old friend of Doct. Grant, the mother of Suleiman Bey.

He is the younger chief of Hakkary, or, as he is here called, the Mudebbir,—literally, the manager,—which seems to be merely their title for the chief who is second in authority. He is the son of the last Emir. But on the death of his father a majority of the tribe preferred the claims of Nooroolah Bey, the present chief, who is of the same family, though more remotely connected. They boast their descent from the Abassidæ Caliphs of Bagdad. Suleiman Bey is now constrained to content himself with a secondary station. It is only by constraint, however, and the Emir is so jealous of him that he seldom trusts him out of his sight. If he journeys, the other must accompany him, no matter how far, or how near may be the place to which he goes. Indeed nothing prevents one from killing the other, but the fear of the bloody feud in the tribe that would inevitably ensue. The murder of either,

moreover, would involve the murder of his family; for according to the Koordish code of honor, a son is bound to revenge the death of his father, even on the children of his murderer. The Emir has three wives and two sons; his rival has two wives and only one male descendant.

Cause of the late Invasion.

Messrs. Laurie and Smith here go into an examination of the causes which led to the attack upon the Nestorians.

You will remember that the ancient seat of the patriarchate was Kochannes, which is near Julamerk; and that, as the Koords and Nestorians have always been at war, it was not to be expected that their respective heads would be at peace. Nor will you forget that Mar Shimon, as already intimated, excited the bitter hostility of many of his own people, by what they call his grasping at political power, claimed by none of his predecessors, but by the meleks only. You will not be surprised then when you hear that he excited the jealousy and hatred of such a man as Nooroolah Bey, whose very existence as Emir would have been endangered, had the Nestorians risen in political power and importance, as would have been the inevitable result of their union under one supreme head. Thus commenced feelings of hostility between the two chiefs. There was no want of personal grudges and old quarrels to fan the flame, and finally the friendly intimacy between the Patriarch and his hated rival roused all the fears and vindictive passions of Nooroolah Bey. He did what he could alone; he burned the residence of Mar Shimon, and drove him for refuge to Tiary. But this did not satisfy the Koordish chief; his enemy was still at large, and he was in the midst of a brave and warlike people. He himself had to contend against the faction of his rival in his own territory; and Mar Shimon, the former friend of that rival, had now more reason than ever to make common cause with him. If that should take place, the power of Nooroolah Bey must come to an end; he could not stand before them.

Mar Shimon, meantime, was not wanting in manifestations of hostility to the Emir. There was an old custom in Asheta and certain other villages,—when or how it arose we are not able to say,—of making an annual present to the Emir of Hakkary. This Mar Shimon stopped, and the Emir neither overlooked

nor forgot it. What could he do? Alone he had already gone to the extent of his ability. To do more would have endangered his authority among his own people. He went to Bader Khan Bey to make those proposals and concert those plans which resulted as we have seen.

In this connection you will remember the solicitude he manifested on the occasion of Doct. Grant's visit to Jezireh, lest his coming should frustrate his plans with reference to the Nestorians, by negotiating a peace for the Patriarch. And Doct. Grant states, in so many words, that "he was there to obtain the aid of Bader Khan Bey against the Nestorians." (*Miss. Herald*, Nov. 1843, page 434.)

Bader Khan Bey was an ambitious man, and had been gradually extending his dominions on every side, till he had become the most powerful chief in Koordistan. The proposal of Nooroolah Bey could not but be favorably received, as falling in with his love of conquest. In addition to this he was a bigoted Mussulman, and Doct. Grant has shown how his fanaticism urged him forward in the enterprise. And then it so happened that there was a special cause of irritation existing at the time. The Nestorians, in one of their border forays, had killed two of his men. He in revenge killed four Nestorians. They, proceeding in the same ratio, slew eight more. Just at this moment Nooroolah Bey stepped in with his proposals. And the result is known the world over. Ismael Pasha and Zenar Bey were two outlawed chiefs who had been, and were then, subsisting by robbery. The latter, especially, was by no means particular as to the religion or the relationship of those he plundered. Here was a time when the old spirit of Islam was revived to such a degree that all else was forgotten; and they, seeing their opportunity, hastened to wipe off old scores, and gather fresh booty in a crusade against the unbelievers.

Additional Facts.

The following extract will throw some light upon the conduct of Nooroolah Bey in reference to the Nestorians, while it illustrates the tenure by which he holds his position.

Let us state in this place why we said that Nooroolah Bey could do no more alone. It is not to be expected that a wild and lawless people, like the Koords, will submit to very heavy taxation; and if they should, their rude and roaming

mode of life is not calculated to accumulate the means of payment. The consequence is that the revenues of the Hakkary chief are small. On the other hand he can maintain his position only by continual and liberal presents to his adherents, to retain their allegiance, and to his enemies, to purchase their friendship. For so hindered and impeded is he by the faction of his rival and the hostility of the Nestorians, that when a village rebels he dares not suppress the insurrection by force, lest it should join his rival and afford occasion for an open outbreak; but he purchases its submission by presents. And who can blame men for rebelling, when, in that case, they will secure a handsome present? Or who would merely drudge and pay taxes, when he may receive a gift into the bargain? Indeed, while we were waiting for him, he was returning from his negotiations with Mohammed Agha, the lord of a Koordish district on the Persian frontier who had rebelled. He succeeded, it is true, in effecting a reconciliation; but it was at the expense of more money than was to be found in his treasury.

Frequently when a merchant arrives here with a costly assortment of goods, he buys them all up and distributes them as presents among his followers; and the merchant is obliged to watch at his castle door, and catch his pay as he can. Once, while Doct. Grant was here, a rich Persian merchant,—who had sold him goods a twelvemonth before, to a large amount,—came for his pay; and as he knew the character of his illustrious debtor, he had taken care to provide himself with a firman from the Shah, ordering the payment of the claim. Thus only did he expect to be able to collect his due. The pillage of Tiyary afforded a universal pay-day to his creditors; but since then he is again in debt to a large amount.

You will see, therefore, that not without reason did we speak of the precarious tenure by which he holds his dignity, as well as of his inability to do any thing to the Nestorians alone. He could not even do any thing now, were it not that—having taken advantage of his opportunity when the people of Tehoma, offended with Mar Shimon because he has not chosen his servants from among them—Nooroolah Bey has employed a number of them in his service, and thus enlisted them in his favor; while, by fomenting quarrels between them and the rest of the Nestorians, till the breach became irreparable, and by

bestowing favors, he has confirmed them in their allegiance. They were the hand by which he smote Tiary. It was they who slew their brethren during the war, as often and as mercilessly as he commanded them; and even now they have not slackened one iota of their zeal in his service.

We will just add here, in confirmation of the above view of the origin of the war, that the leading men here said in conversation with Daood, "We had no idea the affair would turn out so disastrously; we only meant to frighten the Nestorians into obedience to our wishes." Thus they concede the fact that the war originated here, while they have vainly sought to throw off the blame upon others.

Nooroolah Bey and his Brother.

In the afternoon of the following day the Emir returned.

He was attended by sixty followers, mostly mounted, and he passed on to his harem. Towards evening he came out, and, sitting down on the ground, conversed with us a few minutes. He mentioned Doct. Grant with much apparent esteem and affection; but his intercourse with us was marked with coldness and suspicion, as that of his companion, Suleiman Bey, was warm and cordial. The keen eye of the Emir detected a note book peeping out of our coat pocket, and he favored the pencils with a most attentive perusal. When they rose up to go, Suleiman Bey lingered for a moment to repeat his expressions of friendship and welcome; but the Emir, noticing his delay, stood still till he came up. With so much suspicion do they regard one another.

Next morning we were called to another audience, and found the chief seated in a house, the foundations of which had been laid since our arrival here;—the work being done, as usual, by a crowd of Nestorians who received no wages save the food they ate. The earthen floor was covered with a carpet, and the Emir was seated in one corner, on a divan of red cloth. His pelisse of the same material was embroidered with gold and lined with fur. His head dress was in the common Koordish style, though larger and with less attempt at display. In person he was tall and stout, but not corpulent. His manner was dignified and manly, like one who felt that he was "every inch" a chief. His features betrayed ferocity, joined with a

restless anxiety that stamped him at once as an unhappy man. But there was a shrewdness, accompanied with a piercing glance, in his clear gray eye that awed at once the stormy spirits around him.

Our conference with the Emir was very formal and reserved. He had conversed very readily with Doct. Smith the day before; but now he could not understand his Turkish, and called for an interpreter. Whether this sudden forgetfulness was owing to the want of a present which, not expecting to come here, we had not provided; or whether it arose from other causes, we cannot tell. He very broadly insinuated that a watch would be very acceptable.

He asked medicine for sleepless nights, but refused it when the servant afterwards carried it to him, saying he would see the Doctor again. But the time for a second visit never came. He left us to ourselves all day, and departed on the following day for Julamerk; so that Doct. Smith, who had administered to the sick Turkish troops on his way to the mountains, and relieved the aillings of the Koords in Asheta, failed only in this case to overcome evil with good, and that through the fault of the patient himself.

In the afternoon we were surprised by a visit from Suleiman Bey alone. He was exceedingly friendly and liberal in his offers of service. He invited us to take up our abode in his own house; at one time he called Mar Shimon his brother, and at another he said that they were both of one house; all of which might be very sincere now, but might be forgotten the moment he obtained the dignity which he sought to acquire by means of such alliances. And neither his house nor his friendship would contribute much to our safety, were we to locate ourselves in Julamerk to-morrow.

In the evening we sent two presents, just procured for the occasion; one to the Emir, the other to the Mudebbir. The latter was received with many salaams, the former was sent back as beneath the dignity of Nooroolah Bey to accept; nothing less than a watch seemed worthy of his notice.

Final Interview with Nooroolah Bey.

Messrs. Smith and Laurie secured a quiet Sabbath for themselves, by retiring among the rocky peaks which rose behind the encampment. On Monday morning they returned to Julamerk.

A ride of two hours and a half brought us to a beautiful grassy spot, in the

midst of fruit trees which belong to a house just below the castle. Thither we soon ascended and sent in our servant to announce our arrival. He did not return immediately, and we retired to the shadow of the southern gateway. Still he did not come; we walked; we sat down; we looked out on the valley, which here, dotted with houses and gardens, runs rapidly down to a point, where an opening in the rocks just revealed a glimpse of the foaming Zab, as it dashed through the ravine beyond. Still there were no signs of Daod. Koords stared at our strange appearance, and wondered at our stranger speech. Beggars stood to gaze at us; and just an hour and a quarter had elapsed by the watch when our servant announced that the Emîr was ready to see us. He had been commanded to wait while the chief counted over and examined the piles of guns and swords that once belonged to the Nestorians; and he neither dared to return to us nor to speak again till he was spoken to.

We found that Nooroolah Bey had come out of the more ancient part of the castle, that he might receive us in a part of the addition now going up. All his attendants were standing, while he was seated;—his carpet being spread before him ready for prayers, and a servant holding water for him to perform the prescribed ablutions. No coffee was brought; but as soon as we were seated, he abruptly asked how we had presumed to leave Birchullah without his permission. Doct. Smith began a reply; but ere he could finish it he was told, "If you are my friend, as you say, why do you not stay ten days and give me medicine?" Doct. Smith pleaded engagements which required a speedy return to Mosul, but spoke of returning in the spring. "Ah, that is good," said the Emîr, in Koordish, to his attendants; and then, turning to Doct. Smith, he replied, "You may come, but this other man, (Mr. Laurie,) I do not want." Doct. Smith answered, "If I come I shall want a passport from you for the road." This the Emîr promised on condition that he would return to Birchullah, alleging as a reason that his seals were there, and then asked, "By what road do you return?" "We would prefer the Tehoma road," was the reply, "but just as you please." He then gave orders to a Koord to conduct us back by the Tiyary road. This was the same which we had come, and much worse than the other. The latter would not only have been easier; it would also have showed us more of the

country. Thus we left him. The reason of his forbidding us to return by way of Tehoma will soon appear. Indeed, before we went up to the castle, a Nestorian had warned us not to travel that way, even if he gave us permission.

New Troubles for the Nestorians.

After waiting sometime, as no one appeared to conduct them to Tiyary, Messrs. Laurie and Smith commenced their return. On Thursday they reached the valley of Salaberka. In a little nook on the right of their path, they descried one of the many clusters of houses, included under the general name of Berawolah.

The people seemed all in commotion. Groups moved from place to place, and various parties were descending from the mountains on the left. These had been to worship at the only church unpolluted by the Koords; and they were now hurrying to a place of refuge from the dangers of which they had already heard. We descended to the village. Women were wailing for the dead, and men were beating their breasts. All was excitement and confusion. We gathered from them that a company of three hundred men, partly Koords, but mostly Nestorians of Tehoma, had attacked them last night, killed the shepherd boy who was watching the sheep, and were driving off the whole flock of one hundred and fifty, when the villagers attacked them with stones, guns, and whatever weapons came to hand. Two more of the villagers were slain, and three of the invaders were left dead on the hill side, while a copious stream of blood in the road showed that more were wounded.

Finding that such effectual resistance was made, they fled, leaving the sheep to their lawful owners, and bearing off instead their bleeding comrades. We were shown the new made graves of the villagers who had fallen. The bodies of their enemies lay stark and stiff in the places where they fell. One was the body of an old man, a Koord;—his gray beard clotted with gore, and his glaring eye-balls vainly looking up to heaven. His body was pierced with many wounds. The other two were from Tehoma. One was a beardless youth, and a large gunshot wound in his breast showed how vengeance had overtaken him for having sold himself to slay his brethren. The third had been shot and then despatched by repeated blows of the dagger.

These three bodies, lying naked, unburied, and covered with wounds, pre-

sented a more vivid idea of the horrors of war than it is possible to derive from the mere description of the most bloody field of battle. Never can we forget the impressions of the scene. We advised the people, who neither knew what to do or where to go, to bury their enemies, and flee with their wives and children to a place of safety. We then left them, and, giving up our intended tour, sought only to make the best of our way to Lezan.

It was now near sunset. A thunder cloud had risen in the west, and the wind howled past us as we kept along the bleak tops of the hills. The villages that lay in our way were deserted. In one house the cradle had been left in their hurry, on the accustomed sleeping place; while a faithful dog, the only remaining living thing, howled at the strangers as they passed. A path that seemed practicable only for the mountain goat, brought us to the bottom of the valley.

Here we met fresh accounts from Salaberka, which told of another party who had been there, and killed a priest who was not able to rise from his sick bed and flee. Parties of men met us at every step; some were armed, and some were not; but none knew what to do or where to turn for safety. All were in the greatest consternation, and each seemed anxious only for himself.

At nine o'clock we proceeded on our journey, pained by the sight of distress which we could not alleviate, and foreboding still greater calamities. The moon had risen, but it was cloudy, and her rays could not penetrate the deep and narrow defile that lay before us. Every few steps we passed through the midst of families that were sleeping on the bare rock. They had brought away little besides themselves in their hasty flight. A few sheep and some bags of provision were all they had. The children were crying; the women bewailed the imbecility of their melek, and implored us to allow them to accompany us to the plain.

Our path lay partly along the hill side, partly along the rocky ledges further down, and then descended to the bed of the torrent which it crossed and recrossed repeatedly, amid rocks of all sizes, both in and out of the water. A multitude had followed us, and we could see them in the dim light, appearing and disappearing, as they crept along the protruding ledges of rock high up the mountain side.

We stopped about midnight. Now we found the explanation of the scene which we had just witnessed. A man in

this village had just come from Tehoma, and while there had heard a letter read in which Nooroolah Bey, after mentioning his journey to the Persian frontier and his negotiations there, stated that he had made large presents, and they must bring the sheep and guns of such and such villages, adding that if they resisted he would come and destroy them, as they never had been destroyed before. Here then was the reason of his unwillingness that we should pass through Tehoma, of his numbering the spoils already in his possession, and of the warning given us by the Nestorian in Julamark. We never had such an impression of the dangers that impended over this devoted people, or such a painful sense of their utter incapacity to avert them. For the moment it seemed as if, without head, without counsellors, without union and without arms, they were doomed to be exterminated by the merciless enemies who surrounded them.

Next morning we found ourselves in the midst of a multitude who had followed us during the night, bringing their flocks and whatever else they could conveniently carry. We left them and hurried on to Lezan. But it seemed almost hopeless to avoid the appearance of evil, even if we did not actually transgress; for on waking up we found a messenger waiting for us, who had been sent from Lezan on purpose to seek our counsel in this extremity.

Lezan and the neighboring villages were found to have suffered much in the second invasion. Nearly a thousand Nestorians fled to a recess, high up the mountains; and, after being perfidiously assured of their safety, on condition of delivering up their arms, they were inhumanly slaughtered. *Not one escaped.* Indeed this entire cluster of villages presented only a dreary succession of blackened ruins.

Having spent the Sabbath in Moosakin, Messrs. Laurie and Smith arrived at Mosul in the middle of the week, having been absent twenty-four days.

Madras.

LETTER FROM MR. WINSLOW, NOVEMBER
23, 1844.

Baptism requested.

THOSE who desire to embrace Christianity among the Hindoos, are exposed, not unfrequently, to very sore trials. Not that there is

any danger from governmental persecution; nor, indeed, from any other form of opposition which the civil power may rightfully withstand. The young convert's foes are emphatically "they of his own household;" and every artifice which relatives can employ to restrain him from his purpose, will be put in requisition.

The facts stated in the present letter, will give some idea of the ordeal through which young inquirers are often obliged to pass.

On Sunday evening last, one of the monitors, a fine lad of fifteen expressed a desire to be baptized and to unite himself with the people of God. We asked him if his friends knew of it. Learning that they did not,—though he said he had not put on the marks of heathenism for two or three days,—we advised him to go home and inform them; and if they opposed him we told him that he might come to us for protection. He did so. His friends, however, were too powerful for him, and either put upon him, or obliged him to put upon himself, the mark of the *trident*, (which is called the name of Vishnu,) on his forehead. This is done by making the figure of a fork, from the root of the nose upward, with three prongs, of which the outer are white, while the inner one is reddish or yellow. This is the mark of the Vishnavus. The Saivas make three parallel lines across the forehead, as also across the breast, and on the arms near the shoulders. All classes of caste people here wear these marks much more than they do in Jaffna; and if any one leave them off, he is rejected from society, and no one will give him food or even water to drink.

The boy whom I have mentioned, came to us the next morning, told us what his friends had done, and expressed a wish to stay with us; and, as he could not serve Christ at home, not to return there again. We felt doubtful whether, on account of his extreme youth, we could keep him contrary to the will of his friends; but we told him that he might stay and take his food with the catechist. In the meantime an elder brother of his in the school, but not so far advanced, (having been in the school only a few months,) joined him, expressing a determination to be a Christian. They both took their dinner on the premises, and so virtually broke caste.

Their friends, learning this, came in a crowd in the afternoon to induce them to return. Among these were their mother and eldest brother; the latter is employed in the Madras Bank. The former was

much affected, and with the elder brother she, in various ways, endeavored to induce the boys to return. As I did not think we could keep them, particularly the younger, in opposition to the wish of their mother and elder brother,—the father being absent,—I told them if they would allow the boys liberty of conscience, and not require them to put on the marks of heathenism, but still send them to school, I would advise them to go home, as we did not teach children to disobey their parents, but the contrary, except when parents required them to disobey God. The poor boys went very reluctantly, and the relatives, especially an uncle, as soon as they were out of the house, seized them to carry them away by force. This, however, I would not allow; but took the youngest boy, on whom he had first fastened, and delivered him to his weeping mother. Some of the friends then took this boy on their shoulders, and the crowd went off in triumph. It was very painful to see the lads carried off, contrary to their wishes; but we should only have excited the mob by endeavoring to shelter them at that time.

They were taken home, and a learned man being sent for, the youngest boy was placed in the centre of a ring, and this teacher began to catechise him as to his reason for wishing to be a Christian. The boy gave, I understood, very suitable answers, and quoted many Scripture passages against heathenism, continuing to affirm that Christianity alone was true, and that he was resolved to follow it, whatever they might do to him. The questioner then began to ridicule Christianity and to revile Christ. The young confessor said, "You had better have a millstone tied round your neck, and be cast into the sea," than prevent my being a Christian. As this man was acquainted with the Scriptures,—having formerly been employed by me as a school-master, though now at the head of a heathen association for the repression of Christianity,—the boy's rebuke touched him, and he soon retired without accomplishing his object.

The boy was then conveyed to the house of an uncle, in another part of Madras, and taken to a temple; but I am told that he persists in not worshipping any of their idols. We hope and pray that he may escape from their hands and find his way back to us.

On Wednesday, the older of the two lads sent us word that he should come to us that evening, if we would allow him. We of course gave him liberty, and he

came about nine o'clock, and staid through the night. In the morning his elder brother, whom I have mentioned, came in search of him. I told him that the boy was with us, and as they had broken their promise not to oblige the boys to conform to heathenism, we intended to protect him. As he was older than the other, being seventeen, he ought to judge for himself; and if carried before the magistrates, they would decide that he had a right to do so. Yet, as I was not satisfied as to his being a Christian at heart, and should wish to keep him on probation at least six months, he and the other friends need not fear that he would be baptized in that time, or required to do any thing which would injure his social standing with his family. This seemed, in part, to satisfy this young man, who is well educated, and seems to be candid.

In the afternoon, however, this elder brother, who, in the absence of the father, acts for him, came again, with the mother and other relatives, though not in a crowd. The mother wailed and lamented very much, and pleaded with us, as if for the life of her son. She said that she was ill, and did not expect to live long; that she depended on this son to do every thing for her, while she should live, and to bury her when dead. If we would wait until she was dead before we baptized him, she would not care; but how could she give up her son now? She pleaded with him again and again, weeping and falling upon his neck; but he remained firm, saying that he must follow Christ, and exhorting her to do the same. I tried to comfort her, and also to direct her to the Savior; but she refused to be comforted. Her language was, "My son, my son." A brother-in-law of the boy, a man of some influence, again and again, pleaded, and threatened, and expostulated, telling the boy, whose name is Moottoosawney, that it was very wicked for him to disobey his mother, and be perhaps the means of her death; and that he must go home; that he might there be a Christian; and that they would not prevent him. The boy, however, though often weeping, persisted in refusing to go with his mother and relatives; and though they used every art, he only promised to visit them sometimes. His mother tried to get him into her arms, just as she was leaving, but he would not go; and finally he went away from them into the house. Before he left, his mother, reminding him of his promise to come and see her, said, "Now, as you worship God, you cannot tell a lie, but must come."

Thus she did homage to the new faith of her son.

It was very trying to witness her grief, and it almost overcame us. Mrs. Scudder was especially affected. Neither she nor her husband had before any idea of the trials and difficulties experienced here, in coming out from among the heathen. It is indeed hating father and mother, and brother and sister.

Mr. Winslow adds, "There are several in the school who seem almost ready to come out, and profess Christ before men. Some will probably be scattered from us by this excitement." And again he says, "There are some very promising lads who would be glad to embrace Christianity, but for their friends; who are, in this respect, their worst enemies."

Siam.

LETTER FROM THE MISSION, JULY 2, 1844.

Baptisms—Inquirers—Preaching.

THIS letter gives a brief history of the mission at Bangkok, during the six months which preceded its date. The report of our brethren, it will be seen, is favorable. They are prosecuting their labors without any special interruption or hinderance; and nothing but the descent of the Spirit is needed to give efficacy to the truth. In concluding their letter they say, "Brethren, pray for us. We are a feeble band; but, with God for our helper, there is nothing required of us that we cannot successfully accomplish."

We have heretofore mentioned the reception of two Chinese teachers into our mission church. One of them speaks the Hokien dialect, the other the Kha. Both appear well. The former is now living with his family at Rach'aburi, about a day and a half to the west of Bangkok, where he is teaching a small school. An infant son of his was recently baptized. Since the reception of these, another, the teacher of our Chinese boarding-school, has been received into the church. Three other Chinamen have recently offered themselves as candidates for church-membership, and, we think, give some evidence of piety. But we are not yet sufficiently acquainted with them to be able to judge satisfactorily in regard to their qualifications. The condition of the Chinese here is such that it makes them desire to attach themselves to any whom they fancy to be able to afford them protection, or assistance in any other way.

This renders it necessary to be particularly guarded in the examination of candidates. We greatly fear that the judgment day will show that some, perhaps many, who make a profession of attachment to Christ under such circumstances, are induced to do so by no higher motive than worldly policy.

From the following extract, it appears that our brethren at Bangkok have just views of the importance of a formal presentation of divine truth.

During the last six months we believe there has been more oral preaching of the gospel in Siam than during any previous time of equal duration. One of the brethren in the Siamese department has continued, as formerly, to visit the tract house four times a week, for preaching and the distribution of tracts. For the last three months, another brother has spent an hour there every morning, except Sabbaths, in making known the gospel of Christ. One of the brethren of the Chinese department has also, during the entire period embraced in this letter, made three visits a week to the same place, for preaching and tract distribution. For securing a wide diffusion of the gospel, we look upon the tract house, situated as it is in the great bazaar, as a very important station. But for concentration of effort it is not very favorable; though as much so, perhaps, as any that we can at present obtain. The other brother of the Chinese department has lately secured a preaching place, about half a mile from the tract house, where he purposes to spend most of his time in making known the gospel. In our little hospital, containing about a dozen Chinamen, daily religious exercises are maintained. Both of the brethren of the Chinese department receive considerable aid from their teachers, in their efforts to communicate a knowledge of Christianity.

Besides preaching at these stations, we have been accustomed, more than formerly, to take short walks in different directions, preaching to any whom we may meet, and, as opportunities offer, entering into houses, and becoming acquainted with the occupants. It is not improbable that this mode of preaching may be found to be more effective than any other which we are at present able to adopt. We feel, if we mistake not, an increasing love for unfolding the gospel orally, and an increasing purpose to prosecute this work as the Lord may give us ability. At the same time, we feel, as much as at any

former period, the importance of faithfully employing the press in the great work of evangelization. In these excursions, we sometimes find places where it seems practicable and desirable to adopt something like a regular plan of preaching. Where such doors are opened, we aim to enter and occupy. One brother has occupied two such preaching places, with a good degree of punctuality, for several months.

Medical Practice—Scarcity of Rice.

Doct. Bradley has recently been called upon to prescribe for some of the most distinguished men in the Siamese empire, and important consequences may flow from his intercourse with them. A letter has just been received from him which gives a full account of several interesting cases. The remarks of the mission upon this subject, however, are all that can be published.

We would also speak of some special openings for the labors of Doct. Bradley, in the capacity of a physician. Formerly there has been but little demand for his labors in the families of any of the nobles; but of late there has been a change which encourages us not a little. Some months since, the head priest of the P'raklang's wat, after suffering a long time with the fever and ague, consented to take quinine, and in a day or two was well. Soon after this, Chau Fa, the priest, having been afflicted in the same way for a long time, and having heard of the above-mentioned cure, consented also to try the quinine; not, however till he had first proved its virtues in the case of a servant of his. With him also the medicine was perfectly successful.

Since that time, Doct. Bradley has frequently been called to attend upon the sick in high places. One of the princes, of distinguished rank,—who but a few months since would not have ventured to take medicine from the foreign doctor, without first requiring one of his servants to take a dose, to prove that it contained no poison,—now takes it without hesitation directly from the hand of Doctor Bradley; and has even gone so far as to receive it while sitting in his boat, in front of our dispensary.

Some months since, Doct. Bradley was called to operate (for cataract) on the eye of a nobleman, who is at the head of the agricultural interests of the kingdom, and equal in rank with the P'raklang. Notwithstanding he is seventy-three years old, the operation was completely successful. He has evinced his gratitude

by a great variety of presents. At one time he sent fifty pails of rice and at another he sent a hundred pails of paddy. This, at the price rice was bringing at that time, would amount to about sixty dollars; and, in a time of great scarcity of the article, it has been of no little service to our hospital. These calls have afforded opportunities of freely preaching the gospel where it had not before found its way. It has afforded opportunities also of showing to those in authority that our object is to do good, and may perhaps lead to results of great importance to the cause of Christ.

Respecting the scarcity of rice, above alluded to, the following additional facts are stated.

During the first three months of the year, the price of rice was about double what it usually is; and during the last three months it has been from three to five times the common price. The result is that great numbers of people obtain the necessaries of life with much difficulty, and multitudes are obliged to live upon food which is extremely unwholesome. In many instances great desperation has been produced; and cases of theft and robbery have become frightfully frequent. Especially is this the case on the sea coast, about the bays and mouths of the rivers. Boats containing rice have in many instances been attacked, and the owners murdered for the sake of the rice. There is reason to expect that the rate of mortality will be greatly increased, for a year to come, by the general use of improper food. Doubtless God has a merciful design in thus cutting off the staff of life; and our prayer should be that this design may be accomplished. Perhaps one effect of the scarcity may be to make the Siamese more industrious. They are an exceedingly indolent people. They are made so to a great extent, by the ease with which the necessaries of life can commonly be obtained. This season of scarcity will drive many into the fields who commonly do almost nothing in the way of work, and will induce those who are accustomed to labor to be more diligent. These effects are beginning already to be realized. Should no other good follow than that just mentioned, the scarcity will prove a great blessing.

The demand for books is nearly as great as it was before "the panic." The priests, however, generally decline receiving them, unless they happen to belong to the wats which are under the influence of Chau Fa Yai.

Borneo.

JOURNAL OF MR. THOMSON.

Various Incidents.

THE entries in the present journal extend from October 12, 1843, to April 7, 1844. In the Herald for September, 1844, a number of extracts from a previous journal of Mr. Thomson were given to the public. By comparing the statements then made with what follows, the reader will perceive that there is a decided improvement in the prospects of the mission. Our brethren, it is true, are not allowed to report interesting cases of inquiry and conversion; but this was hardly to be expected at so early a stage of their operations. A favorable impression has evidently been made upon the Dyaks; and in due time, with God's blessing, the fruit will unquestionably appear.

October 15, 1843. (Sabbath.) The native audience was considerably larger this morning than it has been for some time past; and, what is more remarkable, some of the principal persons who were said to have set themselves fiercely in opposition to us, were present.

18. Three persons from Saretok called, to whom I endeavored to speak of the things pertaining to the kingdom of God. Nor did they appear like idle listeners. From their observations to one another I could perceive that they caught a very good idea of what was said, "which," as they themselves remarked, "went right into the heart." When told that all who will, may freely come to the Savior, one of them directly asked whether the Dyaks might come too. The Malays almost universally tell them that, unless they become Mohammedans, they will be made fire-brands in hell.

28. A company of people from Samata have been here a good part of the day, to some of whom I endeavored to read and expound a portion of Scripture. They wanted to excuse themselves, professing not to understand the subject, though they freely acknowledged they could understand the language. There is scarcely any difference between their dialect and that of Karangan. But the truth is, it seems all round that just about in proportion as they do apprehend the truth, and thus get a clearer glimpse of the object we have in view, as designed to benefit their souls rather than their bodies, their hearts rise in opposition, however they may pay court to us from interested motives.

November 7. For some reason, which I can scarcely explain, my hopes of our being able permanently to occupy this field, and successfully prosecute our labors here, have recently been much raised. To-day especially I have felt, I think, more than ever the importance of pleading earnestly for this object at the throne of grace. Oh, what unexpected and naturally impossible events have often been brought about in answer to prayer! I fear we do not pray enough.

On the succeeding Sabbath Mr. Thomson made the following entry: "The native service was much more numerously attended than it has been for several weeks past; and the people were apparently serious and attentive."

Tour among Dyak Villages.

13. I started, this afternoon, upon a short tour among the Dyak villages. I reached Tobang a little after dusk, found all the people at home, and passed the evening pleasantly, hearing their remarks and answering their questions. Though there appeared nothing deeply serious, there was every indication of respect and also a degree of attention. I read the account of the judgment from the twenty-fifth chapter of Matthew, and sang a hymn on the same subject. As I was speaking of the righteous retributions of the last day, a man whose whole breast, as well as a great part of his body, was covered with sores, asked me why it was that God had sent such a calamity upon him in this world. This opened the way for me to explain the origin of all evil on Christian principles. He seemed to perceive the appropriateness of the answer I gave, and readily assented to its truth. The remedial provisions of the gospel, introduced under these circumstances, were of course peculiarly calculated, not only to justify the ways of God to man, but to commend his grace and mercy.

Mr. Thomson reached Senkuang in the afternoon of the next day. Here he found a Malay prince with all his attendants.

14. In the evening I requested the young prince to call the people together, which he readily did, though they showed themselves rather reluctant to assemble. Gradually, however, a pretty large number collected, and I began by explaining the errand on which I had come. Afterwards I read and expounded the first chapter of Genesis. When I had finished,

the company seemed still larger than when I commenced, and a special request was made that I would give an account of the fall, &c. This came through my own man, and was doubtless offered at his suggestion. I proceeded at once, therefore, and, so far as I could judge, with the increased interest and attention of the people. The prince expressed his full assent to all I said. I have serious doubts, however, as to his sincerity; for he and his company were incessantly talking and laughing, especially whenever I read and spoke in the Dyak language. He continued asking questions on a variety of moral and religious topics till a late hour; and again and again declared before all that what I said was true, and that there was no difference between us except in regard to our *prophet*.

Mr. Thomson proceeded the next day to Papong. It was his intention to continue his journey to another village; but he was unable to procure a guide. He spent the night, therefore, at Papong.

15. I cannot but consider it a special providence that we were detained in a region where the dialect of Karangan is spoken almost perfectly pure, only here and there a word being different. Besides, though the people have shown us no special attention in the ordinary way of gathering round us and bringing us presents, I cannot doubt that a very favorable impression has been made upon them. During the day I embraced several opportunities to talk with individuals, and, by ostensibly seeking for the differences between the language as spoken here and at Karangan, I contrived to make two or three of them tolerably well acquainted with the history of the creation, fall, &c. Having ascertained the leading peculiarities of their dialect, I was better prepared to speak intelligently to them in the evening.

They assembled, according to my request, to hear the word; and their seriousness, attention, and evident apprehension of what was said, were most gratifying. They declared that they had never heard of these things before, and they seemed to feel as if new light had broken in upon their minds. They were unmeasured in their commendation of the truths delivered, and compared them with the stories which the Malays tell them on the same subjects, greatly to the disadvantage of the latter. With peculiar emphasis it was observed and acknowl-

edged, that neither from their ancestors, from their *biliatns* (sacerdotal physicians), nor from the Malays, had they ever received any information of the kind. One of them inquired what would be the consequence, if those who hear the message of mercy do not believe. This I made known, as explicitly as possible, in such a way as I thought best calculated to magnify the goodness of God, endeavoring, by plain and familiar illustrations, to bring the subject down to their comprehension. From all that transpired I am quite sure that they understood me, and I have reason to think that they, in a measure, appreciated the truth. I never before felt such substantial ground of encouragement in our labors.

The succeeding day was chiefly spent at Reang, which is about an hour's walk from Papong. Two other villages lie within the compass of a day's walk; and they have together a population of at least sixteen hundred souls. "This," says Mr. Thomson, "is a fact which we scarcely expected to discover."

16. Not many of the people were at home to-day, the greater part being far off at their ladangs. But those who are at home, appear to be the more intelligent and leading persons of the village, and they have all been ready, as I had strength and ability for communicating with them, to listen to the word of God. They were respectful, attentive, and, I cannot doubt, interested in what they heard. Of this they gave the clearest evidence in the whole strain of their conversation. I am satisfied that they perceived the drift of my remarks, and that their judgments, if not their hearts, assented to all the leading ideas expressed. The man whom I brought with me, also exerted a very happy influence by explaining and illustrating our sentiments in his own way. Indeed, the whole visit has been most gratifying, as it shows the following things to be true: 1. That the knowledge of our principles and object is spreading much faster than we had supposed. 2. That the people are able to discriminate between our doctrines and those of the Malays. 3. That they manifestly appreciate the difference between Christianity and Mohammedanism, and decidedly incline to prefer the truth, not only to the grosser fables, but to the more plausible delusions of the latter system. 4. That a knowledge of any one of the Dyak dialects will greatly facilitate our intercourse with those who speak the others.

From Rerang Mr. Thomson returned to Senkuang, on his way to Jalimpo. At the former place, it will be remembered, he met the Malayan prince. The change in the deportment of the people, mentioned below, is to be ascribed to his absence.

17. At Senkuang I was most agreeably surprised by the flattering reception I met with. As soon as I set my feet upon their *balai*, I was greeted with the utmost cordiality by all; and one old grey-headed man actually stretched out both his hands, as if he would have embraced me, and gave me a most hearty welcome. The head man, who before seemed unusually cold and formal, came with a smiling countenance to salute me, and men, women and children vied with each other in expressions of cordiality.

Mr. Thomson reached home in the afternoon of the same day.

Superstition.

Our Karangan man has found that, by the birth of a child during his absence, he had come under a *pantang* for a month, which would make it necessary for him to leave our employ, at least for the time being. I endeavored to show him the absurdity of the thing, and strongly expostulated with him on the subject, when the following dialogue ensued.

Dyak. But if I do not follow the custom, my child will suffer, and perhaps sicken and die.

Missionary. That is altogether a vain idea; and in the case of a poor man, like yourself, a hard thing. God has given us a book to teach us all his will, and that requires nothing of the kind. It saddens me to reflect that you, who have heard so much of the truth, should prefer to follow the useless and ruinous traditions of men rather than the word of God.

Dyak. It is the universal and immemorial usage, and I cannot omit it, lest my child should pay the penalty.

Miss. No, your child would not be affected by it, I assure you. It may indeed sicken and die, if the will of God be so; but not on account of this.

Dyak. All the Dyaks think so, and I dare not oppose.

Miss. But it is all imagination, as you may easily see for yourself. I have never observed any such custom. Why do not my children sicken and die?

Dyak. Oh, yes; that is the very reason your little one, that was born at Pontianak, died.

Miss. Was it indeed? And why have

they not all died? Three are still alive and healthy; whereas, if your opinion were correct, all would be dead. Besides, there are S. and R., your own acquaintances, one of whom left my employ on purpose to observe the pantang, and the other failed in fulfilling his engagement on the same account; and yet both their children sickened and died much sooner than mine. Now if you will only look at these cases, you cannot fail to see the entire futility of this custom.

He said no more but soon after came to me and promised to continue his work. His mother also, much to our surprise, expressed her full approbation of this course; and his old father-in-law undertook to observe the pantang in his place;—a kind of substitution, I presume, which has never before been practiced among them.

29. Our man's child is said to be very sick, and it is of course attributed to his neglect of the pantang. But, what is worse, the subject appears to have so wrought upon his superstitious fears, that he has consented to have the poor child exorcised. I have had a long conversation with him and with the biliatn (sacerdotal physician). The latter seemed remarkably reasonable; but the father of the child, while he did not attempt to oppose what I said by any thing in the shape of argument, would brook no opposition to his design. I endeavored to be faithful to both, but it appears that the demoniacal incantations must proceed. Oh, when will these miserable men awake to the light and liberty of the gospel!

30. I have been to see the process of *babiliatn* (exorcism). The biliatns were very complaisant, and did not refuse to show or tell me anything about which I made inquiry. But there was little to notice, either in their dress or ceremonies. The only thing in their dress different from what is common, was a cloth thrown over their heads, to serve as a sort of hood. One of them had his place in a kind of swing, in which he kept himself in constant but gentle motion, and joined with the others in chanting an almost unintelligible jargon. The whole appeared most childish and senseless, and I could not but sigh over the infatuation which induces them to put their confidence in such mummary. I was offered a piece of the hog sacrificed on the occasion; but of course I was obliged to tell them that I could not eat of the table of devils. I tried to expostulate with the old grandfather of the

child, on the folly and wickedness of such things; but he would not listen. So insuperable is even this slight barrier against the truth, until it shall be broken down by the Spirit of the Lord. Will not our beloved Christian brethren think of this in their intercessions for us at the throne of grace? Oh, how feeble are all our efforts without his co-operation!

January 12, 1844. I have had occasion again to expostulate with one of the biliatns on the subject of their fooleries for the recovery of the sick. Our man,—who not long ago called them to propitiate the demons in behalf of a child,—is now sick himself; and though there is apparently nothing dangerous in his symptoms, yet as he makes the most of his illness his friends seemed to have become alarmed about him, and the biliatn has been called. The latter asked me what I thought was the matter with the man; and when I had given him my opinion he immediately rejoined, "That is not it; but in cutting wood, or some other work, he has hit an *amot* (evil spirit), who is now revenging himself by inducing this affection!" I tried to show him the absurdity of the idea, and then earnestly appealed to him on the impropriety of teaching the people such things. Both he and the young man's father-in-law, who also joined in the conversation, appeared to take all that I said in good part.

Malay Oppression—Trials—Encouragement.

Under date of February 4, Mr. Thomson says, "This afternoon I have completed the translation of Brown's Catechism. It will undoubtedly be highly useful as a medium of instruction, as it is generally quite intelligible to all."

February 18. (Sabbath.) Scarcely any Dyaks were present at our service this morning, excepting our own domestics. During the exercises, however, a great multitude were collected on the shore, sending off rice and paddy to their Malay masters. It is astonishing to see what quantities are thus disposed of, and it is but the beginning of their harvest. Really, it looks as if the poor creatures were going to be robbed, even before they are able to gather in the fruit of their labors. About noon another royal personage arrived with a whole train of attendants, and, as we were told, equipped with an unusual array of fire arms for the occasion. One man was roughly

dragged from our door and beaten, because, not being a resident in this district, he showed an indisposition to help draw the prince's boat up the river.

Messrs. Doty and Pohlman arrived at Karangan from Pontianak, March 1, for the purpose of conferring with their brethren at the former station, respecting their own removal to China. The result of the interview is already known. On the following Sabbath the missionaries, in view of their contemplated separation, together commemorated the death of their Savior. As if to deepen the tenderness and solemnity of the scene, they were called to witness in the afternoon the death of Mr. Thomson's little daughter. The funeral took place the next day; after which Messrs. Doty and Pohlman bade their brethren at Karangan an affectionate and probably a final farewell.

March 7. The men in our family are, in several respects, more attentive and apparently interested than usual. One of them, in particular, often asks very pertinent and sometimes very practical questions on the subjects growing out of our Scripture reading and comments. These often afford the best occasions for enforcing the truth, and I endeavor thus to improve them. This individual recently inquired whether men of all nations and races will be collected together in heaven. I immediately entered minutely into the subject; and,—while presenting the fullness and freeness of the gospel call, and trying to convince them that the way of life is completely open to all of every region, color and condition, and also to assure them that some would ultimately come from all quarters,—I explicitly and pointedly admonished them that none can enter but through Him who is the way, the truth and the life.

16. While examining our people this evening out of the Catechism, on the subject of prayer, I was much gratified with the remarks and inquiries of one of them, as they developed considerable thought, if not concern and feeling.

18. Several casual incidents, trivial in themselves, have occurred to-day, which seem to indicate a more favorable disposition in the minds of these people, than their general course would lead us to suspect. But what more than almost any other external circumstance goes to encourage us, is that we think we can perceive a growing disposition among the children and youth to favor our efforts to instruct them. The change appears to be going on very gradually, and yet we

imagine we can perceive a decided gain. They are still extremely irregular; but we can clearly see that their attendance not only continues, but improves in frequency and interest. Their coming cannot be calculated upon for any particular day; still we look for them, from time to time, with increasing certainty. In this way, of course, they make no striking progress; we are cheered, however, by observing a constant and steady advance.

21. To-day Mrs. Thomson has been favored with two sets of scholars, one of ten or a dozen boys, from eight to perhaps sixteen years of age, and another of girls ranging within about the same interval of time. Both manifested a very encouraging degree of attention, and gave new and still more decided tokens that these desultory labors will not ultimately be in vain.

31. (Sabbath.) This forenoon, I think, we had decidedly the largest assembly of men, women and children, that have ever yet met, of their own accord, for religious worship in our house. I made no attempt to count them, but confidently suppose the number could not have been short of forty. Our hall was indeed in a sense crowded, and the people were pretty generally attentive and apparently serious. Many of their observations showed that they were not listless hearers. This is manifested sometimes in an odd or blunt way, though not the less interesting and decisive on that account.

Another Excursion.

The following extracts are from Mr. Thomson's account of another of his tours among the Dyak villages.

April 1. To-day I have visited Tobang. I found several persons there who were tolerably well acquainted with our alphabet, and some were apparently very zealous to learn to read. This spirit seems to have been awakened by an attempt made, several months ago, by Mr. Youngblood to teach the children and youth of this place. It was then abandoned on account of insufficient interest in the pupils; but now we see it was by no means in vain. This circumstance has strongly impressed me with the belief that if these people once get a start, they will probably prosecute the study of letters to a very desirable extent among themselves.

On the third of April Mr. Thomson went to Samata, and on the following day to Tinggalong.

At the latter place he was most cordially received.

4. The people expressed an earnest wish that we should stay several days instead of one, as they are fond of talking. This may be a good suggestion to act upon on some future occasion; especially if their hearts shall be opened to receive the truth. It may be that our visits are too transient.

During the afternoon I had many around me to hear and converse; and in the evening I think the greater part of the village assembled, and some appeared interested in what was said, though most were rather light and disposed to trifle, even in regard to sacred things.

Next morning the whole village apparently gathered around, and brought their little presents of rice, &c.; and a Malay who was there, remarked that they hoped through my prayers to obtain a blessing. "If they believe my message," said I, "they certainly will." I invited them to send their children to school. They thought we were too far off; but they said if we were living there, they would gladly do so.

5. To-day I returned to Samata. I have spent most of the afternoon teaching some young men and boys the alphabet. Here also there seemed to be an evident inclination to learn. The head man said if I would only come and stay awhile among them, all the young people would doubtless learn. In the evening an interesting little company gathered around, while I read and expounded a portion of the word of God. After worship several joined in conversation, and I spent the time very pleasantly.

LETTER FROM MR. THOMSON, JULY 11, 1844.

Encouragement.

THE latest intelligence from this mission is contained in the following letter.

As to events of thrilling interest, we have none to record as yet; still we are fondly hoping, looking and praying for the dawn of a brighter day. Though there is much in ourselves to humble us, we see nothing in the providence of God to depress or discourage. Taking all things into view, we are emboldened and cheered with the prospects of the future; and while we long and seek for immediate fruits, I trust we shall receive the grace of patience, should the Lord delay to visit us in mercy.

The change in the conduct of those in authority is encouraging, especially when viewed as an arrangement of Providence. Last year at this time we could not have believed that so decided an alteration for the better could be brought about in so short a time. About a month ago the response of the Governor-general to our appeal and remonstrance reached Pontianak. The Resident did not give us a copy, nor even communicate the details. But what he did communicate, was altogether favorable. The amount of it was that the Governor-general wished no more hinderances or restrictions to be put in our way, and trusted he should hear of no more complaints. From all that we can see, we believe that the officers of Government now understand what is expected of them by their superiors.

Proceedings of other Societies.

Foreign.

CORRESPONDENCE BETWEEN THE LONDON MISSIONARY SOCIETY AND THE KING OF THE FRENCH.

WHEN Louis Philippe was in England, in October last, the Directors of the London Missionary Society requested him to receive, through a deputation of their body, a statement of facts in relation to the history of Tahiti. The proposed interview was declined, as was alleged, for want of time. The Directors next solicited the privilege of laying their document, by deputation, before the King of the French in his own dominions. This request was also denied, on the ground that it was "not possible for him to receive

a deputation, having for its object to raise an administrative and political question, which ought necessarily to be referred to the decision of its government." The Directors then resolved to transmit, through M. Guizot, the following memorial to the King.

May it please your Majesty,

The following Memorial of the Directors of the London Missionary Society, presented with sentiments of profound respect,

Sheweth—That your Majesty's memorialists are entrusted by a numerous body of constituents with the direction and management of the London Missionary Society, one of the Protestant institutions of Great Britain, designed to extend among pagan and other unenlightened nations the blessings of knowledge, civilization and religion.

That the institution, which your memorialists have the honor to represent, was formed in the year 1795, and consists of members of different Protestant communions, including Episcopalians, Presbyterians and Congregationalists; and that it is now employing upwards of seven hundred agents, partly European and partly native, who prosecute their self-denying and benevolent labors in different parts of India, China, Africa, the West Indies and Polynesia.

That by the blessing of God vouchsafed to the operations of this institution, multitudes of the human race, once the victims of savage life in its lowest state of misery, and of pagan idolatry in its most cruel and degrading forms, are now enjoying the inestimable advantages of social order and happiness, secured as well as heightened by the influence of Christianity.

That by the literary and philological labors also of the Society's missionaries, the holy Scriptures have been translated into the languages of China and various nations of India; while, to many tribes of Africa and Polynesia, previously unacquainted with any written form of language, they have presented the inspired volume in the vernacular tongues, and have taught the people to read and understand its hallowed truths.

That your memorialists deem it proper very expressly to inform your Majesty that, among the earliest spheres selected for their efforts of mercy by the founders of the London Missionary Society, were included the populous islands of the South Pacific, and more particularly Tahiti and other islands known in Britain as the Georgian and Society groups, discovered nearly thirty years before by our navigator Captain Wallis.

That in the year 1796, a band of enterprising and devoted missionaries, sent forth by this institution, landed on the shores of Tahiti, where they found the natives in the most abject state of social wretchedness and moral pollution. The power of the chiefs was despotic and cruel; the national idolatry was equally sanguinary and licentious; human sacrifices were frequent; infanticide general; and these, with other depopulating atrocities, combined with frequent wars, then threatened the speedy extinction of the Tahitian race.

That amidst these revolting scenes, and while exposed to hardships and dangers almost incredible, in which their lives were in continual peril, and they were often driven from the Island, these self-denying men persevered in their endeavors, by instruction and persuasion, to enlighten and bless the miserable people, till at length the islanders were influenced by these means—and by these means only—to renounce idolatry, with all its cruel and polluting rites, and to embrace the gospel, both as the warrant of their faith and the rule of their practice.

That for the subsequent period of more than thirty years, Christianity has gradually diffused its benign and salutary influence over the minds and habits of the Tahitian people; during which a system of good government has been adopted, and a code of laws, equitable though simple, has been established; both the persons and property of foreigners have been respected, the various relations of social life have been honored, education has become general, the Holy Scriptures have been translated, printed and widely circulated; and the practical observance of Christianity, both in its public ordinances and its personal and relative obligations, has been exhibited to an extent but rarely seen in European nations.*

That the internal harmony and progressive improvement of the islanders have, however, been grievously interrupted by a series of calamitous events, originating, as your Majesty's memorialists believe, in the attempt of two Catholic missionaries, subjects of France, in the year 1836, to settle on Tahiti, in opposition to the established and well-known law of the land, which prohibited "any master or commander of a vessel from landing any passenger without special permission from the Queen and governors." Your Majesty's memorialists do not feel it incumbent on them to sustain or justify this application of the law, in the case of Messrs. Caret and Davaul; but they cannot suppress the conviction that the measure was adopted by the Queen and the native authorities, rather from an apprehension of civil than religious dissension; a fear which subsequent events prove not to have been groundless. To the operations of the same law, however, the agents sent forth by the London Missionary Society have ever been subject; and your memorialists venture most respectfully to remind your Majesty, that in France and other enlightened kingdoms of Europe the same principle of right, on the part of the sovereign and the government, to regulate the admission of foreigners to their respective territories, is strictly exercised; and your memorialists submit, that if the exercise of such authority be deemed essential to the safety and well-being of ancient and powerful monarchies, its equity cannot be questioned, or its necessity denied to the defenceless sovereign and the feeble government of Tahiti.

That while entertaining these views as to the right of Pomare and her chiefs to establish and enforce regulations for the government and protection of their own country, your Majesty's memorialists most emphatically disclaim all desire on their own part for any restriction on the propagation of religious opinions and practices by Christian communities from which they differ. While therefore the Directors of the London Missionary Society cannot but regret that the Catholic missionaries of France should wish to obtrude the peculiarities of religious controversy on a people, so recently rescued from the depths of ignorance and paganism as the natives of Tahiti; and while it would have appeared a nobler exemplification of Christian charity and self-denial, had their labors been directed to other islands of the Pacific, where multitudes are still enduring the unmitigated miseries of barbarism and idolatry, your Majesty's memorialists nevertheless concede most readily to all, and would strenuously claim for all, the right which they claim for themselves—the right of propagating, with unrestricted freedom, by instruction, argument and moral influence, those sentiments and principles which they believe to be revealed and sanctioned by the authority of God.

That for the enforcement, however, of the Tahitian law on your Majesty's subjects, Messrs. Caret and Laval, a fine of two thousand dollars was imposed on the Queen, in the year 1836, by Capt. A. Dupetit Thouars; and in the year 1839, the law itself was abrogated, in application to natives of France, at the demand of Captain Laplace, of the "Artimise;" since which period the Catholic missionaries of your Majesty's dominions have enjoyed a liberty never granted to the

* The following note was appended to this part of the memorial:

"For the confirmation of these gratifying statements, your memorialists beg to refer your Majesty to

the accompanying documents, containing the enlightened and disinterested attestations of several officers who have visited Tahiti during the progress of its amelioration; among whom your Majesty will find a distinguished commander of the French Navy, as well as British officers of high rank and unimpeachable integrity.

Protestant missionaries of Britain—the liberty of residence on the island without the previous sanction of the government.

That the occurrences now recited by your Majesty's memorialists were followed by the establishment in Tahiti, in the year 1842, of the Protectorate of France, and, during the year following, by the assumption, in your Majesty's name, of the absolute sovereignty of the island, the dethronement of Pomare, and the forcible occupation of her country. As the result of these aggressions on the rights of the sovereign and the liberties of the island, war, with its attendant desolations, has since prevailed; the peaceful inhabitants have been scattered and their villages destroyed; the schools of the missionaries have been dispersed and their congregations ruined; their wives and families have been compelled to flee for safety from the island; their own persons have been in frequent peril, and one of their number has (though unintentionally) been killed. Thus, within a few months, a train of miseries has been produced which the labor of many years will be required to counteract.

That while your memorialists are happy to acknowledge the honorable decision of your Majesty's government in declining to assume the sovereignty of Tahiti, and while they doubt not that the destruction of human life, and the other multiplied evils to which the invasion of the country has given rise, will be to your Majesty an occasion of sincere and deep regret, they are encouraged also to entertain the assurance, that a similar course of upright and generous policy would have been pursued in reference to the French Protectorate in Tahiti, had your Majesty's government at the time of its commencement been accurately acquainted with the means by which it was established; inasmuch as it is now notorious throughout the civilized world that, instead of being a measure sought by Pomare and her people for the protection of her country, it was forced upon the Queen in the approaching hour of maternal anguish, and under the alternative of invasion and war; and that, under the compulsory influence of these circumstances, she subscribed a document to which she had been no party, and which could not but prove fatal to the peace and the best interests of her country.

That with the knowledge of these facts, which are now indisputable and universally understood, your Majesty's memorialists indulge the sanguine hope and prefer their most importunate entreaty that your Majesty will exercise a generous magnanimity, alike worthy of yourself and of your powerful and enlightened country, by restoring to the Queen and the people of Tahiti their perfect liberty and independence, securing only to the subjects of France those rights—civil, religious and commercial—which are enjoyed in the island by foreigners of other nations both of Europe and America.

That in the hope that your Majesty's government will be generously inclined to remove from Queen Pomare and her subjects every just cause of opposition and complaint, your memorialists entertain the strongest conviction that the honor and interests of France will be thereby better secured than by the perpetuation of a power obtained by means so justly repugnant to the islanders, and which cannot fail, so long as it exists, to be the fruitful occasion of discord and contention.

That in earnestly soliciting this boon from your Majesty's government on behalf of the Tahitians, your memorialists feel it due to the institution which they have the honor to superintend, to assure your Majesty, that the London Missionary Society is entirely unconnected with any political objects or interests; that it receives neither pecu-

niary nor other support from the government of Britain; that its income is derived from the voluntary contributions of its members; that its agents are wholly dependent on its funds, and subject, exclusively, to the control of its Directors; that they are sent forth, in private and unarmed vessels, at the expense of the Society; and that the members of the institution, no less than its Directors, would feel an insuperable objection to the use of civil authority and compulsion of every kind, for the establishment of their missionaries among heathen nations, entertaining the conviction that such means are most calculated to defeat the moral and religious objects of their benevolent enterprise. Your Majesty's memorialists feel it due also to themselves and to their constituents, in preferring their importunate petition for the freedom of Tahiti, to disclaim all desire of securing any secular or political advantages for their missionaries laboring in the island; in corroboration of which it is only necessary to state that, during a residence of nearly fifty years, the agents of the London Missionary Society have never possessed any portion of the land, but such as may have been granted during the pleasure of the Queen and the native chiefs; that they are strictly prohibited from accepting any appointment from the native government; that although in the early period of their labors barter with the natives was indispensable for the sustenance of the missionaries, the necessity having now ceased, they are forbidden from engaging in trade or any mercantile pursuit; and that any violation of these restrictions would be followed by the immediate withdrawal of the Society's confidence and support.

That in expressing solicitude for the withdrawal of the French Protectorate from Tahiti, your Majesty's memorialists deem it all but superfluous to repudiate the desire of seeing that Island transferred to the dominion of Britain, or of becoming, in any degree, subject to its control; that they are well assured that Tahiti, from its geographical position and limited resources, must be regarded as politically insignificant, alike by the governments both of England and France; and that your Majesty's memorialists would feel the deepest regret that the Islanders should be deprived of the right of independence and the blessings of perfect freedom, by any foreign power; being sincerely anxious that, in the history of Tahiti, it may be made evident that, by a course of intellectual and moral training, a race of savages may be elevated to the power of salutary self-government, and be inspired also with respect for the rights and interests of other nations.

That your Majesty's memorialists, in common with their countrymen, have felt the deepest regret that the occupation of Tahiti has already threatened to interrupt the cordial understanding existing between the governments of France and Great Britain, and they sincerely rejoice that the pacific relations of the two countries have, notwithstanding, been happily preserved; they are gratified also that their missionaries in the Island, amidst the peculiar difficulties of their position, employed their best influence, though in vain, to prevent the effusion of human blood; and they fervently pray that under your Majesty's prolonged and peaceful reign, the people of your great and enlightened kingdom may continue to reciprocate, with the subjects of Great Britain, the practical expressions of sincere good-will and fraternal amity; and that, under the gracious destinies of divine Providence, the two nations may be found in future years blending their powerful energies to extend the blessings of social order, solid happiness and true religion to the

degraded and the suffering children of men of every country and in every clime. (Signed)

By order and on behalf of the Board of Directors of the London Missionary Society,

FREDERICK SMITH, *Chairman.*

ARTHUR TIDMAN, } *Secretaries.*
J. J. FREEMAN, }

London, Dec. 13, 1844.

To this memorial M. Guizot returned an answer which, being translated, is as follows :

Paris, Dec. 31, 1844.

GENTLEMEN:—M. le Comte de St. Aulaire has transmitted to me, with the letter you did me the honor to write to me, under date the 16th of this month, the memorial addressed to the King, which accompanied it. While it was impossible for me to adopt the conclusions of the memorial, or even to acknowledge the entire correctness of some of the facts and considerations upon which they are grounded, I did not hesitate to submit to his Majesty a document, the tenor of which is so conformable to the sentiments of humanity, of moderation and of toleration, which have always influenced the policy of his government. The King has been sensibly affected by it, and he instructs me to inform you that he is pleased to discover, in this happy conformity, an additional motive for hoping that the missionaries placed under your direction will put forth all their efforts to aid the authorities called to exercise the French Protectorate at Tahiti, in the work of civilization which it will be their object to accomplish.

I need scarcely add that the missionaries, on their part, may reckon upon the support and the good will of the French authorities.

Accept, Gentlemen, the assurance of my high consideration.

GUIZOT.

The foregoing letter called forth the subjoined reply.

London, January 20, 1845.

SIR:—We have the honor to acknowledge your communication of the 31st of December, addressed to the Directors of the London Missionary Society, in reply to their memorial to his Majesty the King of the French, on behalf of the suffering people of Tahiti.

We are instructed by the Directors to express their deepest regret that it is the intention of his Majesty's government to perpetuate the Protectorate of the Island, being strongly assured that, as the inevitable result, the manifold miseries already inflicted on the natives will be prolonged and aggravated.

The agents of the London Missionary Society have not ceased to urge and enforce the counsels of forbearance and peace; but they have found the people invincibly opposed to a government which they believe to have been established by the treachery of certain of their chiefs and the martial power of their invaders, which has deprived them of their freedom and independence, and entailed a series of sufferings to which the present generation were previously strangers.

Most gladly would the devoted missionaries continue to prosecute their labors for the advancement of civilization and religion, but their benevolent efforts have been entirely arrested by the accumulated evils attendant on war, and the refusal of the people to return to their homes or

to cease hostilities while their country is subject to the control of a foreign power;—a determination in which they are sustained by the example of the Queen, who has retired to a distant island rather than admit the authority of the Protectorate.

In this course of resistance on the part of the Tahitians to the military skill and abundant resources of France, the missionaries cannot but foresee the gradual and ultimate extermination of this interesting people; and the Directors have strong grounds for the painful apprehension that under these discouraging, these gloomy prospects, their agents may be induced to abandon their enterprise as unavailing and hopeless.

Sincerely solicitous for the maintenance of concord and peace between Great Britain and France, the Directors and members of the London Missionary Society cannot but deplore the continued occupation of Tahiti; as they are sensible that nothing has occurred for many years in the history of the two nations that has so deeply wounded the humane and generous feelings of the enlightened and religious portions of their countrymen, while it has excited similar emotions among the friends of Protestant missions throughout Europe and America.

With the knowledge of these facts, the Directors of the London Missionary Society cannot but adopt the conclusion that the continued occupation of Tahiti by the French forces will prove utterly incompatible with the social and moral improvement of the natives, and at the same time an occasion of benevolent regret and just dissatisfaction with a large and influential section of the British nation; thus tending to weaken that cordial understanding which it would be in the highest degree desirable to maintain between the people, no less than the governments, of England and France.

Entertaining such views and convictions, the Directors of the London Missionary Society still cherish the hope that the government of his Majesty the King of the French may yet be induced to relinquish the exercise of its coercive authority over a civilized and Christian people, too distant and feeble to strengthen the interests of France, but whose subjugation and ruin would, in proportion to their feebleness, compromise the honor of a great nation.

We have the honor to be, Sir,

On behalf of the Directors of the London Missionary Society,

Your most obedient servants,

ARTHUR TIDMAN, } *Secretaries.*
J. J. FREEMAN, }

DEPARTURE OF MISSIONARIES FROM TAHITI.

COMMUNICATIONS have reached the Directors of the London Missionary Society, announcing the intention of four missionaries to return to England. Their labors have been greatly interrupted, and they have suffered, in many ways, the most painful discouragements. It is not the design of the Society, however, to abandon Tahiti, unless such a step shall become inevitable; the posts vacated by the returning missionaries will be occupied, therefore, by their brethren from other islands. The Directors have already taken measures to secure this result.

Miscellanies.

EDUCATION IN INDIA.

THE new Governor-general of India, Sir Henry Hardinge, has issued an order which is destined to exert a very important influence upon the educational institutions of that country. It is in the following words :

The Governor-general, having taken into his consideration the existing state of education in Bengal, and being of opinion that it is highly desirable to afford it every reasonable encouragement, by holding out to those who have taken advantage of the opportunity of instruction afforded to them a fair prospect of employment in the public service, and thereby not only to reward individual merit, but to enable the state to profit as largely and as early as possible by the result of the measures adopted of late years for the instruction of the people, as well by the government as by private individuals and societies, has resolved that in every possible case a preference shall be given, in the selection of candidates for public employment, to those who have been educated in the institutions thus established; and especially to those who have distinguished themselves therein by a more than ordinary degree of merit and attainment. The Governor-general is accordingly pleased to direct that it be an instruction to the Council of Education, and to the several local committees and other authorities charged with the duty of superintending public instruction throughout the provinces subject to the government of Bengal, to submit to that government at an early date, and subsequently on the 1st of January in each year, returns (prepared according to the form appended to this resolution) of students who may be fitted, according to their several degrees of merit and capacity, for such of the various public offices as, with reference to their age, abilities and other circumstances, they may be deemed qualified to fill. The Governor-general is further pleased to direct that the Council of Education be requested to receive from the governors or managers of all scholastic establishments, other than those supported out of the public funds, similar returns of meritorious students, and to incorporate them, after due and sufficient inquiry, with those of the government institutions; and also that the managers of such establishments be publicly invited to furnish returns of that description, periodically, to the Council of Education. The returns when received, will be printed and circulated to the heads of all government offices, both in and out of Calcutta, with instructions to omit no opportunity of providing for and advancing the candidates thus presented to their notice, and in filling up every situation, of whatever grade, in their gift, to show them an invariable preference over others not possessed of superior qualifications. The appointment of all such candidates to situations under the government will be immediately communicated by the appointing officer to the Council of Education, and will by them be brought to the notice of government and the public in their annual reports. It will be the duty of controlling officers, with whom rests the confirmation of appointments made by their subordinates, to see that a sufficient explanation is afforded in every case in which the selection may not have fallen upon an educated candidate whose name is borne on the printed returns. With a view still further

to promote and encourage the diffusion of knowledge among the humbler classes of the people, the Governor-general is also pleased to direct that even in the selection of persons to fill the lowest offices under the government, respect be had to the relative acquirements of the candidates; and that in every instance a man who can read and write be preferred to one who cannot.

It will be noticed that this order recognizes no distinction of schools or classes or castes or religion. The best qualified, intellectually and morally, are entitled to the preference. Hence the graduates of missionary institutions may anticipate, with perfect confidence, a place in the service of the government. By coming forth from the schools and seminaries in which they have received their training with suitable qualifications, they may ascend to the high places of influence and usefulness, and diffuse around them all the blessings of a sanctified civilization. How vast the field which is thus opened to Christian philanthropy! Where are the men of wealth, who are ready to "consecrate their gain unto the Lord and their substance unto the Lord of the whole earth?"

But gratifying as is the tenor of the foregoing order, and cheering as are the prospects which it unfolds to the friends of the Hindoo, we are not fully prepared to appreciate its value and bearings till we recur to the history of education in India. The following extracts from a letter of Dr. Duff, missionary of the Scotch Free Church at Calcutta, contain some items of information which will be new to many.

You know that formerly it was the systematic policy of the British government to mix itself up, in an unhallowed manner, with the temples, the institutions and the revenues of idolatry. The reviving principle and piety of later years in Great Britain, at length succeeded in constraining the Indian authorities to retrace their steps, and gradually to sever their anti-christian connection with every form and symbol of heathenism. In the Bengal Presidency, this wholesome retrogressive process, preparatory, we hope and trust, to a still more wholesome, because more direct and progressive one, has advanced, in some instances, to the very verge of absolute completion. With every temple and place of pilgrimage on this side of India, the connection of the British government is now entirely dissolved, with the single exception of Juggernath. There too the connection, in all its more odious and revolting forms, has been abolished. And the sole surviving link, unhappily left by Lord Auckland, in spite of the dissent and protest of the majority of the other members of government, is now, it is fondly hoped, on the very eve of being destroyed.

But my more immediate object is with the government plans for the education of the people. Warren Hastings was the first who entered on this department of governmental duty. Acting under views of the same mistaken but well intentioned policy which led to the patronage of the Hindoo temples and Mohammedan mosques, Mr.

Hastings resolved to lend his countenance and support to the Hindoo and Mohammedan educational institutions. And to prove his sincerity in this respect, it was determined that certain new colleges, both Hindoo and Mohammedan, should be founded and maintained at the expense of the British government. Now the open, the undisguised, the expressly avowed object of these institutions, was to uphold and perpetuate Hindoo and Mohammedan learning, through the venerated and reputedly sacred media of the Sanscrit and Arabic languages. What a determination this, on the part of a professedly Christian ruler! Only think of the stupendous mass of fables, errors, blasphemies and lies, which constitute the staple and substance of the Hindoo and Mohammedan systems! And then, as an integral portion of the ruling people, let us be humbled on account of the judicial blindness that could decree the inculcation of them, and let us admire the wondrous patience of a long suffering God in enduring so grievous an affront on his own majesty and truth!

Thus matters continued for the greater part of half a century. At length the reviving breath of a better spirit in the West began to exert its genial influence on the dark spirit of the East. Ever since the renewal of the Company's charter in 1813, the sentiment began to be entertained, tolerated, and more or less distinctly avowed, that it would be well to engraft at least some scions of European literature and science on the main stock of Hindoo and Mohammedan learning. About twenty years ago, this slightly modified and somewhat improved sentiment began to be partially acted on. Still, the grand, central, or principal object of attainment, was a learned orientalism through the media of the learned oriental languages; the acquisition of European literature and science being regarded as altogether a secondary and subordinate object, while even that minor object must be attained, not through the direct medium of English, but chiefly through the circuitous media of Sanscrit and Arabic.

Thus matters substantially stood till the 7th of March, 1835, when Lord William Bentinck issued his celebrated educational decree. There, the policy hitherto pursued was entirely reversed. The axe was laid to the root of the upas tree of orientalism, as far as government patronage was concerned; while the mightiest encouragement was held out to the acquisition of European literature and science through the medium of the English language. The leading or predominant spirit of the decree was this: "Whatever we, as a Christian government, teach our native subjects, be it learned or unlearned, as to its substance, be it more or less comprehensive in its range, let it at least be *true*. If we teach history, let it be true history; or geography, let it be true geography; or astronomy, let it be true astronomy; or philosophy, let it be true philosophy. Now Hindooism and Mohammedanism not only abound with demonstrable errors on all subjects, but their very tissue, the entire warp and woof of which they are composed, consist of such errors. Let us, therefore, henceforth withdraw ourselves from the inculcation of such erroneous systems, leaving it to the people themselves to teach or acquire them, as they please; and let us devote ourselves and our available resources exclusively to the inculcation of demonstrated or admitted verities, in the form of European literature and science, and that, through the most direct and effective of all media, the English language." This, I say, briefly embodies the spirit and substance of Lord William Bentinck's characteristically bold, fearless and energetic decree.

And, so far as it goes, who will not be ready to admit its soundness, its wisdom and its philanthropy? With peculiar emphasis, I say, so far as it goes; because, for the highest of all ends, even that of christianizing the native mind it obviously stops short, and does not go far enough.

The decree soon began to work with energy and effect. Under its withering influence, learned orientalism, as far as government connection was concerned, began to droop and languish, being seized with a slow but sure and fatal consumption; while the most powerful impulse was every where imparted to the acquisition of European literature and science. And had the decree been allowed to work out its full effect, the connection of government with learned orientalism, as the subject matter of education, would, ere long, have been finally and fully dissolved. This rapid progress towards inevitable dissolution was, however, inopportunistically arrested by the timid and compromising policy of Lord Auckland. While, to the credit of his lordship, it must be owned that he gave fair scope and full effect to the decree of his predecessor relative to European knowledge and the English language, it must be added, with unfeigned regret, that he reversed that part of it which referred to the gradual but certain severance of government from learned orientalism in the education of native youth. It was the promulgation of this decision, upwards of three years ago, which led to my addressing a series of letters, partly expository, and partly condemnatory, to Lord Auckland. The appearance of these letters was the signal for a fierce and vehement discussion between the now unheartened advocates of a reviving orientalism and the champions of occidentalism, or the improved and wholesome literature, science and philosophy of the west. The time has not yet come for revealing the full working and effects of this controversy; suffice it, however, to say that it led to the most earnest discussions in the government Council of Education, and to the ultimate adoption of certain practical measures, which go far to modify and neutralize the worst features in the late Governor-general's fatal enactment.

Meanwhile the tide of European knowledge continued to flow, and rise higher and higher. But here the grand question arose, What is to become of the thousands who have acquired, or are in course of acquiring, this superior knowledge? How, or in what way, in the present circumstances of the country, are they to find suitable employment or fitting scope for their talents and acquirements? All eyes were turned to the government service. Let it be remembered that in a country like Great Britain, the people are to a great extent self-governed. All large towns elect their own magistrates, who manage and superintend the police, the conservancy, and all other municipal affairs. In the counties there are lords-lieutenant, and justices of the peace, and road trustees, &c., who manage and superintend a vast deal of what belongs to the administration of justice, and sundry rural affairs. But in this country, it must also be remembered that in point of fact the whole of the business connected with every possible department, whether of justice, police, conservancy or public works, and whether in town or country, is conducted directly by official agents appointed by government and its responsible servants. Consequently the patronage of government, throughout every district of the land, and extending to all offices of trust whatsoever, from the very highest to the very lowest, is immense, monopolizing, all-absorbing. Hence it was that the advocates of native improvement constantly urged, that if government had not the disposable means, it had at

least a redundancy of the most prevailing motives, towards the general education and enlightenment of the people. Only let government, it was urged, and urged with unanswerable effect, proclaim that intellectual attainments, combined with moral character, shall prove the chief, if not the only, passport to all offices of trust, high or low, and instantly will a stimulus be imparted to self-improvement that shall be felt in the remotest corner of the land.

That this fully and clearly entered into Lord W. Bentinck's general design is undoubted. He laid the strong foundation for such a superstructure. But, during his reign, the fitting time had not come. His great work was to secure, as he did, by legislative enactment, the eligibility of qualified natives to offices of trust; and to institute means, as he also did, calculated to result in the supply of the necessary qualifications. As long, however, as it was left optional with the heads of departments to select their assistants from whatever class of the community they chose, the inveterate power of habit, prejudices, and other causes, operated to prevent their departing from the long-established routine. Most of the covenanted servants of government openly manifested an insuperable repugnance to give a preference to the active, intelligent and enlightened *alumni* of schools and colleges for the communication of European knowledge. In point of fact the acquisition of such superior knowledge operated practically as a disqualification rather than a recommendation for any offices of trust. The wretched slaves of a degraded superstition, with every principle of honor, truth and conscience in a state of utter dissolution or non-existence, were invariably preferred, as capable of being unresistingly moulded into the merest living machines. What was the consequence? Under these swarming myrmidons of ignorance, covetousness and oppression, the country groaned as under the throes of mortal agony; while a heavy and repressive cloud of discouragement hung over all those who had qualified themselves, or were ready and eager to qualify themselves, by the development and improvement of their intellectual and moral faculties, for the more effective and righteous discharge of official duties, on which the comfort and welfare of the masses of the people so greatly depend.

You will now be prepared for appreciating the vast importance of our present Governor-general's recent enactment. By it the entire spirit and practice of the old *régime* must undergo a total change. It imperatively enjoins an undoing or reversal of it all. Henceforward, those who possess the best qualifications, intellectual and moral, are invariably and systematically to be preferred. And this order extends from the highest situations

of trust down to the lowest menial offices. In the latter departments alone, it is calculated that there are at least ten thousand persons in government service in the Bengal Presidency alone, employed in serving summonses, &c., who can neither read nor write. In the higher departments of the service, not above a dozen of superiorly qualified persons have hitherto succeeded in forcing their way into honorable employment. Of what mighty and indefinite changes, prospectively, does this order then contain the seeds? And what pre-eminently distinguishes it is this, that it is so catholic. Government institutions, and all other institutions, public or private, missionary and non-missionary, are placed on an equal footing. No partialities; no preferences in favor of young men trained in government schools and colleges! This is a remarkable feature. It is the first public recognition of missionary and other similar institutions, in immediate connection with the service of the state. What fresh motives for evangelizing labors in this vast realm! I feel appalled, and well-nigh overwhelmed, at the new load of responsibility thus thrown upon us. Oh, that the Christian people of Scotland would arise in behalf of the millions of India, as they have nobly arisen in behalf of their own thousands and tens of thousands at home!

The Friend of India of October 17, 1844, makes the following judicious comments upon the recent order of Sir Henry Hardinge.

It provides an ample reward for those who have acquired distinction in the public seminaries, by introducing them into the public service of their country, and it makes provision for giving the public administration the benefit of the highest intellectual endowments which may be developed in the course of instruction. It is perhaps the most powerful impulse which the cause of education has received during the last twenty-five years. It makes the seminaries the nursery of the service, and the service the stimulant of the seminaries. It introduces into our Indian administration the enlightened principles adopted by European governments, of recruiting the public service in every department from those who have earned distinction in the public schools. At the same time it will be found instrumental in the highest degree in the general elevation of the country. It will transplant into the interior that European knowledge and science which have hitherto been confined to Calcutta, and diffuse their influence through every district. It will gradually place men of enlarged minds in situations of the highest trust and responsibility throughout the country, and provide willing and well instructed agents to assist in the task of mofussil [rural] improvement.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

NESTORIAN MISSION.—In the spring of 1842, the Jesuits were expelled from Persia, at the instance of the Armenians of Ispahan. During the past year an official person was detached from the French embassy at Constantinople, and sent into Persia to demand liberty for their return. While on the way, the envoy heard of the banishment of the Jesuits from Oroomiah, last spring,

through the influence of the Russian Ambassador; and that case came also under his cognizance. The demand made by the envoy, for the return of the Jesuits, on arriving at Teheran, was refused. He then required that the American missionaries should also be sent away. Upon its being denied by the government that they had made themselves obnoxious to the Persian laws, as the French had done, by drawing off the Nestorians from their ecclesiastical connections, the French

envoy demanded an investigation. To this the Persian government, and also the Russian Ambassador, (who is a Protestant, and has given his protection to the American mission since the withdrawal of the English Embassy,) consented. The provincial government at Tabreez was directed to make the investigation; and two Mohammedan meerzas were sent to Oroomiah for the purpose. On their arrival at Oroomiah, three or four French Jesuits who were there, came about them, with their native agents, and the meerzas yielded at once to the influence of the papists, and followed their directions, calling native papists before them to testify about the American mission, and in general sending only for such Nestorians as were under the influence of the Jesuits. Not one of the Nestorian bishops saw those meerzas until they had been prosecuting their investigations more than a week, though the bishops had sought access to them.

Apprehending evil from such partial and unjust proceedings, the mission felt constrained to send two of their number to Teheran to see that their case was correctly stated to the Russian ambassador. Messrs. Perkins and Stocking being furnished with a friendly and favorable letter from the Nestorian bishops, arrived at the capital on the 25th of November, where they were kindly permitted to read the report of the meerzas. They found this document very artfully prepared, and, as they believed, under Jesuit influence, making but few direct charges, but containing many serious insinuations. The two brethren were given to understand that their explanations would be received as true. The latest date from them is Nov. 27, the third day after their arrival at Teheran. It then seemed probable that the Lord would be pleased to defeat the attempts of their papal enemies to injure them.

The French envoy, finding his demands ineffectual, had requested permission for the return of the Jesuits as an *act of clemency* from the Persian king; and it had been conceded that those who were sent away in the spring of 1844 might return, though not to Oroomiah, on condition that they should no more proselyte to the papal church.

The Russian ambassador showed much kindness to our brethren, and a spirit of candor and friendship towards the mission with which they are connected. But he is not expected to remain long where he now is; and those who recollect the fate of the British and German missions within the bounds of Russia, will feel some solicitude as to the effect of the steady growth of Russian influence in Persia upon our operations among the Nestorians. The Lord is able to protect a mission, the commencement of which was manifestly in accordance with the indications of his providence, and to make all things work together for its good. And though it should not be permitted to accomplish the spiritual elevation of the Nes-

torians as such, it has been allowed to sow much good seed in the heart of Asia, and to introduce this interesting people to the knowledge and sympathies of the Christian world, calling for much prayer from God's people in their behalf. The good it has done is sufficient to pay for all it has cost; and the future results, though they may be in some respects different from what was expected, may be cheerfully left to the great and blessed Disposer of all human events. The members of the mission generally preserve their faith and cheerfulness, and their determination, the Lord giving them strength, to continue their work.

SYRIA.—Mr. Smith, writing from Beirût, December 11, says, "The Protestants of Hasbeiya still continue steadfast. But a new Governor has just been appointed who is of the opposite party. What he will do, does not yet appear."

CEYLON.—A letter from Messrs. Ward and Cope represent the prospects of the seminary at Batticotta, in a religious point of view, as improving. There is also a growing desire on the part of the students for a more thorough education. The severe discipline of 1843, which for a time produced only murmurs and complaints, appears rather to have increased than diminished the confidence of the community in the conductors of the institution.

CHINA.—Mr. Williams writes from Macao, October 15: "Doct. Hepburn, who has just come down from Amoy, says that the only limit to the preaching of the gospel at that place is the fewness of the preachers and their weakness and inability to talk longer. The same, I suppose, is true at Hongkong and Shanghai. At Ningpo the missionaries stationed there are unable to preach much as yet."

SANDWICH ISLANDS.—Mr. Gulick, in a letter written at Molokai in September, says, "Within the last two years, owing chiefly to the illness of my wife, I have visited all the islands except Hawaii. The change and improvement in the general appearance of the people, within five years past, is certainly great. I visited this station in 1838; and the change which has since taken place is truly surprising and delightful."

WEST AFRICA.—Mr. Walker writes from the Gaboon, August 14, that the prospects of the mission continue to be encouraging. Referring to the aggressive conduct of the French, he says, "The people here have certainly behaved nobly through the whole of this trying affair. I sometimes feel ashamed of myself when I see their meekness and forbearance. And it is not because they do not perceive and feel their wrongs; for they are very sensitive. Blood would have been shed, long since, had they not been remarkably forbearing. They say that they have been so

quiet only to save us from trouble. We know that they treat us with great consideration, and are very solicitous for our welfare. What would have been done in our absence, we cannot say." The natives are now waiting for an answer to the petition which they have sent to Louis Philippe. Mr. Walker also says, "Our operations have been almost entirely suspended at Gua Ben's, on account of the French having entire possession there. They are exerting a most baleful influence; it is not, however, the influence of Romanism, but of irreligion."

SOUTH AFRICA.—On the 10th of December Doct. Adams received ordination at Cape Town; the services were performed by clergymen residing in that place. The congregation was addressed by the Rev. J. C. Brown; the usual questions were proposed by Dr. Philip; the ordaining prayer was made by the Rev. A. Faure; after which an address to Doct. Adams was delivered by Dr. Adamson.

Home Proceedings.

EMBARKATION OF MISSIONARIES.

ON the 25th of February the following persons embarked from Boston for Smyrna, in the barque Stamboul, to join the mission to the Armenians, viz., Rev. Joel S. Everett of Halifax, Vermont, Mrs. Everett of Southbridge, Massachusetts, and Miss Harriet M. Lovell of Palmyra, New York. Mr. Everett is a graduate of Amherst College and of Andover Theological Seminary. It is expected that he will become a preacher to the Armenians of Smyrna. Miss Lovell will take charge of the seminary for Armenian females at Constantinople.

DONATIONS,

RECEIVED IN FEBRUARY.

Board of Foreign Missions in Ref. Dutch Ch.
W. R. Thompson, New York, Tr. (of wh. fr. Ref. D. ch. West Troy, 50; wh. and prev. dona. const. SAMUEL CRAWFORD an H. M.; fr. fem. miss. so. of 1st ch. New Brunswick, N. J. for chil. in Borneo, 48; s. s. miss. asso. of Murray-st. ch. New York, for schs. in China, 52, 39;) 718 06

Auburn & Vic. N. Y. H. Ivison, Jr. Agent.
Genoa Village, 2d ch. la. 12 00
Hannibal, Cong. so. 7 02
Scipio, 2d pres. ch. 21 22
Scott, Cong. ch. 7 00—47 24

Berkshire Co. Ms. Aux. So. T. Green, Tr.
Williamstown, by Dr. Sabin, 15 00

Boston, Ms. By S. A. Dunforth, Agent, (of wh. a mother's thank off. 3;) 1,090 77

Brookfield Asso. Ms. A. Newell, Tr. 180 00
W. Brookfield, Fem. juv. so. for chil. in Ceylon, 3 50—183 50

Buffalo & Vic. N. Y. Aux. So. J. Crocker, Agent.
Colden, Cong. ch. 5 50

Caledonia Co. Vt. Conf. of Chs. E. Jewett, Tr.
Barnet, Cong. ch. 4; s. s. for ed. of a child at Pawnee miss. 3; 7 00

St. Johnsbury, 2d cong. ch. m. c. 50, 83; friends, 100; Rev. L. Worcester, 13; 163 83—170 83

Charleston & Vic. S. C. Aux. So. R. L. Stewart, Tr.
Charleston, Circular ch. 391; m. c. 13, 46; la. working so. to ed. young men in Ceylon, 50; 3d pres. ch. m. c. 18, 10; Mrs. P. 20, 75; young la. of Mr. Howard's sch. for pupil at Gaboon, 20; Edisto Island, a mem. of pres. ch. 25; dis. 2, 68; 535 63

Chautauque Co. N. Y. Aux. So. J. H. Taylor, Tr.
Ripley, Pres. so. 75 00
Westfield, m. c. 7 00—82 00

Cheshire Co. N. H. Aux. So. S. A. Gerould, Tr.
1 00
Alstead, 1st par. m. c. 32 35
Dublin, Subscrip. 50
Keene, La. 54 92
Rindge, Coll. 59, 35; m. c. 61, 58; 120 93

209 70
Ded. exps. of aux. so. 5 75—203 95

Cumberland Co. Me. Aux. So. D. Evans, Tr.
Cumberland, Gent. 41, 95; m. c. 20; 61 95

Falmouth, 2d cong. ch. m. c. 16, 17; 1st do. 4, 25; 20 42

Lewiston Falls, Cong. so. to const. Rev. JAMES DRUMMOND an H. M. 56 63

N. Gloucester, Coll. 35, 78; m. c. 7, 71; juv. miss. so. 5, 50; Mrs. P. Nelson, 10; 58 99

Portland, 2d cong. ch. m. c. High-st. ch. mater. asso. for J. W. Chickering and Frances E. Chickering, Ceylon, 40; 2d cong. ch. m. c. 34, 29; union do. 40, 70; 3d cong. ch. do. 30; 144 99

Scarborough, m. c. 9 03

Standish, Cong. ch. and so. 14 70

Vassalboro', 3 28

Windham, Cong. ch. 15 42

A wanderer in Maine, 10 00—395 41

Essex Co. North, Ms. Aux. So. J. Caldwell, Tr.
East Haverhill, A friend, 10 00

Ipswich, Mr. Kimball's so. m. c. 50; contrib. 43, 28; 93 28

Newburyport, m. c. in Mr. Campbell's so. 21 00

Rocky Hill, Salisbury, m. c. 9 65—133 93

Essex Co. South, Ms. Aux. So. C. M. Richardson, Tr.
Manchester, Cong. ch. and so. m. c. 51 41

Marblehead, Stone ch. la. 706 46—757 87

Fairfield Co. West, Ct. Aux. So. C. Marvin, Tr.
Greenwich, 1st cong. so. m. c. 40 00

Geneva & Vic. N. Y. C. A. Cook, Agent.
Batavia, I. F. Conklin, 20 00
Benton, Pres. ch. 23 17
Canandaigua, Cong. ch. 115 56
Castleton, Pres. ch. 12 00
Junius, do. 14; Rev. J. Merrill, 12; 26 00
Lakeville, do. 15 00
Ovid, do. 51 05
Penn Yan, do. 55 00
Rockstream, do. 15 03
Romulus, do. 40 75
Rose, do. 7 00

Seneca Falls, do. (of wh. for D. W. Forman, Ceylon, 5;) 75 00

Wolcott, Pres. ch. 25, 25; I. L. 10; L. H. 10; 45 25—500 81

Grafton Co. N. H. Aux. So. W. Green, Tr.
Haverhill, Mrs. MARY P. WEBSTER, wh. const. her an H. M. 100 00

Lebanon, Rev. P. Cook, a bal. 50—100 50

Greene Co. N. Y. Aux. So. Rev. Dr. Porter, Tr.
Windham Centre, Young people's benev. so. 10 00

Hampden Co. Ms. Aux. So. C. Merriam, Tr.
Monson, Rev. Dr. Ely, 30 00

Hampshire Co. Ms. Aux. So. J. D. Whitney, Tr.
Amherst, 1st par. ack. in Jan. Her. 295, 55; S. par. coll. 40, 32; 40 32

Chesterfield, Coll. wh. const. Rev. OLIVER WARNER an H. M. 62, 15; s. s. 3, 11; 65 26

Cummington, 1st par. a fem. friend, 10; fem. benev. so. 6, 45; 16 45

Hadley, 1st par. gen. benev. so. 167 00

Northampton, 1st par. gen. benev. so. 249,75; m. c. 46,41; S. Stoddard, 30; Miss—10; Edwards ch. gen. benev. so. 85,25; a friend, 1; union m. c. 36,74; 458 15	<i>Penobscot Co. Me. Aux. So. E. F. Duren, Tr.</i> Cherryfield, T. Moulton, 10; his chil. 1; 11 00
Southampton, La. 31 03	Bangor, 1st cong. ch. and so. m. c. 47 00—58 00
Whately, 2d par. m. c. 52,86; 1st do. 30; 82 86	<i>Rhode Island, Aux. So.</i> Little Compton, A friend, 5 00
Worthington, Gent. 66,40; la. 45,77; m. c. 42,65; S. R. Wilbur, 10; 164 82—1,025 89	Providence, High-st. cong. ch. gent. 58 50
<i>Hartford Co. Ct. Aux. So. H. A. Perkins, Tr.</i> East Windsor, Wapping so. m. c. 7 50	Woonsocket, Cong. ch. m. c. 23 35—86 85
Hartford, 1st so. 14 90	<i>Rockingham Co. N. H. Conf. of Chs. S. H. Piper, Tr.</i> Atkinson, La. 11 00
Windsor, C. W. Dinslow, 10; a friend, 25; 35 00—57 40	Brentwood, Cong. ch. 58,22; m. c. 13,25; wh. and prev. dona. const. Mrs. MARY P. BOUTWELL an H. M. 71 47
<i>Hillsboro' Co. N. H. Aux. So. J. A. Wheat, Tr.</i> Amheist, Gent. 69,62; m. c. 31; wh. const. MATTHIAS SPALDING an H. M.; la. wh. const. Rev. J. GARD- NER DAVIS an H. M. 58,78; 159 40	Candia, Cong. ch. m. c. 8 00
Bedford, Gent. 79,60; la. 30,10; 109 70	Kingston, 6 45
Deering, Cong. ch. and so. 8,50; Mrs. FANNY FISHER, which and prev. dona. const. her an H. M. 50; 58 50	Windham, Gent. and la. 46,65; m. c. 34,45; 81 10—178 02
Hancock, Gent. 36; la. 22; m. c. 52; 110 00	<i>Rutland Co. Vt. Aux. So. W. Page, Tr.</i> East Rutland, Gent. 78,85; la. 38,11; m. c. 43,65; 160 61
Lynneboro', I. Crane, 2 00—439 60	Wallingford, Cong. coll. 13; m. c. 15; s. s. 2; 30 00—190 61
<i>Kennebec Co. Me. Conf. of Chs. B. Nason, Tr.</i> Hallowell, m. c. 51 00	<i>St. Lawrence Co. N. Y. Aux. So. J. Smith, Tr.</i> A friend, 20; ack in Feb. Morristown, Mrs. E. Judson, 3 00
Winslow, m. c. 12 00—63 00	Ogdenburg, Rev. J. A. Savage, 4 00—7 00
<i>Lincoln Co. Me. Aux. So. Rev. E. Seabury, Tr.</i> Bath, By Mr. Cleveland, 8 07	<i>Strafford Co. N. H. Aux. So. E. J. Lane, Tr.</i> Gilmanton Centre, Cong. ch. and so. 30 00
Phippsburg, Cong. ch. and so. 25 00	Wolfboro', Coll. 13 83—43 83
Topsham, do. m. c. 22 00—55 07	<i>Sullivan Co. N. H. Aux. So. D. S. Dutton, Tr.</i> Cornish, Cong. ch. and so. gent. 18,51; la. 37,03; wh. const. Rev. GEORGE ROWELL of Sandw. Isl. an H. M. 55 54
<i>Middlesex South, Ms. Conf. of Chs. Rev. G. E. Day, Tr.</i> Northboro', Evan. cong. so. coll. 36, 62; m. c. 10; Mrs. McFarland, (of wh. for Amer. Ind. 40; 90; 136 62	Newport, m. c. 25 67
Saxonville, Cong. ch. and so. to cons. Rev. ISAAC HOSFORD an H. M. 63 00—199 62	Plainfield, Rev. J. Scales, to const. Mrs. SARAH P. F. SCALES an H. M. 100 00—181 21
<i>Middlesex Asso. Ct. H. C. Sanford, Tr.</i> Petapaug, Gent. 90 61	<i>Syracuse & Vic. N. Y. J. Hall, Agent.</i> Baldwinsville, Pres. ch. m. c. 2 75
West Chester, 40 75—131 36	Matthews Mills, do. 5 35
<i>Monroe Co. & Vic. N. Y. E. Ely, Agent.</i> Ogden, Pres. ch. 26 50	Truxton, do. m. c. 2 56—10 66
Rochester, Washington-st. pres. ch. 40; Fem. miss. prayer meeting, 6; 46 00	<i>Taunton & Vic. Ms. Aux. So.</i> Fall River, Central ch. wh. const. HENRY H. FISH and Mrs. HANNAH J. WASH- BURN H. M. 237 94
Victor, Pres. ch. 15 75	<i>Tolland Co. Ct. Aux. So. J. R. Flynt, Tr.</i> Hebron, Cong. so. 90 00
Webster, do. 25 00	North Coventry, La. 15 55—105 55
Wheatland, do. 43 00—156 25	<i>Western Reserve, O. Aux. So. By T. P. Handy, Agt.</i> Cleveland, 1st and 2d pres. chs. m. c. 21,30; coll. 81,24; Mr. and Mrs. E. F. Gaylord, 15; P. M. Weddell, 15; S. J. A. and fam. 10; S. W. 10; Z. F. 10; three indiv. 13,50; Newburgh, C. Reeves, 10; Ohio City, 1st pres. ch. 15; ded. dis. 2,98; 198 06
<i>New Haven City, Ct. Aux. So. A. H. Maltby, Agent.</i> New Haven, Church-st. ch. 176,80; union meeting, m. c. 41,12; Yale col. do. 15,33; av. of pencil, 50c. 233 75	<i>Windham Co. North, Ct. Aux. So. G. Danielson, Tr.</i> Eastford, La. to cons. Rev. FRANCIS WILLIAMS an H. M. 50 00
<i>New Haven Co. East, Ct. Aux. So. A. H. Maltby, Agent.</i> Branford, Gent. 2 00	North Woodstock, Village Corners, Cong. so. 169,97; m. c. 28; wh. const. Rev. WILLIAM H. MARSH an H. M. 197 97—247 97
Madison, La. 26 00	<i>Windham Co. South, Ct. Aux. So. Z. Storrs, Tr.</i> Ashford, 1st so. gent. 28; la. 37,23; m. c. 16,31; 81 54
North Madison, Cong. ch. and so. to const. Rev. DAVID SMITH, D. D. of Durham, an H. M. 50 05—78 05	Willimantic, Cong. so. gent. 30; la. 47,87; m. c. 13,79; mutes' bible class, 8,75; s. s. 3,59; 104 00
<i>New London & Vic. Ct. Aux. So. C. Chew, Tr.</i> Stonington, 2d cong. ch. wh. const. Rev. WILLIAM CLIFT an H. M. 120 00	Windham, 1st so. gent. and la. 43,07; m. c. 12,60; young misses' sew. so. 4; 59 67—245 21
<i>New York City and Brooklyn, Aux. So. J. W. Tracy, Tr.</i> Norfolk Co. Ms. Aux. So. Rev. S. Harding, Tr. Brookline, A friend, 10 00	<i>Windsor Co. Vt. Aux. So. E. C. Tracy, Tr.</i> Hartland, Mrs. Cutts, 1 00
Roxbury, Eliot ch. and so. gent. 718, 75; s. s. 36,72; m. c. 12,73; 768 20	Perkinsville, A. P. C. 3; H. H. and M. A. T. 2,12; 5 12
Stoughton, A friend, 20; two boys, 1,50; 21 50—799 70	Plymouth, Mrs. B. Weaver, 3 00
<i>Norwich & Vic. Ct. Aux. So. J. Otis, Tr.</i> Bozrahville, 2d cong. so. to const. Rev. GEORGE PERKINS an H. M. 50 00	Weathersfield Centre, m. c. 6 22
Jewett City, Gent. 26; la. 20,36; m. c. 19,14; 65 50	White River, Hartford, Juv. miss. so. for ed. of a hea. child, 6 44—21 78
Lisbon, Newent so. coll. 34 84	<i>York Co. Me. Conf. of Chs. Rev. G. W. Cressey, Tr.</i> Sanford, Cong. ch. 20; la. for John Storer, Ceylon, 20; 40 00
Preston, 2d so. 30 68—181 02	
<i>Old Colony Asso. Ms. H. Coggeshall, Tr.</i> Rochester, Sippican, Cong. ch. wh. and prev. dona. const. Rev. LEAN- DER COBB an H. M. 16 00	
South Dartmouth, Cong. ch. 12 00—28 00	
<i>Oneida Co. N. Y. Aux. So. A. Thomas and J. Dana, Trs.</i> Clinton, Rev. W. Gridley, 13 50	
<i>Orford Co. Me. Aux. So.</i> Waterford, Cong. ch. m. c. 21 00	
<i>Palestine Miss. So. Ms. E. Alden, Tr.</i> Randolph, 1st par. m. c. 64 00	
	<i>Total from the above sources, \$10,818 18</i>

VARIOUS COLLECTIONS AND DONATIONS.

A friend, 9,66; Mrs. M. Terry, for coral, 5; 14 66
Andover, Ms. Mrs. S. Farrar, 10 00
Ballston Centre, N. Y. Fem. hea. sch. so. for sch. in Oodocoville, Ceylon, 97 00

<i>Bedminster, N. J.</i> A lady, wh. const. Rev. GEORGE SCHENCK an H. M.	50 00
<i>Beloit, W. T.</i> Juv. miss. so. for chil. in Ceylon,	12 00
<i>Bennington, N. H.</i> A friend, for <i>Albert Manson</i> , <i>Sylvia Whittemore</i> , and <i>Phoebe L. Whittemore</i> , Ceylon,	60 00
<i>Bethany, Pompton & Waymart, Pa.</i> m. c.	9 00
<i>Big Rock, Ill.</i> Welch ch.	4 62
<i>Blountville, Ten.</i> W. F. Butler,	2 00
<i>Bruce & Armada, Mich.</i> m. c. 15, 15; Mrs. M. N. Benton, av. of silk dress, 10;	25 15
<i>Bucksport, Me.</i> m. c.	50 00
<i>Caldwell, N. J.</i> Pres. ch.	63 53
<i>Cambridgeport, Ms.</i> 1st cong. ortho. ch. and so. m. c.	50 00
<i>Canton, N. Y.</i> W. Laughlin,	2 00
<i>Castine, Me.</i> Trin. ch. S. Adams, 25; B. D. Gay, 10;	35 00
<i>Chatham Village, N. J.</i> Pres. so.	74 93
<i>Chelsea, Ms.</i> Winnisimmet ch. and so. m. c.	30 83
<i>Clayton, Ill.</i> C. Giddings,	1 00
<i>Connecticut Farms, N. J.</i> Miss C. Hart,	100 00
<i>Cuthbert, N. J.</i> S. T. Merrill and lady,	14 00
<i>Darby, Pa.</i> Pres. ch. 55, 73; la. sew. so. 15;	70 73
<i>Doaksville, Choc. na.</i> m. c.	4 25
<i>Dover, N. J.</i> Pres. ch. wh. const. JABEZ ALLEN an H. M.	100 00
<i>Dracut, Ms.</i> Evan. cong. ch. and so. wh. const. Rev. GEORGE W. ADAMS an H. M.	66 20
<i>East Cambridge, Ms.</i> m. c.	4 00
<i>Ellsworth, O.</i>	89 00
<i>Fishkill, N. Y.</i> 1st pres. ch. 13; chil. dec'd, 1, 73;	14 73
<i>Fort Towson, Choc. na.</i> m. c. 38, 31; a friend, 5;	43 31
<i>Gainesville, N. Y.</i> Pres. ch. m. c.	20 00
<i>Geneseo, Ill.</i> s. s. chil. for chil. in India,	6 50
<i>Glens Falls, N. Y.</i> Pres. ch. wh. const. Miss SUSAN LEAVINS an H. M. 110; Mrs. E. H. Rosekrans, 20;	130 00
<i>Jonesboro', Ten.</i> Pres. ch. 102; dis. 1;	101 00
<i>Juliet, Ill.</i> 1st cong. ch. and s. s.	14 00
<i>Kingsboro', N. Y.</i> Pres. ch. s. s. by Dr. Scudder,	10 10
<i>Kinsman, O.</i> Pres. so.	43 77
<i>Liberty, Pa.</i> E. Law,	2 00
<i>Little Rock, Ark.</i> Ch.	6 73
<i>London, Eng.</i> J. Symm,	25 73
<i>Marple, Pa.</i> Pres. ch.	34 38
<i>Michigan, W. G.</i> Ferson,	5 00
<i>Montreal, L. C.</i> Am. pres. ch. and so. 271; m. c. and coll. 85; I. L. 2; S. I. L. 2;	360 00
<i>Morrisstown, N. J.</i> Miss L. D. Canfield, for Wm. W. Pitt, Ceylon,	20 00
<i>Mountain Fork, Choc. na.</i>	17 12
<i>Nantucket, Ms.</i> 1st cong. ch.	41 22
<i>Newark, N. J.</i> 1st pres. ch. m. c. 100; 3d ch. s. s. a bro. and sister, 1;	101 00
<i>Orange Co. Va.</i> E. A. T.	2 87
<i>Palmyra, N. Y.</i> Pres. cong. 82, 34; R. Williams, 50c.	82 84
<i>Philadelphia, Pa.</i> 1st pres. ch. James Smith, to const. EMORY WASHBURN, of Worcester, Ms. and Mrs. ABIGAIL WALKER, of Guilford, Ct. H. M. 200; WILLIAM RAQUEL, wh. const. him an H. M. 100; JOHN ECKEL, wh. const. him an H. M. 100; J. M. Atwood, 25; H. B. 10; J. R. 10; Mr. S. 5; H. N. 5; indiv. 25; do. for <i>Anna Maria Henry</i> , Ceylon, 20; Clinton-st. pres. ch. Miss Ralston, 10; 5th pres. ch. W. Ryan, 10; cash, 50c. 3d pres. ch. W. Worrell, 5; Mrs. J. Scott, 5; A. G. Coffin, for Ind. miss. 5; ded. disc. 2, 74;	532 76
<i>Philos,</i>	5 00
<i>Pittsburgh, Pa.</i> 3d pres. ch. s. s. 19; I. Dickey, 50;	69 00
<i>Reading, Ms.</i> Coll.	12 26
<i>Sag Harbor, N. Y.</i> Pres. s. s. for Wickham sch. Ceylon,	26 00
<i>Sandwich Islands</i> , Miss M. C. Ogden,	61 50
<i>Saratoga Springs, N. Y.</i> Pres. ch. R. H. Walworth, wh. and prev. dona. const. EDGAR M. JENKINS of New York, and JOHN M. DAVISON, Jr. of Albany, H. M. 150; W. L. F. Warren, to const. Mrs. CYNTHIA M. BEACH an H. M. 100; G. M. Davison, to const. Rev. CLEMENT M. DAVISON an H. M. 50; Mrs. C. M. Beach, wh. and prev. dona. const. ENOCH H. ROSEKRANS of Glens Falls an H. M. 50; M. L. North, 25; J. Willard, 25; Rev. A. T. Chester, 25; N. B. Doe, 20; I. T. 10; S. E. B. 10; N. E. Y. 10; W. P. 10; I. S. 10; col.	
52, 90; m. c. 52, 10; wh. const. ISAAC TAYLOR, MILO L. NORTH and GEORGE H. FISH, H. M. juv. miss. so. for <i>Albert T. Chester</i> , Ceylon, 20;	620 00
<i>Scipio, O.</i> , Mr. Harmon's cong. 8; Mrs. M. Spicer, dec'd, 2;	10 00
<i>South Reading, Ms.</i> Cong. so. m. c.	37 95
<i>South Woburn, Ms.</i> s. s. for Mr. Hotckin,	5 00
<i>Southwold, U. C.</i> Mrs. E. D. Johnston,	21 00
<i>Toolesboro', Iowa</i> , m. c.	4 00
<i>Troy, N. Y.</i> 1st pres. ch. 100; 2d do. (of wh. fr. G. Grant, 100; fr. teachers of s. s. for <i>Charles Wadsworth</i> , Ceylon, 20; 350; m. c. 100; s. s. for four hea. youth, Ceylon, 80; Nail Factory, m. c. 12;	642 00
<i>Warren, O.</i> I. Perkins, 10; D. M. I. 10, 08; indiv. 9, 42;	29 50
<i>Washington City, D. C.</i> Mem. of congress and others to const. Rev. W. M. DAILY, an H. M.	50 00
<i>Westmoreland, Pa.</i> Pleas. unity pres. ch.	7 00
<i>Woodbury, N. J.</i> Pres. ch. m. c. for sup. of Miss Ogden's sch. Sandw. Isl.	38 65
By Dr. Scudder.	
Indiv. and children in different States, for Bibles and tracts, 76, 60; a lady, thank off. for Ceylon miss. 5; Greenport, N. Y. N. T.'s fam. 5; Hartford, Ct. Mrs. Averill, 30; Lowell, Ms. Master and Miss M. 2, 56; Maine, Rev. Mr. Morton, 2; New York City, Mrs. J. 3; Miss. J. 41c; A. E. V. M. 50c; S. Storer, dec'd, 43c; Stamford, Ct. Young gent. of Mr. Bett's sem. 10; Williamsburgh, N. Y. S. L. S. for China miss. 2;	137 50
	\$15,179 50

LEGACIES.

<i>Cornwall, Vt.</i> Jeremiah Bingham, by D. Warren, (prev. rec'd, 996, 42;)	99 50
<i>Cornwall, Ct.</i> Rev. Herman Daggett, by J. Miles, Ex'r, (prev. rec'd 2,307 88;)	500 00
<i>Hardwick, Vt.</i> Elinaeth Strong, by J. Shed, Adm'r, (prev. rec'd 537, 50;)	300 00
<i>Hatfield, Ms.</i> By J. D. Whitney, Tr.	100 00
<i>Ipswich, Ms.</i> Mrs. Eunice Haskell, 3,165 39; ded. exp. 77c.	3,164 62
<i>Medfield, Ms.</i> Artemas Woodward, by E. F. Woodward, Ex'r, (prev. rec'd 500;)	22 41
<i>Reading, Ms.</i> John Damon, by Caleb Wakefield, Ex'r,	1,027 82
<i>Royalton, Vt.</i> John Francis, by G. Chandler, Ex'r,	1,000 00
<i>Rupert, Vt.</i> Miss Louisa Sheldon,	20 00
<i>Stockbridge, Ms.</i> Cyrus Williams, by E. Burrall and D. R. Williams, Ex'rs, (prev. rec'd 2,248 42;)	96 43
<i>Union co. Pa.</i> Andrew McClenahan, by J. F. Linn, (prev. rec'd 665, 91;)	50 00
	\$6,380 78

Amount of donations and legacies acknowledged in the preceding lists, \$21,560 28. Total from August 1st to February 28th, \$139,650 86.

DONATIONS IN CLOTHING, &c.

<i>Bedford, Ms.</i> A box, fr. la. humane so. for Mr. Wheeler.	
<i>Holden, Ms.</i> do. fr. la. in Mr. Paine's so. for Mr. Eels, Oregon,	64 00
<i>Huntington, O.</i> Clothing, fr. la. sew. so. 9, 75; flannel, fr. Mr. and Mrs. E. Clark, 1, 80; shoes, fr. M. L. Sage, 2, 50;	14 05
<i>Strongsville, O.</i> Cloth, fr. B. Northrop, 15; D. C. Blood, 5;	20 00
<i>Wellington, O.</i> Boots and shoes, fr. J. S. Chase, 5 00	

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, blank-books, slates, etc., for the missions and mission schools.

Shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

VOL. XLI.

MAY, 1845.

No. 5.

American Board of Commissioners for Foreign Missions.

ΣΥΓΓΡΑΜΜΑ.

MR. SMITH'S SECOND VISIT TO HASBEIYA.

Introductory Remarks.

THE Herald for January and February contained Mr. Smith's account of the origin and early progress of the secession from the Greek church, which has recently occurred at Hasbeiya. His first visit, it will be remembered, was made to that place in May, 1844. On the twenty-second of that month, and before his departure, Doct. De Forest arrived to take his place. Although it was deemed particularly desirable that some of the brethren should watch over this suddenly disclosed germ of Protestantism, it was found impracticable to send any one to Hasbeiya for some days after the departure of Doct. De Forest, which occurred on the fifth of June. In the mean time, however, the supervision of the Protestants devolved upon one of the assistants of the mission, an Arab convert, who felt a very deep interest in the success of the new movement. He sustained all the services which had been commenced by the missionaries; and, in addition to this, he assembled the females daily for instruction and prayer. His fidelity and zeal evidently gained the esteem and confidence of all.

But dangers soon began to thicken around this little community that now looked to the mission alone for direction and succor. The seceders of Hasbeiya had been threatened, from the first, with a visit from the people of Zahleh, a large Christian town at the eastern foot of Lebanon. The

inhabitants of this place have long made themselves respected and feared by their neighbors; since the termination of the Druze war, in 1841, their influence has increased, inasmuch as they are supposed to have had an important agency in bringing about that event. It is not strange, therefore, in the present weak state of the government that they should show a strong disposition to interfere in the political and religious concerns of the surrounding region. The object of the proposed visit, it was said, was to force the seceders back into the Greek church, as Zahleh would not endure the introduction of Protestantism into its vicinity. Soon after the departure of Doct. De Forest, rumors of the intended visit became more frequent, and, to the Protestants, more alarming. It was said that a large party from Damascus, Rasheiya and other places, were to join the people of Zahleh; and it was even affirmed that the Patriarch himself was to be present.

In these circumstances a messenger was despatched from Hasbeiya to Beirût, entreating that one of the brethren might repair to the former place without delay. About the same time also Mr. Smith received a note from a different quarter, informing him that Saad ed Din, on being invested with the office of Emir, had received secret orders from his official superior to use every means in his power to suppress the late movement in favor of Protestantism. It became very desirable, therefore, that some member of the mission should join their new friends, for the purpose of giving them the countenance and advice which they might need in their trying circumstances. Accordingly Mr. Smith left Beirût

on the morning of June 19; but on reaching Abeih, he found another messenger from Hasbeiya, who had come with an urgent request for the services of Doct. Van Dyck, as one of the leading Protestants was dangerously sick. It was now deemed advisable that the latter should proceed without delay, as requested, and that Mr. Smith should relieve him at a subsequent time. Doct. Van Dyck reached Hasbeiya on the 20th of June; after a few days Mr. Smith followed, arriving on the 29th of the same month.

Arrival at Hasbeiya—Position of Affairs.

I found three Prussian guests waiting my arrival. Among them were Count de P. and his brother. The former had travelled in his youth with Washington Irving among the wilds of America; more recently he had been Secretary of Legation and *Chargé des Affaires* of his sovereign at Constantinople; and now, in company with his brother, he was availing himself of the resources of his ample fortune to travel extensively in the East. When at Constantinople he was known to our brethren as a warm friend of missions. At Beirut I had had long conversations with him on the same subject, during which he expressed the views of one who had thoroughly studied it, and betrayed the feelings of one who was personally anxious for its success. He had now been drawn to this place by his interest in the present religious movement; and, finding me absent, he had already waited two or three days for my arrival.

I found these friends with B. B. They were surrounded by the leaders of the Protestant community, the latter occupied in reading and discussing letters which had just arrived from Damascus. The subject of these letters calls for explanation. One of the first acts of the Emir, after resuming the government, had been to demand of his subjects the small sum of four or five hundred piastres, as the perquisite of a Turkish officer who brought from Damascus the order for his investiture. The first called upon was the head of the Protestants, whose reply was that if the Emir would divide the sum in just proportions between the sects, his community stood ready to pay their share. The chiefs of "the young men's party" were then applied to; but they rudely refused to pay a para, on the ground that this was an arbitrary demand, beyond the regular taxes which they owed to the government. The first instalment of the annual tax was also demanded in like manner. The head of

the Protestants again declared himself and his party ready to pay; while the leaders of the young men refused, until after a new valuation of property should be made. Receiving in consequence harsh language and threats from the Emir, they at once armed themselves; and, retiring two or three hundred strong to the *khan* on the Hasbany, they took up a position of rebellion. One would have expected that such opposite courses would have drawn the Emir's confidence to the Protestants, and alienated him from the other party. But instead of this he sent his eldest son to conciliate the young men by yielding to their requests. They consequently came back with him at their head, and from that time he was known as their patron; while, on the other hand, the Emir's return had proved to be a signal for the enemies of the Protestants to assail them from every point.

The priests commenced entreating and flattering and threatening from house to house. Relatives used all possible influence with relatives. In the market place their ears were assailed with reproaches, curses and threats. Ten thousand piastres were received from some quarter to pay the taxes of the poor; which, being placed at the disposal of the chiefs of "the young men's party," was used to induce the poor Protestants to join them, and all who did so, were required to attend worship in the Greek church. A son of one of the Protestants was cruelly beaten by a Greek on the day that Doct. Van Dyck arrived. In this instance the Emir imprisoned the culprit; and thus attempted to show that he was not connected with these incipient proselyting and persecuting measures. And in a private interview with Doct. Van Dyck, he gave him the strongest assurances that, so far from favoring these measures, he at heart desired the success of the Protestant movement; and that even to the Greek Patriarch, who had called on him at Damascus, he had refused to interest himself for the Greeks. Yet an impartial observer could not but see decided reasons to believe that he secretly favored the opposition; which suspicion seemed to find additional support in the rumor that the Emir had been bribed by a donation of twenty thousand piastres to put down the Protestants.

At this juncture he had occasion to assemble an armed force in order to reclaim certain rights of his family in the Huleh which had been encroached upon

by the Governor of Jaulan, and "the young men's party" presented an organization easily available for such a purpose. Its leaders were accordingly called to the palace, and received orders to muster their adherents. They, under cover of doing this, immediately made a descent upon the Protestants, going in armed companies from house to house, and threatening them with condign punishment if they did not first attend the Greek church and then go with them. Of the whole proceeding the Emir, with a Gallio's indifference, took no notice, and the next day he marched toward the Hûleh. Doct. Van Dyck, having observed from his windows these companies of armed men proceeding from the palace to the houses of our friends on such an errand, thought it time to call official attention to this state of things. He accordingly despatched a messenger immediately, and the letters which had just been received when I arrived to-day, were in answer to his communications. They were most satisfactory.

As the Emir was still in the Hûleh, the documents were sent to him.

The Sabbath.

The day after Mr. Smith's arrival was the Sabbath.

I have found our congregation to-day smaller than it was at my former visit. The stony-ground hearers have fallen off in the hour of persecution. Yet some fifty adults were present, and listened with the closest attention. The subject of my sermon was *persecution*—its necessity, its benefits, and how it is to be borne. My main object was to prepare them to endure with patience, and to suppress in them a spirit of retaliation. In the number of females present, and their attention to what was said, there was a decided improvement. This was owing doubtless to T. H.'s afternoon prayer meetings with them. Their minds seemed to be waking up, for the first time, to the idea that religion was a thing for them to understand. Their interest became more manifest in my subsequent intercourse. It drew from twelve to fifteen to the prayer meeting every afternoon; and was often expressed in their conversation, with many thanks to God and to us for enlightening them. Such evidence of gratitude and zeal, when I recollected how lately these same women were blind devotees of the Virgin and the saints, and profaning the

name of God a hundred times a day, was deeply affecting. We learned to rely, indeed, upon some of them for the stability of their husbands and sons. One old lady, especially, seemed to have much of the anxiety of a Christian mother for her son who was tempted to fall away. He had a wife, some forty or fifty years older than himself, and began to find her a burden. The temptation held out to him was a promise from some of the leaders of the Greek party, that if he would rejoin them he should be divorced and allowed to marry another wife. As soon as the mother heard of it, she hastened to him in the market place, and with tears entreated him not to deny his religion; and then went to T. H. to secure his influence in addition to her own. Her entreaties prevailed, and her son remained a Protestant.

Owing to the excessive heat which then prevailed at Hasbeiya, Mr. Smith felt unable to preach in the afternoon. B. B. addressed the people in his stead.

On going to the afternoon service, I found the children of the congregation assembled in the court, and engaged in repeating the Assembly's Catechism. Their order was perfect, their attention solemn, and their answers generally given with correctness; while the master showed his own improvement by the explanations he gave them. Their parents and friends were standing around, and listening with evident gratification; while curiosity had drawn the members of a neighboring Greek family to their windows, and they too were quietly witnessing the scene. To appreciate its interest you must have been present and heard the shouts that were rising at the same time from an opposite quarter, where the boys of the town were assembled in belligerent array, and making mimic (or rather real, though puerile) war by throwing stones at each other to see which would gain the victory. The little company before me, when I first came to the place, scarcely two months ago, were as fully carried away as any of them with their wild and wicked sports; and even parental authority could not, for a Sabbath or two, bring them to break off for an hour to learn the word of God. Now what a change! It was as if the devil had been cast out of them, and they were sitting in their right minds. Such are missionary triumphs; and the joy that springs from them, is what the world can neither give nor take away. One of

these boys, (originally one of the worst of them,) when persecution subsequently thickened, and he thought his father was about to abandon the faith at the solicitation of some relatives who had called on him, rose and left the house, declaring, with the greatest firmness, that if he apostatized he could never know him as his father again.

Departure of the Count.

Mr. Smith accompanied Count de P. to the palace of the Emîrs. Saad ed Din was absent. The Count explained to his eldest son, however, the nature of the toleration now granted to the subjects of the Turkish empire; the deep interest taken by Protestant Europe in the present movement, the evils that would result to the Emîrs, should they fail to protect the Protestants of Hasbeiya; and the certainty that whatever was done by them would be known.

We were invited to dine in the evening with one of our Protestant friends, and we there met all the principal persons of the community. As the Count and his party were expecting to leave in the morning, he embraced the opportunity to give them some parting advice. He began by expressing his satisfaction with what he had seen among them, and assured them that his expectations had been more than realized. He also felt confident that so long as they persevered seeking, not temporal advantages, but religion itself, they would not be deserted. Yet, foreseeing that they might be obliged to endure much opposition, he thought it best to dwell mostly upon the kind of advice that was suited to such an emergency. Into this subject he entered fully, and gave them an exhortation filled with excellent Christian sentiments. By them, however, to my surprise, the topic was not acceptable, and they became uneasy. At length the principal man declared that he had heard enough of that sort of talk, and left the room. It was a new development and, to me at first, unintelligible. He was called back, and an explanation was demanded. The answer was that they had expected something to encourage them. The advice was all very good, but they had heard a great deal of it, and it tended to discourage the weak. They wanted assurances of assistance against what they were now enduring, or a considerable number, they were sure, would leave them. This, in fact, was all the explanation we could ever obtain. They seemed to be conscious that a certain

portion of their number were only fair weather Protestants; and these they were exceedingly anxious to retain, under the impression that if their numbers were reduced, they could not make themselves respected by their townsmen, and would be regarded by us as too few to deserve our attention. These notions I found had given them, and continued to give them, great anxiety; and they were constantly made uneasy by whatever in our proceedings or instructions seemed to be calculated to discourage or alienate the unstable. The explanation, however, did not come out the same evening, and a deep feeling of disappointment remained upon my mind. But the Count took it much better than I did. He made many apologies for them, and closed his remarks by promising that if they persevered and proved sincere, he would endeavor, on his way home, to obtain for them assistance towards building a church. This promise gratified them exceedingly. Their ill humor gradually passed away, and a considerable number who had been waiting out of doors being called in, we closed the evening with a solemn season of exposition and prayer.

Count de P. and his companions left Hasbeiya, Tuesday, July 2. Mr. Smith accompanied them to the Hasbâny, where he took leave of them, "blessing God for their visit."

Number of Protestants—A Rumor—Stealthy Baptism.

Hitherto we had obtained no complete list of those here who have professed to be Protestants. But now it became necessary for them to pay their taxes as a community; and I seized the occasion to obtain a complete list of their names, including the women and children, with the ages of all, to serve as the basis of a book of records. Accordingly, after prayers in the evening, they met at the house of the chief man, Shahn Ghûbril. To my surprise, after the anxiety manifested by the leaders yesterday lest some should desert the cause, great zeal was exhibited throughout the company to have their names recorded. So much was this the case that I was led to watch for indications that some sinister motives were urging them, or that some worldly promises had been held out; but I could perceive none. They were charged not to record the names of any that were not present to answer for themselves, or for whose sincerity there was not some one present to be responsible; also that if

any one knew that his wife was not with him in the Protestant belief, he should not have her name written down. Under these circumstances the list was completed; and on summing up the names, it appeared that there were eighty-two men and one hundred and four women and children, making in all one hundred and eighty-six souls.

Various circumstances indicated that the Protestants were not fully satisfied with the strictness of the mission in regard to baptism and the Lord's Supper. Mr. Smith determined, therefore, on the following day, to present the views of his brethren on this point, fully and explicitly, whatever might be the consequences. The Hasbeyans were very earnest in their remonstrances, urging especially the disgrace which would attach to them if their children were not baptized. At the close of the interview it seemed doubtful whether they would still adhere to the missionaries. On the succeeding day, however, they declared their willingness to submit entirely to the judgment of the mission.

The story is again circulated that the people of Zahleh are coming; and it is so far believed that our friends think it important to decide what course to take should they actually appear. My advice was that they should receive them civilly, not being afraid of them, and give them such an answer as their consciences and judgments might dictate. They declared that this would ruin them. For these strangers would come to stay with them; when once in their houses, others around would congregate to eat and drink; and they would stay until they had stripped them of every thing; while the customs of the country would not allow them to turn them away. Such indeed is the custom when it is wished to carry a point by *Wak'ia*, and the laws of hospitality do not allow of resistance. It was in vain that I advised them to disregard so tyrannical a custom, and act independently. They saw no other way than to lock up their houses when they saw the visitors coming, and keep out of their sight.

Mr. Smith makes repeated mention of the efforts of the Greek priests and others to detach the Protestants from their new-faith. Under date of July 6, he records the following occurrence.

The priests continue as zealous as ever. One of our friends had a child born a few days ago. His wife is still inclined to adhere to the Greeks. So, as he was away from home for a short time

to-day, the neighboring women assembled, called in the priest, got some water ready, and the child was baptized in the greatest haste, after which the priest departed as hastily. When the astonished father returned, he found the women clapping their hands, and laughing at the success of their trick, as if by this stealthy baptism of a Protestant's child, they had performed a wonderful feat. The act, when reported to our friends, who now have learned to entertain more just and serious views of the ordinances of the gospel, served only to increase their disgust with the Greek church.

On the succeeding day (Sabbath) Mr. Smith preached to very attentive congregations, consisting of about the usual number of hearers. In the course of the day the Emir returned from the Hùleh. On Monday Mr. Smith called upon him, and seized the opportunity to urge upon his attention the interests of the Protestants. The interview, so far as professions go, was satisfactory.

Opposition—Violence—Covenant of the Protestants.

The situation of the Protestants at Hasbeiya was evidently becoming more and more critical every day. Under date of July 10, Mr. Smith mentions the subjoined incident.

As the daughters of some of our friends were passing by the house of a Greek in the afternoon of to-day, on their way to the female prayer meeting, he began to curse and threaten and rail at them in such a barbarous, and even indecent manner, that the parents felt it to be their duty to complain to the Emir. The offender was sent for and imprisoned; but in a short time the Emir's son Ahmed, as head of "the young men's party," and at the solicitation of some of their leaders, released him. And thus the affair only tended to show the favoritism of the government, and to provoke and encourage "the young men's party," who immediately assembled under arms, as if to take revenge.

The demonstrations of hostility were still more unequivocal on the following day.

One of the most respectable Protestants was grievously insulted in the market place, and the whole body of them were threatened with destruction. Towards evening another respectable man among our friends, having occasion to demand the payment of a debt from a

Greek, was insulted, cursed and beaten. The affair happened near the palace, and a brother of the Emir was witness to it. But when the injured man complained, all that was done, was to call the offender and go through the farce of making peace between them. Also in the afternoon, T. H., having gone into a distant part of the town to visit some Protestant families, was surrounded by a party of young men, among whom was the one imprisoned yesterday. It appeared at the time, and was satisfactorily ascertained afterwards, that they meditated harm. One of them repeatedly put his hand to his dagger, but was checked by a look from another. T. H. in the meantime seized the opportunity to preach to them in his serious, meek and affectionate manner, and after about half an hour they went away quite tamed and disarmed.

From all this it was evident that our friends were to expect no protection from the government; that their enemies were aware of this, and that the latter had determined upon using violence. In these circumstances I judged it to be my duty to report the situation we were in. Having done this, and having yesterday informed the Emir in writing of the danger the Protestants supposed themselves to be in, I felt that I had taken all the steps in my power for their protection, and that nothing remained but to commend their case to God.

During the two subsequent days the excitement continued to increase, and a crisis appeared to be at hand. That no proper measures might be omitted, Mr. Smith called again on the Emir; but he seemed more indifferent than before.

The usual congregation assembled on the Sabbath, and listened to a discourse on the faith of Abraham. The following incident is worthy of a place in the history of a much more enlightened people.

In the evening the whole company of our friends, having satisfied themselves that the people of Zahleh were coming, and that they should have to pass through a severe trial, and perhaps much personal danger, met at my house to enter into a solemn covenant to stand by each other to the last. The step was entirely of their own suggestion, and I knew nothing of it until they had begun to assemble. We first had our common evening worship, at which I gave them a longer address than usual, and then they drew up a covenant engagement in the following terms: "We, whose names are here-

to subscribed, do covenant together before God and this assembly, and pledge ourselves upon the holy gospel, that we will remain leagued together in one faith; that we will not forsake this faith, nor shall any separate us from each other while we are in this world; and that we will be of one hand and one heart in the worship of God, according to the doctrines of the gospel. In God is our help." Each one took this covenant separately, standing by the table, and laying his hand upon the Bible as it was read to him. Sixty-eight names were subscribed on the spot, and the next day the number was increased to seventy-six, all adult males. The affecting solemnity of this scene I leave you to imagine. I have been many years a missionary, and have witnessed a great variety of heart thrilling events, but this is one of the last that I shall forget. Would that that chamber, as then crowded with those hardy mountaineers, in the interesting attitude of that moment, could have been thrown upon the painter's canvass! At some future day, when the gospel shall have triumphed here, it would be cherished and admired as the first declaration of independence against ecclesiastical tyranny and traditionary superstition.

A Device defeated—The Emir.

The storm which had been so long gathering in the distance at length drew nigh.

Late in the afternoon of July 14, a company of horsemen appeared, descending the mountain on the north of the town. They were the people from Zahleh, accompanied by individuals from Rasheiya, Kufeir and Mimis, in all twenty-five or thirty. They were met at the outskirts of the town by the leaders of the Greek party, and conducted, as our friends had expected, to their houses. They first went in a body to the house of the leading Protestant, and then distributed themselves among all the other principal persons of our community. But the latter had been too wary for them. They had closed their houses, and were now assembled on my terrace, from whence every movement could be distinctly observed. Only one of their houses was found open, the owner having just returned from a journey, ignorant of what was going on; and in that three or four immediately quartered themselves. It was evident that our friends had not misjudged in their tactics. By closing their houses, they had parried the heaviest stroke of these uninvited guests.

Not only had the intruders thereby failed in their intention of creating expense for the Protestants by a long visit in their houses; but their visit must now become an item of expense to the Greeks for whose gratification they had come. So unwilling were they to be disappointed that even after sunset they were still sitting before the doors, as if waiting for a chance to get in when our friends should go home to sleep. Seeing this, the latter resolved to appeal to their Governor to defend them against this species of oppression. After dark, therefore, they went to the palace in a body, with the design of proposing that they would give these strangers a decisive answer to-morrow on any subject which they might have to bring before them, and to demand that in the meantime they might be removed from their houses. Nothing was heard from them until late in the evening, when a report reached me that they were detained in the palace by order of the Emir. At length, about eleven o'clock at night, a messenger from him brought me a private summons to the palace. I found him surrounded by his brothers and children, while a large crowd was standing in the room and about the door in a state of great excitement. Having given me a seat by his side, he declared that the town was in rebellion, and, having no means of keeping the peace, he had assembled his family, and determined to throw down the reins of government, and leave in the morning. It appeared on inquiry that he had at first yielded to the request of the Protestants to remove the Zahleh people from their houses. But on his sending out his orders, "the young men's party" had run to their arms, and the town was immediately in commotion, as if determined to cut off the Protestants. Alarmed at this, and fearful lest I should also be endangered, he had detained them in the palace and now sent for me. He was loud in his assertions that the Protestants had committed no offence in word or deed; expressed his displeasure that the Zahleh people should have got up such a tumult, when he had supposed they were coming as peace makers; and declared that as he had not power to suppress the riot, he would not compromise himself in the view of his own and other governments by witnessing it, but would leave the town. I proposed that, rather than he should be put to this inconvenience, I would advise my friends to leave, and thus remove the occasion of trouble; but this he at once declined, saying that he would leave first.

Unexpected Friends—Conduct of the Protestants.

At this moment the Druze Sheikhs, Amin Shems and Muhammed Keis, made their way through the excited crowd, and took their seats next to the Emirs. One is the leading feudal Sheikh of the province, and the other has hardly his equal for personal bravery. Report says that, with one or two followers, he once put to flight a thousand men. Addressing the Emir, they both protested in the strongest language against the treatment which the Protestants were receiving from their townsmen; enumerated individual instances of abuse that had come to their knowledge; warned all against treating them as persons who had no friends to inquire after them; and called upon the Emir to stand forth in their defence, promising to support him in so doing. "And more than that," said Sheikh Muhammed, throwing his muscular form forward into full view, "let all know that my blood shall flow before a Protestant shall be touched." All knew well the weight of such language from such men. They had felt the force of Druze valor, and had no desire to encounter it again. Immediately a new aspect came over the whole affair. None was more changed than the Emir. The whole plan of leaving the town seemed to be no longer remembered. He told the Protestants they were in no danger. "Go home," said he, "and stretch out your legs to the length of your beds, and nothing shall befall you." He invited me to call the next morning, and I took my leave, admiring the wonderful ways in which God defeats the stratagems of his enemies.

Mr. Smith called upon the Emir next day; but the visit was followed by no important result. In the afternoon Mr. Thomson arrived from Abeih.

During the day an interview was held between the Protestants on the one hand, and the Zahleh people and the Greeks of Hasbeiya on the other. As T. H. was present, the conversation was general in its character, and led to no definite issue.

To-day (July 17) another interview was requested, at which no stranger should be present. Accordingly the two parties met and had a full conversation. The whole negotiation was conducted on the part of the Greeks, as if religious principle had nothing to do with the question. Not a religious argument or motive was used. But apologies were offered, promises of money and honor were held out, entreaties were urged,

and threats were made. But to all this our friends answered that they were not influenced by such motives; they had found what they believed to be the true religion; this they had chosen for life and for death; and their opponents might as well despair at the beginning of any success in attempts to turn them back. This, they said, was their answer, and they begged it might be received as final.

The very same evening one of our friends, who had been urged by his relatives to return to the Greek church, on giving his answer in the negative, was beaten in the public street. He went to the Emir, as was his duty, to complain; but he was received with curses and abuse. Subsequently the Emir's son Ahmed called the two parties before him and went through the mockery of an attempted reconciliation; as if what had happened was the mere quarrelling of children. I am sorry to add that our friend did not manifest a proper spirit under this trial.

Mr. Thomson having arrived at Hasbeiya, Mr. Smith left on his return, July 19. The issue of this attempt to force the Protestants back into the Greek church is already known. They fled from their homes, and were obliged to become temporary exiles upon Lebanon. The letters of Mr. Thomson, heretofore published, contain a full account of these occurrences.

Bombay.

LETTER FROM MR. HUME.

THE present communication contains several items of intelligence, which are given under different dates. Although they are miscellaneous in their character, they all bear upon the great object of Christian missions in India.

A Baptism—Marriages.

Under date of November 11, Mr. Hume writes as follows:

Yesterday Wartee, the wife of Casseba, was admitted to the mission church on profession of her faith, and was baptized in the chapel. Previous to her marriage she had been, for a considerable time, in the family boarding school. At the time of her marriage we did not regard her as a Christian; but for some months past she has manifested a deep interest in the subject of religion, and

has been anxious to be baptized. She evidently is much changed from what she was, and there is gratifying evidence that she has become a new creature in Christ Jesus. She and her husband live very happily together.

A few days since Kinza Ann,—one of the African girls who has been in the boarding school for some years past, and who is a member of our mission church,—was married to a young man, an African, who is a musician in one of the regiments of the East India Company. To-day Nanchuree, also a member of the church, and who for several years has rendered valuable assistance in the female boarding school, was married to Ram Krishna, a catechist in the employ of the church mission at Nassik. He is an interesting young man, one of the two brahmin converts who were baptized by that mission some three years since. We were glad to see him relinquishing his ideas of caste, so as to be willing to marry a young woman of a lower caste than himself. She is perhaps the best educated native female in the Mahratta country, and one in whose piety we have entire confidence. We were much attached to her, and we doubt not she will be very useful in her new relation. Her marriage has devolved additional labor and care on Mrs. Hume, and we have no one so well qualified as Nanchuree so assist in the school.

Mr. Hume writes, November 30, "To-day Nurse, one of the oldest and most intelligent girls in the female boarding school, was married to Hurree, who was taken into our family some three or four years ago. This is the third girl married from the school during the month."

Governmental Support of Idolatry.

On the 15th of November, Mr. Hume left Bombay on a tour among the large villages north of that city. He reached Kallian, a place of ten thousand inhabitants, on the succeeding day. During his stay in the village, the following incident occurred.

Mention was made of a temple of Trimbuckeshwur, which receives a large allowance from government. This led to a discussion on the subject of the government's connection with idolatry. The Hindoos often say that the Mohammedan government fell because of its disrespect for, and abuse of, the Hindoo gods. The Portuguese too failed in not rendering them proper regard, and consequently this government also soon passed away.

But the English, on the contrary, pay them great respect, allowing funds for the support of their temples and the maintenance of their worship. Thus the English government has secured their favor, and consequently its authority remains. But were the government to change its course in this respect, the favor of the gods would be forfeited, and British rule would speedily come to an end. Thus the prosperity and stability of the British government is converted into an argument for the support of Hindooism. And this is because it has not yet utterly dissolved its connection with hundreds of heathen temples, in different parts of the country.

The people generally cannot see why the government should continue an allowance to the temples, unless it be out of respect to the gods who are worshipped there. They naturally infer, or are easily persuaded to believe, that the allowance is continued for the express purpose of securing the favor of the gods. Hence the prosperity of the English government. This is held up as a clear proof of the benefits arising from paying respect and presenting offerings to the Hindoo gods, and the poor people are called upon to follow the example of the government, if they wish for a share of the divine favor.

The evil described in the foregoing extract will soon cease to obstruct the progress of the gospel. The attention of British Christians has been drawn to this subject, and they will give their rulers no peace till the connection of the government with idolatry is dissolved forever.

A Heathen Miracle.

Miracles are common in all parts of India, if we may believe the declarations of the Hindoos. The following extract will illustrate their blindness and credulity. The date is December 4.

For several days past it has been reported that the sacred Ganges has made its appearance at Mahim, some four or five miles to the north of Bombay. Great numbers of people on foot, and in various kinds of conveyances, have been crowding thither to drink and to bathe in the sacred waters. It is said that the water in a certain well suddenly rose to a greater height than usual, and assumed a whitish appearance, similar to the color of the water in the Ganges. It was immediately reported, "Gunga has come;" and soon the news spread through the city.

The people generally are very willing to be deceived in regard to such a thing

as this. They wish to participate in the benefits of the Ganges; but few of them are willing to incur the expense and loss of time required for a pilgrimage to the sacred stream. All, however, can find time to go as far as Mahim, and all can afford to accumulate some little merit by making presents to the brahmins who have gathered at this new outbreak of the holy waters. It matters not to them whether it be the Ganges or not; if they only believe that it is the Ganges it is so to all intents and purposes for them. They receive the same benefit in either case. Hence if the people are deceived they are not injured. On the contrary they receive a great blessing. Those who can palm off such impositions are public benefactors. All classes share in the benefits. The brahmins receive large gifts, and the people receive a great blessing. This afternoon I went to see the wonder, but could not perceive that the well differed in any respect from other wells in the vicinity. It is probable, however, that the water in the well rose higher than usual in consequence of another spring bursting into it, and that it assumed a clayish or whitish appearance. The brahmins pleaded with great earnestness for a present. I told them that they were deceiving the people. They said it was true, but they were poor and would be much obliged for a present.

The road was filled with people, going and returning. Probably all of these expend more or less in presents to the brahmins. One old blind man—whom I knew very well, and who gains his living by going from house to house, led by a boy, to sell little articles—met me on foot about half way to Mahim. I asked him where he had been. He said he had been to Gunga to drink and to bathe in its waters. I said to him, "Has Gunga really come?" "What do I know," replied he; "all the people say so." "And how much money have you given away?" This question he was unwilling to answer, but at last admitted that he, and the boy who led him, had given about one dollar. Such things are not new in the history of this part of the country. At different times and places Gunga has been in like manner reported to have made its appearance, to the great joy of the people and to the no small gain of the brahmins. Intermitting springs are regarded by the people generally as periodical visits of Gunga.

An account of one of these springs, furnished

by Mr. Hume, will be found in the Herald for November, 1844.

Help Needed.

Large numbers of Romish missionaries have arrived in Bombay during the year, having come by the English steamers from Suez. The November steamer brought one Romish bishop, eight priests and sixteen nuns. The December steamer brought six Carmelite priests. I have not now at hand the means of stating the whole number of those who have arrived during the year. Most of them pass on to other portions of India, China, &c. And when are we to hear of the arrival of more missionaries of the American Board? Your missions in Western India should not be allowed to remain in their present weak state. We have held our peace, perhaps too long, in view of the embarrassments of the Board, its want of men and money.

You have but two missionaries in Bombay, and the time of one of these is much occupied with the press. We need help in order to carry forward our operations with any due degree of efficiency. The mission at Ahmednuggur also needs assistance; and the whole country is open. I have formerly spoken of Tanna, which is only twenty-two or twenty-three miles distant, and is a place of some eighteen thousand inhabitants. A railroad between the places will probably be in operation soon. Missionaries there and in Bombay might act as one mission. You have an efficient and valuable printing establishment here, and a great amount of preparatory labor has been performed. And why should you and the American churches hold back now, and leave your missions so weak, and thus fail to reap the benefits of what has already been done?

Ceylon.

LETTER FROM MESSRS. WARD AND COPE,
OCTOBER 15, 1844.

Batticotta Seminary.

MESSRS. WARD and COPE are teachers in the seminary at Batticotta, and this letter contains their report on the state and prospects of the institution. The information given below will be interesting to many in this country.

Two terms, commencing respectively on the 22d of February and the 26th of

June, have elapsed since we wrote to you. At the former date the number of students connected with the seminary was one hundred and four, exclusive of a preparatory class which consisted of thirty-five boarders and a few lads belonging to families residing near the mission premises. Fourteen have since left—S. Williams, J. W. Alexander, J. Andrews, George Boardman, S. W. Dana, W. Hall, W. T. Hamilton, C. Hoover and Asa Lyman—having completed the prescribed course of study and received certificates to that effect. They were dismissed on the third instant. John Keep was sent away in June last, and he was found to be deficient in capacity. D. K. Ellis was dismissed for disorderly conduct. George Cowles and Daniel Pike ran away;—the former having gone to Colombo, as we are informed, with the hope of obtaining employment among his friends, several of whom reside there; and the latter having been enticed away by his relatives to be married to the widow of his deceased brother. Henry A. Rowland has been absent from his studies more than a year on account of a protracted deafness, and it is understood that his connection with the seminary is dissolved.

The additions, during the period under review, are D. H. Clark, Benjamin Rice, James W. Weir, M. P. Payson, Cowles Mead and R. C. Baily. These were dismissed for bad conduct, June 23, 1843; and they were restored during the last term. A lad who has received the name of Ebenezer Kellogg, has been admitted to the fourth class. The seminary classes now number as follows:—first class, seventeen; second, twenty-seven; third, twenty-six; fourth, twenty-five. Arrangements have been made for the formation of a new class which is to consist of about thirty pupils. During the last term Jeremiah Evarts was appointed a teacher. He was a member of the select class formed in 1840; but he spent most of the time while connected with the class in the study of medicine under the direction of Doct. Ward. The appointment was made to supply the deficiency occasioned by the resignation of (teacher) Rockwood, who left the seminary in May last.

The interests of the seminary have recently suffered by reason of the necessary absence and other engagements of its instructors. Mr. Wyman was obliged to leave his post several months ago, and there is very little prospect of his being able to resume his labors. Mr. Hoisington's re-

turn will relieve the immediate pressure; but the permanent prosperity of the institution cannot be secured till a greater amount of attention and labor is expended upon it.

The religious aspect of the seminary during the last two terms, though encouraging, calls for fervent prayer. Several of the students are asking admission to the church, and they give some evidence of sincerity in seeking the "one thing needful;" but we fear that they have not been so taught by the Holy Spirit as to come to Christ by faith. The majority of them, though generally attentive to the Word, give no evidence that their aims are higher than the perishing objects around them. In several respects, however, there is a manifest improvement. With the exception of one or two cases of discipline, there has been no exhibition of a spirit of insubordination, and the conduct of the students has generally been commendable. There appears on the part of both students and teachers a more decided approval of the things that are pure and lovely and of good report. The gospel plan of salvation by faith in Christ is, we are confident, better understood; and professions of obedience to the Savior, if not as numerous as heretofore, proceed more frequently from conviction, and, as a consequence, they are better maintained. The prospects of the seminary, in a religious point of view, seem to us to be improving. Being persuaded that not a few obstacles to the desired prevalence of Christian principles have been removed, we earnestly invite the friends of the institution to unite with us in our attempts to bear it before the mercy seat that all its members may become savingly interested in the grace of Christ.

The influence of the seminary in promoting the interests of education in Ceylon may be inferred from the subjoined statements.

There is a growing desire on the part of students to obtain a more thorough education. The demand is for men of higher attainments. Hence the desire to remain longer in the seminary; whereas ten years ago it was deemed necessary to offer a premium to those who should continue through the prescribed course, and five years ago, an additional premium was given to induce a few to enter a select class. Candidates for admission to the seminary are making sacrifices to fit themselves for its instructions, which, till recently, we did not venture to ex-

pect. In proof of this we will mention the fact that of the thirty-five boarding scholars belonging to the preparatory class, a large majority are paying for their board in ready money, and in part also for their books.

Christian education is steadily advancing in the province, and the seminary, which is first among the agencies which are effecting the change, continues to grow in the esteem of the public. Even the severe discipline of 1843,—which for a time produced only murmurs and complaints,—has rather increased than diminished the confidence of the community in the conductors of the institution. The dismissals referred to have been salutary, both in their effect upon the young men who were disciplined, and upon the interest of the mission. About half of the number,—Ira Gould, J. Morse, Isaac Sayrs, D. Stowell, H. A. Wood, J. Clough, A. Hart, J. C. Parmelee, J. Porter, J. F. Armstrong, J. Breckenridge, T. L. Hamner, D. Kellogg, S. Town, E. D. Whitelsey, H. W. Carey, R. Crossett and J. Page,—are now in the service of the mission, mostly as teachers of village schools;—a department of missionary operations for which it has hitherto been extremely difficult to obtain suitable assistants. The displacing of heathen school-masters by educated young men, whose religious views and preferences are on the side of Christianity, is an important step, and has already produced salutary results.

China.

LETTER FROM MR. WILLIAMS, OCTOBER 15, 1844.

Call for Preaching — Obstacles — Ignorance.

ALMOST every communication from this mission presents some new phase of the work in which our brethren are engaged. The statements which have heretofore reached us, have generally been of an encouraging character. The field is immense, and the doors of access to it are rapidly multiplying. Some of the obstacles to the spread of Christianity, moreover, which are found elsewhere, either have no existence here, or act with a greatly diminished power of resistance. Still it is very obvious that this vast empire can never be thoroughly Christianized without a mighty effort. In China, as else-

where, "the heart is deceitful above all things and desperately wicked;" and this is the grand hindrance to the reception of the gospel.

The statements which follow, so far as they relate to the intelligence and education of the Chinese, are very important. To many they will be new. While they throw considerable light upon the actual condition of the Chinese mind, they show the necessity of raising up, as speedily as possible, native preachers. Europeans will find it very difficult to adapt their instructions, perfectly and readily, to the mass of the people.

At present we all are enjoying an unusual degree of health, the only serious invalid being Mr. Abeel. He reached Amoy in four days from Hongkong, and found all the brethren there in good health; he was himself, on the whole, rather better for his trip.

Doct. Hepburn,—who has just come down from Amoy,—says that the only limit to the preaching of the gospel at Amoy, is the fewness of the preachers and their weakness and inability to talk longer. The same is true, I suppose at Hongkong and Shanghai. At Ningpo the brethren are unable as yet to preach much; the Presbyterian Board of Foreign Missions intend to make this their principal station. Chusan will probably be denied to foreigners as a place of residence, as soon as the English troops leave it. Mr. Way and Doct. McCarty are now there, and Doct. Macgowan of the Baptist mission intends to settle there next spring. Two new missionaries of the Church Missionary Society have just arrived—Messrs. Smith and McClellie—who intend to proceed north in the spring, but do not know where they will finally settle. There are now five or six congregations gathered in Hongkong among the Chinese, every Sabbath; and instruction is communicated, for the most part, in an intelligible manner.

It is a great attainment to be able so to expound Christian truth to the Chinese, as to be sure that what we say is understood. The people often pretend that they comprehend our teachings, to save themselves from the imputation of inattention or ignorance, when, on being questioned, they answer in a vague way which only shows how apathetic are their minds, and untouched are their hearts. The muck-rake has been always in their hands, and the tale of the cross finds no response in their mercenary breasts. The subjects spoken of are new; the idioms and figures we employ are bar-

barous and difficult to understand; no quotations from the classics; no well rhymed periods; but, as they say, only a seesaw on one "Jesus who was dead, but whom we affirm to be alive."

Future discoveries may show that the difficulty described below is more formidable in the southern provinces, than it is in those which lie farther north.

The real ignorance of most of those whom we address, is a great obstacle when we try to explain a portion of Scripture or a tract. They read, in very many cases, their own language just as I should read Hawaiian, without understanding a word, only a few characters here and there. The labor of learning their native tongue is very great, even for the people themselves. Indeed it is quite as much (if not more) for them as it is for us; for they have no well digested rules for learning the characters, or the idioms of the written language, and a year or two at school merely enables them to read a few thousand characters, of which they are never taught the meaning. I have often asked people in the streets if they knew the meaning of a newly published edict which they had just been looking at, for some time, very attentively; and in not a few cases they could tell me nothing at all of its contents. So it is, in a still greater degree, with our tracts, our versions and our preaching; for in all these instances the newness of the subject adds exceedingly to the difficulty of understanding the language. In most cases, therefore, books are not looked into, but are laid upon a shelf; the labor and trouble of reading them being greater than the mind and memory willingly undergo. You see people resorting to conversation, to the gaming table or the opium-pipe, for mental amusement or mental stimulant; not to reading. This is the case even among educated men. Our teachers who seem to understand whatever is placed before them with perfect facility, seldom occupy their leisure with reading anything, but spend it in listlessness or in conversation. Poverty too prevents a large proportion of the men from learning to read, or from following up their education so as to extend their knowledge. If a lad can write a business letter and keep accounts, he has education enough to get along in the world; and this is the only end of his life.

We see then that a native agency is indispensable to the success of the gospel among our means of acting upon the

mind of this people ; for it is almost impossible for a foreigner to adapt himself to the level of the greater part of a congregation which may be collected at any given place. They may ascertain, indeed, that the discourse is about Jesus and heaven and hell and repentance ; but these terms must all be explained ; not a word can be taken for granted. A foreigner learns, for instance, that a certain word means "repentance ;" but he will be mistaken if he thence infers that this term conveys the same idea to a Chinaman as "repentance" does to himself. I have been surprised at the ignorance of those who have received a good deal of instruction, even in respect to the simplest principles of Christianity. After several such attempts to instruct and convince and convert, we learn more fully what this Scripture means, "Without me ye can do nothing."

West Africa.

LETTER FROM MR. WILSON, DECEMBER 9, 1844.

The Cession to France—The Future.

THE friends of missions will be sorry to hear that the cession of King Glass to the King of the French, heretofore mentioned in the Herald, has probably been confirmed by the government at home. It is possible that Great Britain may be induced to offer an effectual remonstrance ; this result, however, cannot be anticipated with any great degree of confidence. The memorial which the people of King Glass sent to the English government in March, 1844, has been printed, and the affair has been discussed in Parliament ; and there are some individuals in England who feel a strong interest in securing adequate protection for the people who reside on the Gaboon. But such are the relations of England and France to each other, and such, especially, are the relations of both to the broad question of territorial acquisition in different parts of the world, that there is much reason to fear an unfavorable issue.

Mr. Wilson states that there were three vessels of war in the Gaboon, a few days prior to the date of this letter. One was from France, another from England, and the third was the United States brig of war Truxton. "From the officers of our squadron," says Mr. Wilson, "we have received many civilities."

The commander of the French vessel reports that the King of the French has ratified the treaty which was obtained

from King Glass, as already detailed to you, and that henceforth both sides of the Gaboon are to be considered as under the protection of that nation ; though no interference is to be made with the laws, customs, &c., of the country, or with the trade of the river. This report has created quite a sensation among the people ; and it would have been still greater, had there not been some doubt cast upon the statement by the officers of the other two vessels.

The natives will be quiet, I think, until they receive something official from England. If that government does not interfere it will be impossible to foresee what will be the course of things. Should France be content to maintain a mere nominal claim to the country, and not let the natives feel her authority, they might remain in quietness. But if Louis Philippe enforces the terms of the treaty, especially if they are required to raise the French flag, in distinction from those of other nations, which has not been the case heretofore, violence will be the inevitable result. King Glass's people will withdraw from the banks of the river, and, being reinforced by almost any number of bushmen, will commence a warfare, that may prove more serious than the French have imagined. For the present, at least, the French will pursue the former of these two courses.

We feel that our situation is a critical one. If King Glass's people are dispersed, our mission will be broken up, or greatly embarrassed, for the time being. Our trust, however, is in God. These things, though mysterious to us now, will all, in some way, redound to the glory of God, and hasten the conversion of Africa.

The anxiety of France to make acquisitions of territory in Western Africa, is undoubtedly connected with a gigantic scheme of papal propagandism.

A French Catholic priest arrived in the river, about two months since, and has erected a house at the French settlement ; but I have not seen him, nor do I know any thing about his plans or designs. We shall confine ourselves to preaching "Christ and him crucified," and endeavor to leave results, over which we can have no control, in the hands of Him who orders all things well. The French may derange our operations and plans for a while ; but I have no faith in the permanency of their establishments. The insalubrity of the climate, the intrinsic difficulties of prosecuting any scheme

of colonization in Africa, the meagre fruits that are likely to reward their outlays of men and money, have not been weighed maturely. And should our labors be suspended or entirely broken up, it will be a consolation to know that we have sowed seed that will certainly, in God's own time, bring forth fruit to his praise.

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LETTER FROM MR. BUSHNELL, DECEMBER 11, 1844.

### *Health—Trials—Encouragement.*

It will be remembered that Mr. Bushnell, in company with Mr. Campbell, sailed from Boston, January 1, 1844; and that both became sick with the African fever at Cape Palmas, the former recovering from the attack, while the latter survived it only a few days. Mr. Bushnell arrived at the Gaboon in May, and remained at King Glass's town till the death of Mr. Griswold, when he was appointed to fill the vacancy at Ozyunga, or Prince Glass's town.

I commenced my labors at this station about the middle of July; and thus far I have had much to encourage me. I am happy to inform you that my health remains comparatively good. Since my recovery from the fever at Cape Palmas, in April last, I have scarcely been confined to my room by sickness. At the same time I feel the effects of the African climate continually, and I am convinced that the utmost care is requisite to the enjoyment of any thing like comfortable health on this coast. I have seen something of African diseases, and once and again have followed beloved missionary brethren to the grave; but I rejoice that I am spared yet a little longer to labor in my Master's service. The loss which we have sustained in the death of Mr. Campbell is great. It appeared to me that he was just the man for this work; and we had anticipated years of mutual toil in this dark land. But an all-wise Providence has called him home. I think, however, that we have no reason to regret his coming to Africa to die. It was the earnest desire of his heart, and in accomplishing that desire he was doubtless better fitted for his heavenly inheritance; and perhaps his death may do more for the cause of Christ than many years of life at home would have effected.

On the third Sabbath in July last, we opened our chapel and commenced a regular morning service at this place. I

usually have three services on the Sabbath, which are pretty well attended. The people are generally respectful, and listen to the truth with attention. There have been a few cases of serious inquiry; and I sometimes hope that the Spirit of the Lord is beginning to move upon the minds of the people extensively. Several of our Cape Palmas children who are now connected with this station, have recently expressed a hope in Christ. One of the number (the teacher at Case's town) has united with the church; another is now a candidate, and will probably be received at our next communion. Our boarding school, consisting of from fifteen to twenty scholars, is in a flourishing condition. I have recently visited most of the Mpongwe towns on the river, and I intend to make another tour as soon as there is a little cessation in the hard rains. I found the towns smaller, and the population less, than I anticipated. Though the Mpongwe people are less numerous than many of the African tribes, I consider them a very interesting and, in view of their commercial relations with surrounding tribes, a very important community. Should they become a Christian community, they would carry the gospel to many who now sit in darkness.

The Mpongwe language is remarkable for simplicity, conciseness, and force of expression. It is some time since I commenced writing sermons and preaching in this tongue.

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### *Sandwich Islands.*

LETTER FROM MR. GULICK, SEPTEMBER, 1844.

### *School—Music—General Improvement.*

MR. GULICK is at present stationed on the island of Molokai. His associates are Messrs. Hitchcock and Andrews, the former of whom has labored in that field for a number of years. The latter, having left this country with the last reinforcement for the Islands, had just entered upon the missionary work at the date of this letter.

The situation of Molokai is, in some respects, peculiarly favorable to the improvement of the inhabitants. Its proximity to Lahaina,—where a large number of ships recruit every year,—gives it the advantage of a good market; thus the natives are enabled to clothe themselves and their children decently, and also to procure many other conveniences and comforts. At the same time, the intervening channel keeps at a distance

many of the demoralizing influences which issue from places frequented by sea-faring men. Indeed the population upon the south side of the island exhibits a greater amount of enterprise than is often found with an equal degree of exemption from the vices of civilization. It is somewhat remarkable that the missionaries have suffered but little inconvenience from the efforts of the papists.

Mr. Gulick has the superintendence of the station school, with an equal share of the preaching. This arrangement brings him into immediate contact with the children and youth.

Our station school has about two hundred and seventy children on the list. But as many of them are quite small, and live two or three miles distant, there are seldom over two hundred present. School hours are from eight to eleven in the morning, and from one to three in the afternoon. The teachers are two graduates from the seminary at Lahainaluna, and an assistant from the female seminary at Wailuku, with several monitors.

I am accustomed to meet with them, morning and afternoon, and open the school with religious exercises. A few verses of Scripture are read, accompanied with questions or remarks on the topics suggested, or on the fundamental doctrines of the gospel. On Monday the sermons of the preceding Sabbath are themes for questions and remarks. Singing and prayer are also a part of our daily exercises.

And here let me remark that I think most of us have had an erroneous opinion of the capacity and relish of Hawaiians for the science of music. Owing to the bronchitis and other complaints of Mr. Hitchcock, the people at this station have had very little instruction in music, except from the graduates of the seminary at Lahainaluna; and yet, so far as I was acquainted, few country congregations in the United States could present either as skilful a choir or as many singers. And, with few exceptions, the children and youth make the music. It is truly delightful to see in our school some two hundred children, from four to sixteen years old, a great part of whom sing with propriety evangelical hymns, set to music with which we have long been familiar. And they are so fond of the exercise that they often sing in the streets. I have repeatedly stopped in the road to listen to little girls,—five, six and eight years old,—singing to congenial words the tunes set to “Come thou fount of every blessing,” “Awaked by

Sinai’s awful sound,” &c. In the school children who have not yet learned to read, will catch the tune and sing harmoniously with their little companions. Before concluding my remarks respecting schools, I will say that the proportion of children in this district, and I believe throughout this island, is unusually large; there are more than twice as many as are found in some other places.

The Sabbath school contains about four hundred pupils. The first recitation in the station school, every morning, is a verse of Scripture.

The following remarks concerning the progressive civilization of the Hawaiians, will be noticed with pleasure by all who are interested in the prosperity of this people.

Within the last two years, owing chiefly to the illness of my wife, I have visited considerably on all the islands, except Hawaii. The change and improvement in the general appearance of the people, within the last five years, is certainly great. In 1838 I visited this station; and the alteration which has since taken place, is truly surprising and delightful. Very few of the people then wore anything except native *kapa*, which can scarcely be called raiment. Comparatively few of the natives are now destitute of clothes made of foreign cloth. Even the children generally have a shirt or a frock, and on the Sabbath some additional garment. They then had a house of worship of rough stones, laid up in mud, without plastering, and with mere openings in the wall for windows. Now they have a substantial stone meeting-house, laid up in mortar, one hundred feet by forty-five, neatly finished throughout, with a gallery eighteen feet wide in the end opposite the pulpit. It has an earthen floor which is entirely covered with mats of the pandanus leaf. Nearly all the audience sit on decent settees of their own manufacture; and for order and propriety of conduct they will compare advantageously with assemblies in some parts of the United States. A similar change, and nearly to the same extent, is observable at various other stations which I have visited.

In all places where there is a market for native produce, they are beginning to enjoy the comforts of civilized life. In the houses of the more enterprising we find chests, chairs, lamps, tables, bedsteads, portable desks, and even bureaus and clocks occasionally. Very many own horses; some have cattle and sell milk, butter and beef to foreigners.

Although it is my impression that the external change is greater than the internal or spiritual, yet, I doubt not, the latter is also very great in our whole field, at least as far as it is cultivated.

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LETTER FROM MR. HITCHCOCK, AUGUST 21, 1844.

An Out-station—State of Molokai.

SINCE the preceding communication was put in type, a letter has been received from Mr. Hitchcock, who is a fellow laborer with Mr. Gulick on the island of Molokai. The following extracts will present some additional facts, corroborative of the statements already made. The first of these extracts relates to a visit of Mr. Hitchcock and family to an out-station, about twenty-five miles from Kaluaaha, where he ordinarily resides. He was absent two weeks.

On our arrival, we found our house newly thatched, and abounding with potatoes, kalo, melons, wild gooseberries, bananas, sugar cane, fowls, fish, and last, but not least, pure mountain water, brought nearly two miles. We had every evidence that we could desire of the fact that the people were glad to see us. Although they live very much scattered; occupying a territory that is a number of miles in extent, and cut up by deep ravines, yet it was not long before many were there, tendering to us their hearty welcome. Indeed the people have evinced their regard for the word and means of grace by more labor and self-denial and expense, than could have been expected of them had they been even more competent to estimate the worth of the blessings proffered to them. During the past year, particularly, they have made great efforts to obtain the means of grace. They have erected a thatched meeting-house, worth several hundred dollars. It will accommodate about seven hundred hearers. They have also built us a native dwelling house, besides contributing nearly thirty dollars toward the meeting-house at Kaluaaha, at which they are expected to meet only once in the year. And while I was there, the church members and others erected a study for me, nearly completing it in one day.

On the Sabbath which we spent with them, their house of worship was well filled, and I know not that I ever preached to a more attentive audience. In the afternoon the Lord's supper was administered to more than one hundred

members; and I cannot but hope that many of them held inward communion with him who died for them and rose again. To me it was a solemn and interesting occasion. While at this place I conversed individually with more than a hundred persons, and I examined and propounded twenty-nine for admission to the church.

This outpost is a field sufficiently large to be made a station, and the people are very anxious to have a resident missionary. As it is not probable, however, that they will ever enjoy the entire labors of a missionary, it is of great importance that they should be frequently visited from Kaluaaha. I am now hoping to be able to preach there once every six weeks.

Mr. Hitchcock next proceeds to give an account of the missionary work upon the whole island. During the year which ended March, 1844, a new house of worship was erected. The building is one hundred feet long and fifty wide, with a gallery eighteen feet by forty-five. It is built of stone, with coral corners, &c. The amount of labor expended upon this edifice must have been very great. Much of the timber,—after it had been cut, hewn and dragged a mile or more, over rocks and through a water-course, to the shore,—was carried in canoes, stick by stick, about twenty miles, directly against the wind. The rest of it was floated about ten miles, having been previously drawn several miles, over ravines and precipices.

You will see by the last annual report of the mission, that thirty-one persons were admitted to this church during the past year, and that the members in regular standing amount to about six hundred and fifty. Since the date of that report, there have been no additions, and but few suspensions or removals; about sixty candidates now stand propounded for admission. The church has thus far been more free from scandalous offences in its members, than, considering their circumstances, social habits and great ignorance, could have been anticipated. In many of the members, I rejoice to say that God's will is paramount to every other influence; while to the mass it is a rule which is more or less regarded. When I think of the character of the churches in the United States, and compare them with ours, I am at first pained at the apparent disparity in favor of the former. But I am always greatly relieved by contrasting the light and privileges possessed by these poor Hawaiians with what is enjoyed in America; and as dereliction from

Christian duty is more criminal in the enlightened than in the ignorant, the disparity between the churches at home and at the islands becomes, on reflection, much less than it seemed at first view. I can truly say that, considering all the circumstances of the church at this station, there are more reasons for thankfulness to God that its standing is what it is, than for discouragement that it is no better.

Mr. Hitchcock has been much cheered by the arrival of Mr. Andrews. By increasing the amount of labor and watchfulness bestowed upon the field, he hopes that it will be cultivated with greater success.

In conclusion, I am happy to state that the people on Molokai have made great progress in moral, religious, intellectual and social improvement. To convince any one of this, he need only be told,—after looking at them in their present circumstances, and seeing them sitting decently clad in the house of God, and hearing most of them repeating from memory his word,—that twelve years ago there were not ten intelligent readers on the island; that the children were untaught; that their only place of worship was a clump of trees, under which they assembled, a dense mass of swarthy beings, without garments, bonnets, or any thing indicative of the least refinement or comfort; and that there was not a single individual who gave satisfactory evidence of his being a Christian. The progress of the people in knowledge, piety and comfortable living, has already been so visible, decided and beneficial, as to cause us to admire the mercy and grace of Him who has brought about the change; and, regarding the good heretofore done to the people as but the first fruits of a still richer harvest, we proceed in our work with no feeling of discouragement or despondency.

LETTER FROM MR. CLARK, OCTOBER 18,
1844.

Wailuku—Native Liberality.

MR. CLARK is now laboring at Wailuku, on the windward side of Maui. At the general meeting which was held in May, 1843, he was transferred from the seminary at Lahainaluna to this station, in consequence of the state of his health. When the present letter was written, therefore, he had been at Wailuku less than a year and a half.

During the past year there has been no special revival of religion in this congregation; but since the church came under my care, one hundred and eighty-two persons have been added to it by profession. About twenty have been suspended, a part of whom have been restored. There have been some deaths and removals to other churches; so that the present number of communicants is probably less than nine hundred.

We have followed some of our most efficient members to the grave, since my connection with the church. I gave you some account of Bartimeus in my last. Soon after his death, we were called to bury one of our most useful females, an assistant in the female seminary. And a few months later, Hawaii, an excellent old man, who had been an active and useful officer of the church, was called to his rest.

A brief notice of Bartimeus, written by Mr. Clark, appeared in the Herald for May, 1844. A concise memoir of him, and also of Hawaii, has since been published at the Islands. Some further account of these individuals may hereafter be given to the public. The information communicated in the following extract will be read with unmingled pleasure.

I am happy to mention one very pleasing fact in relation to this church, as it indicates the onward progress of our work, and encourages us to hope that the Hawaiians will, at no very distant day, support their own religious institutions. A little more than six months ago, the subject of sustaining the ordinances of the gospel in this place began to be agitated by some of our most enlightened brethren. A public meeting was called and fully attended. After several animated speeches from leading members of the church on the duty of supporting their pastor, and on the benefit which would accrue to themselves and to the cause of missions by their doing so, the following resolutions, drawn up by one of their number, were proposed and adopted unanimously:

1. That we decline the support received by Mr. Clark from the missionary society in America, and that this church of Wailuku unite together to furnish all he needs for a support.
2. That his support, heretofore received from America, be sent to those places where the name of the Savior has not been known.
3. That contributions at the monthly concert, and contributions for other definite objects, be kept distinct from what is contributed for the support of the pastor.

Some other resolutions were adopted, proposing that collectors should be appointed for different districts, and that all should contribute voluntarily, according to their ability. Collections began to be taken up immediately for this object. Six months have now elapsed; and during this time about two hundred dollars have been raised for this object, more than half in cash, besides something for other purposes. The people seem disposed to go forward. The amount already raised is as much as I anticipated. I do not expect that they will be able, at once, to raise a full support. But a beginning will be made; and if Providence favors the effort, I trust that the whole amount will be hereafter furnished. It is the first direct effort made by any of our churches to support their pastors, with the exception of the one recently made to sustain Mr. Green. And it is the more encouraging as being spontaneous, without any direct appeal on my part. The meeting, in the first instance, was held, and the resolutions were prepared, without any agency of mine. I have endeavored to teach the doctrines of the Bible on this subject; and since the effort has been commenced, I have been under the necessity of attending much to the details of the business; still the object is worthy of the time and trouble. The people, you know, are poor, and, as individuals, can do but little; but motives which awaken industry and enterprise, especially if they are benevolent motives, cannot fail to elevate and improve their condition. A few other churches are doing something in the same way.

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LETTER FROM MR. BISHOP, NOVEMBER  
15, 1844.

*Introductory Remarks — Discouraging  
Circumstances.*

It is always difficult to obtain correct ideas respecting the character and condition of a distant nation. And this difficulty must necessarily be increased in the case of a people who are in a transition state from heathenism to Christianity, from barbarism to civilization. We become acquainted with one class of facts, and infer too much. We then hear statements of a different tenor, and go to the opposite extreme. The witnesses on whose testimony we rely, are competent and honest; and yet we do not find it an easy matter to satisfy ourselves as to the exact truth.

Some have probably felt this embarrassment while looking at the Sandwich Islands. At one

time they have read accounts of interesting and powerful revivals; or they have contemplated the system of education which has been introduced; or they have watched the progress of the temperance reformation, and they have felt that this young nation must be far advanced in piety and general improvement. At another time they have perused striking and startling descriptions of the state and habits of the people—their indolence, their ignorance, their degradation and their immorality—and they have come to the opposite conclusion. Perhaps also they have supposed that the representations of the missionaries were hardly reconcilable; or, at any rate, that the solution of a problem, so intricate and perplexing, was beyond their power.

There is reason to believe, however, that the difficulty grows out of our inability to understand and appreciate such a state of society. We have never seen any thing like it; and hence we have no experience to aid us in forming our opinions. For this very reason we ought to be slow to suspect any real discrepancy in the statements of our brethren. Something undoubtedly may be put down to the account of temperament. Different individuals will take different views of the same phenomena; and, indeed, the same individual will receive impressions, varying according to the light and shade of his own feelings. But the inconsistency, for the most part, is only apparent. Our attention is directed by successive communications, now to one, now to another, portion of a great picture; and if we see things as they are, there must be considerable diversity of view and impression. Were it otherwise we should have reason to question the truth of the statements.

The foregoing remarks have been occasioned by the letter of Mr. Bishop, who is stationed at Ewa, Oahu. The cursory reader may regard it as altogether discouraging in its tone, and as not easily reconcilable with other communications from the same mission. But such a view of Hawaiian society, in a picture that shall be accurate and complete, is probably indispensable. Besides, it is not to be expected that the march of improvement will be constant and uniform. At the Sandwich Islands, as elsewhere, there will be seasons when iniquity will abound, and the love of many wax cold. But that a wonderful change in their condition has been effected within a very few years; that God has most signally interposed in their favor, in repeated instances; that he has resolved, apparently, to illustrate the efficacy of his truth and the power of his grace in their history;—of all this there can be no question. How much reason have we then for gratitude and praise!

The state of religion among us is at present unpromising. Some have been received into the church during the past

year; but the things of this life entirely absorb the thoughts and affections of the multitude. The irreligious portion of the community can, with difficulty, be induced to give even a hearing to the preached word. The acquisition of property is beginning to be the ruling desire, to the neglect of the "one thing needful." Perhaps this is one of the phases of the transition state of this people; but it is attended with too many dangers to give us joy. My congregation on the Sabbath has decreased in some measure, during the past year; and the same may be said of previous years. While many have died, as is hoped, in the faith, many have apostatized, and others have removed; and but few are coming forward to fill their places.

I have no desire to conceal the fact that the religious character of this people has not, for some years past, been such as we had hoped, and that immoralities are becoming more and more frequent. The influence of the gospel and the protection of the laws keep the surface of society smooth and tranquil; but he must be a mere superficial observer, who does not perceive a strong opposing under current. The low standard of public morality; the little disgrace that attaches, in the eyes of the people, to misdemeanors which in other countries would be the ruin of character; the looseness of the family compact; the want of a salutary watchfulness and restraint on the part of parents and guardians over children and dependents; the unrestricted social intercourse of the sexes; and the groveling propensities of a rude and sluggish people, are so many antagonist influences that resist their elevation and advancement.

Among the more ignorant classes, moreover, there is a want of that public spirit and desire for improvement which give elasticity to the efforts that are made for their advancement. They have steadily resisted the efforts of their rulers to obtain their aid in the support of schools, the whole expense of which now devolves on the government. And should the latter at any time hereafter withhold their appropriations, the whole system would go down. At present we have an excellent superintendent of schools on Oahu, who is making every effort to pay the teachers as their salaries become due. The consequence is that the schools are in a flourishing state. Could the education which is now afforded to the children, be continued for a number of years to come, we might confidently anticipate

better things from the rising generation. Not that education merely, without religion, will improve their morals; this we see daily exemplified in the character and conduct of some who have enjoyed the best advantages for instruction. But our hope of good rests on the fact, that they will be more susceptible of religious impressions, in proportion as their minds are trained to understand and appreciate the truths of the gospel.

### *Early Habits—Contributions of the Churches—Poverty.*

The following extract will account for some of the facts stated above.

A native child is not only averse to all labor, but his parents cherish this aversion by never putting him to any kind of business, and by resisting all inducements to teach him how to work. The children, consequently, become vagrant in their habits, and never learn any business by which they may procure a livelihood, until they have families of their own. Another consequence is, that the young people of both sexes are idlers of a most worthless character, and dependent, in most cases, upon others for their daily food. There is scarcely a truly respectable and industrious young person of adult age, among the uneducated classes. Vagrant in their habits and corrupt in their morals, they exert a polluting influence on all around them, and their juniors become early initiated into all their abominable habits. As another consequence of this state of things, these persons, when married, make but little provision for their families, in many instances, indeed, wholly deserting them. The female portion of the community are as corrupt as the males, idleness and gossiping constituting their chief amusement, while the consequences of these vices are most disastrous upon their offspring.

So long as this state of things shall continue, our hopes of seeing an end to the progress of depopulation, now going on, must be vain. Public and personal virtue alone can perpetuate a nation. The number of deaths surpasses that of the births; and the prospect before this people seems to be, that their places will be occupied by the children of foreigners and native mothers, who are already numerous, and are also a more prolific race than the pure Hawaiians.

The preceding letter, and other communications, have already announced that some of the



congregations at the Islands are endeavoring to support, in whole or in part, their own pastors. The following statements will show that the undertaking is beset with very serious difficulties.

Though the standard of piety is low in our churches, and the spirit of the world has crept in, yet we trust that the Spirit of the Lord has not been wholly withdrawn. The gospel is preached in public and from house to house; the ordinances are administered; and the means of grace are used as in more prosperous times.

The people are also doing something for the support of the gospel. While I hear favorable accounts from other places, the church of Ewa has subscribed about sixty dollars towards the funds of the Board, nearly half of which has been already collected. This "day of small things" ought not to be despised, when we consider the limited means afforded to the country people for acquiring property. The farmer, as he is called, (and the majority of my congregation is made up of farmers,) holds on an average about half an acre of wet taro land, and about half as much more of dry land. For this he pays about a dollar annually in rent; and he pays another dollar for his poll tax. He is also called out to work six days every month for the government and for his landlord, which is nearly a fourth of his time. This land will suffice for the food of his family at the expense of three or four hours' labor each week, besides a surplus to sell for other purposes. It takes a man one day each week to bake and pound the food for his family. The remainder of the time is at his own disposal. If he is industrious he can usually employ his time in carrying food to market. If he is idle and vicious, his spare hours are usually spent in the indulgence of his propensities. It takes a man one day to bake and pound a load of poi, and another to carry it to market and return, for which he obtains half a dollar. Deducting one half for the value of the food in the raw state, twenty-five cents are left for his two days' labor. Remember now that such is the rate of profit by which the laboring man is to clothe himself and family, while he pays a hundred per cent. advance upon the American or English prices of the goods which he purchases, and you may form some opinion how much encouragement we have to depend upon the people for a support. In such places as Honolulu or Lahaina, the people enjoy greater advan-

tages for obtaining money than others possess. In the present state of society and with the limited means possessed by the inhabitants, it would be in vain to depend upon the native churches to support their pastors, although they may be willing to pay something towards this object. But as it is a privilege to contribute to the support of the gospel, I have endeavored to convince my people that it is their duty to do what they can; and they have agreed to make a voluntary subscription, once a year. The sums subscribed descend from one dollar to twelve and a half cents, according to the ability or liberality of the contributor. It is supposed that the government will ere long appropriate a portion of their uncultivated lands towards the support of the gospel, leaving it with the pastor to improve the grounds committed to him, and transmit them to his successor. If such an arrangement shall go into operation, it will be required of all foreign pastors, availing themselves of the proffered aid, to become citizens by taking the oath of allegiance. Nothing, however, has transpired to make it certain that this plan will be adopted.

### Sioux.

LETTER FROM DOCT. WILLIAMSON,  
JANUARY 3, 1845.

#### *State of the Church—The Sabbath—Lying and Backbiting.*

RECENT communications from Doct. Williamson have intimated that the church at Lac Qui Parle is in a less flourishing condition than it was a few years ago. The object of the present letter is to exhibit, with Christian frankness and fidelity, a true picture of missionary results at that station. The reader will not fail to notice that while there is, in this simple statement of unwelcome facts and their causes, little to foster a romantic interest in missions, it is matter of devout thankfulness that so much has been accomplished. The wonder is that there should be any evidence, in circumstances so very unpropitious, that the gospel has not been preached in vain.

During the first seven years of this mission, forty-eight adult natives were admitted to the communion of the church on profession of their faith, and eighty-five of their children were baptized. Within the same period only one of the adults, and nine of the baptized children deceased. During the last two and a

half years only two adults have been received into the church by profession, and only eight native children have been baptized, while ten children and two adults have died, and another must follow in a few days. Rarely, during the last thirty months, have one half of the members been for a month at a time within reach of the preached gospel; and on an average of the whole time I suppose that scarcely one third have been within reach of it. As the greater part of those who are at the greatest distance from our influence, are unable to read, and have none with whom they may pray or converse on the subject of religion; and as they are in circumstances far less favorable for secret devotion than persons in a civilized land, it is not strange that their love to God and their zeal for his glory should become cold; and when in this state, being destitute of the restraints afforded by the laws and customs of civilized society and also of those arising from habit and education, and exposed, as they are, to strong temptation, it would be strange if they did not fall into scandalous sins.

The offences which give the church at Lac Qui Parle the most trouble, are violations of the fourth and seventh commandments, lying and evil speaking, neglect of public worship, and trafficking in ardent spirits. In respect to the first of these offences, Doct. Williamson makes some statements which show that questions of no little perplexity and embarrassment frequently arise in Indian life.

Many of our female members are often, without any fault of theirs, thrown into circumstances where it may well be doubted whether it is their duty to attempt to rest on the Sabbath. They are much of their time moving from place to place. On Saturday evening the woman arrives at the camping place, with tent cover of dressed skin, and household apparatus, weighing perhaps a hundred pounds or more, which she has carried perhaps five or ten miles. By the time she can procure poles and fuel for the night, and stretch her tent, it is dark. Sabbath morning comes, and her husband's mocassons must be mended—perhaps her own and her children's also—and she has no wood prepared, and must obtain some. Perhaps they have no food; her husband, therefore, goes in search of game; and if he is successful, he brings it to the tent, and tells her to dress it. Perhaps he thinks that game is scarce in the neighborhood where they are, and he

tells her to have her tent stretched, before sunset, near some river or lake, eight or ten miles distant, in the neighborhood of which he is going to hunt. If they are alone, she may entreat him to come back to the tent where it is already pitched; but for fear of their enemies they seldom move in companies of less than half a dozen families. When several families are in the same company, the men assemble every evening to determine what movement they are to make the next day; and when this has been determined, woe to the woman who neglects to pitch her tent at the place appointed. She runs some risk of being scalped by the enemy, and she may expect a severe beating from her husband. She may also expect to fast when her neighbors feast; for custom, which here is law, declares that those who conform to the determinations made in council, share according to their wants in whatever meat is taken, while those who neglect to do so, must eat only what they can obtain themselves.

I have presented only one out of many cases of real, or seeming, necessity for laboring on the Sabbath, such as seldom occur in a civilized land. We must lament that the day has often been violated when the necessity was only apparent, and in several instances this has been the case with those who intended to observe it, but knew not when the day came. One woman, during an absence of eight months, kept her reckoning by cutting seven slits in a garment which was made of dressed skin, and then tying a string in the first slit on the first day of the week, and moving it to another every morning when she dressed herself. Others, as conscientious as she, and possessed of more mind, but using no such contrivance, have forgotten, and travelled on the Sabbath, and sometimes rested on other days, supposing them to be the Sabbath. Very few of our members, however, have that strict regard for the day which we could wish. The practice of all traders in this country has been to travel on the Sabbath. There is some improvement in this respect, and we hope for more.

Of another class of sins, Doct. Williamson makes the following remarks:

There are few sins so universally prevalent among the heathen, every where, as lying and backbiting; and it may be questioned whether there are any evil habits which it is more difficult to cast off. From the writings of Homer it is manifest

that among the Greeks in his day it was honorable to tell a falsehood, provided it was done so as to escape detection, till something was gained by it; and though the Dakotas all say it is bad to lie, my intercourse with them satisfies me that they think of the matter just as the Greeks did in Homer's time. In nothing indeed does one of their chiefs excel a white man so much, as in the dexterity with which he fabricates a tale to extricate himself from any difficulty into which he may have thrown himself by his misconduct. When a Dakota wishes to obtain any thing from another, the first question always is, "Have you got it?" As every one, when he hears this question, knows what is to follow, a negative is given to the first question, if a refusal is intended, both by Indians and traders, with few exceptions. And in general the Dakota goes away apparently much better satisfied, even when he knows the answer to be false, than he would have been if the plain truth had been told him.

*Intemperance—Traffic in Whiskey—Obedience Profitable.*

Ardent spirits are the chief bane of the Indian. The sufferings incident to the life of savages, taken in connection with their naturally melancholy temperament, originating perhaps from these sufferings, incline them, more than other people, to drown their griefs in intoxication. Aware of this, we have required of all who have been received into the church a promise to abstain from intoxicating drinks; and from the time we saw that they would be tempted to trade in the article, those who have been admitted have promised to abstain from the traffic also, and others have been fairly warned that they ought not to engage in it.

Several of the women, as well as the men, had been in the habit of drinking to intoxication when they could obtain the means, which, it is true, was not very often; but none of our female members have ever been charged with intoxication since uniting with the church. Indeed I have heard of only three or four who have tasted it, and then only in a single instance, when much urged thereto. Most of the men have, in one or more instances, violated their pledge; but I cannot remember more than three instances of intoxication among them; and in two of these the same individual was guilty, and he has seemed most truly to repent.

How many have been concerned in trafficking in whiskey, I do not know. Whilst they acknowledge that it is a sin, and profess to repent whenever they are guilty, the temptation to it is so strong, and they are themselves so infirm of purpose, that it requires a large measure of grace to continue faithful to their convictions of duty.

That the nature of these temptations may be better understood, Doct. Williamson mentions the following cases:

A man whom we suspended from the communion of the church only a few days since, came to me, about a year ago, to tell me his troubles. A cousin of his, a son of the chief of one of the villages near Fort Snelling which obtain annuities to a large amount, had caused him and his family to be enrolled among those who are entitled to a share, in consequence of which he was receiving about thirty dollars a year. This cousin brought him a keg of whiskey, and asked him to take it, to procure a horse for him. (He had before sinned in this way, and promised to do so no more.) He begged to be excused. The man told him of the friendship existing between them, on account of which this favor was asked; some also said that he was able and willing to make a liberal remuneration, as he had another keg with him which he could give to our church members that he might obtain a horse himself. When the latter replied that he did not wish to have any thing to do with the whiskey, his cousin became very angry; and said that he would never again regard him as a friend, and that he need never go below again, for if he did he should have no part in the annuities. Subsequently the desire to own a horse and to please some of his friends, overcame his conscience, and he has brought several kegs of whiskey from below, for which he has been suspended.

Another man came to me last summer, and asked me what he should do. One of his relatives had given him a keg of whiskey to buy for himself a horse. He knew that it was wrong to trade in whiskey, but his necessity was very great. His family consisted of his wife and three small children, the oldest being less than six years old, and consequently unable to walk when they were moving from place to place. Last spring one of his brothers, in a passion and without any provocation, had shot his horse; in consequence of this, and also of the high



water, he did not arrive at this station in time to plant, and so he had no corn. They could not spend the winter here, for this reason, though he wished to do so that he might hear the gospel and attend school. But he must leave or starve, and yet without a horse they could not go; for he and his wife could not carry their children, with their tent and the other articles which they must take with them. I tried to persuade him that he should obey God, and trust to Providence for the supply of his wants. When he was with me he seemed almost, and at times altogether, persuaded to do so. But he was poor. All the property he had in the world, would not buy him a horse, and the whiskey would; it had been given to him expressly for this purpose; and what else could he do with it? To return it to the man from whom he received it, and who had been very kind to him, would give great offence; for it had been purchased at a high price expressly for him. He asked me to go with him and destroy it. And I believe he thought that I ought to do so, and, for the privilege of breaking the keg and spilling its contents, give him one of the horses belonging to the mission. Perhaps others may think so, but I did not. He finally took the whiskey to the northwest, and returned with a horse. But having sinned wilfully, God so far left him to himself that he was guilty, shortly afterward, of a breach of the seventh commandment; and for those two sins he has been suspended from the communion of the church.

How strong the temptation to the poor women to traffic in whiskey! This can be understood, however, only by those who know how they are obliged to wander over the prairie, and what loads they have to carry; and that they may in this way procure a horse to carry their burden for them, and can procure it no other way. For a keg of whiskey,—which may be bought in Wisconsin, near Fort Snelling, for five dollars,—will buy a horse among the Ihanktonwan, which could not be obtained for other goods that sell for ten times the money. Yet all of our female members who have sinned in this way, to our knowledge, profess to repent; and we hope that they really do so. One who has not resided in this neighborhood for more than a year, confessed having sinned in this way, when I last saw her. I had not before heard of it. With tears in her eyes she said that she thought God was justly angry with her for it. She and her husband, who is not a com-

municant, had taken whiskey to the Ihanktonwan. But before they returned, their son-in-law, who, with his wife and child accompanied them,—being excited to jealousy by something which was told to him by another wife,—shot their daughter dead, as she sat in a tent with her, having his child in her arms.

The subjoined testimony of a heathen to the profitableness of obedience is worthy of notice.

Others have attributed severe afflictions, with which they have been visited, to their misconduct in having whiskey or carrying it, and in travelling on the Sabbath. The husband of one of our members, but not a member himself,—a man of whom we have had occasion to speak as the first Dakota who learned to read and write at this station,—while telling me last summer of the faults of some of our communicants—which he likes to do, as it seems to give some relief to his own conscience—spoke as follows: “I am astonished that they should do so; they cannot prosper. Why do you not cast them out of the church? I am a bad man, and do not belong to the church; but I have suffered so much from whiskey and working on the Sabbath, that I am determined to have nothing more to do with whiskey, and to neither move nor hunt on the holy day. Last fall, when going out for the winter hunt, I took with me whiskey to get horses; and the Great Spirit was angry at me; and my wife became diseased in one of her ankles. She was unwell all winter; and now, at the end of eight moons, is only beginning to walk. The winter we went to Crooked River, though we had corn, we were in haste to get venison, and travelled on the Sabbath in going there, and consequently starved all winter. There were deer, but we could not shoot them. Beavers and otters were plenty in the river, and I know how to trap as well as any man, but I could not catch them. Since that time I was travelling one Sabbath, and my cart (he is the only Indian residing here who had one) turned over. My guns were both broken. At another time I went out to hunt on the Sabbath, and my gun burst, tearing my hand. I determined I would do so no more, and I have rested when the buffaloes were thick all about my tent. But here lately, when I was resting on the Sabbath, and had determined not to hunt though the buffaloes were in sight, Giiciye came, chasing a fat cow close by, and before I thought, I called for my gun, and as I

raised it, before I got it to my eye, it went off, I know not how, and, instead of killing the cow, the bullet passed through the foot of my friend, wounding also the horse he rode. I have spent much time and medicine in attending on him, and yet they threaten to kill me."

Such are the words of one of the best minds I have met with among the Dakotas. Others have probably observed something similar. This fall, when starting for their winter hunt, I requested the principal men of those bands with which any of our members went, not to move on the Sabbath; and they promised to rest on that day, though some of them have never condescended to attend our religious meetings.

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### Ojibwas.

LETTER FROM MR. AYER, JAN. 12, 1845.

#### *Progress in Civilization.*

It will be remembered that in April, 1843, Mr. Ayer commenced missionary operations among a band of Ojibwas on Red Lake. This station is about five hundred miles northwest of La Pointe. From this communication, as well as from those which have already been published, it is obvious that there is sufficient encouragement to justify the continuance of the efforts already begun in behalf of these remote and benighted sons of the forest.

There are also laboring among the same band of Indians, five individuals,—Messrs. Barnard and Coe, with their wives, and Mr. Wright,—who are not connected with the American Board. They are supported by the Evangelical Mission Board of Ohio.

Considerable effort was made last spring, by almost the entire band of Indians, to cultivate their land. Some had never before planted at this place; others, for one, two or more years, had entirely neglected their fields, and depended upon the chase. We ploughed lots, or parts of lots, for about thirty families; the ground was mostly new, not having been previously cultivated. The chief, with a laudable ambition, cleared about an acre of dense woodland; we assisted him two or three days in this new and (to him) laborious work. It was to us a pleasing and encouraging sight to behold this man,—whose whole life has been spent in hunting, war or busy idleness,—swinging, hour after hour, an American axe, its blows telling well for the muscular pow-

er of the user. The result of these efforts has been an abundant harvest, and the influence, therefore, most salutary on the minds of the Indians. Several families have raised from twenty to fifty bushels of corn, and one, residing near us, a hundred. Thus they are enabled to sell three or four hundred bushels in exchange for goods, and reserve to themselves a comfortable supply for the winter. A trader, now here, will be ready to depart on the morrow, with four trains or sledges loaded with corn, which he will take to his "post," distant eight days journey.

The Indians among whom Mr. Ayer is laboring experience the benefit of their agricultural efforts in another way.

The Sioux, in a spirit of revenge, fired the prairies last spring, where this band have usually hunted buffaloes; the plains consequently were devastated to a great extent. The buffaloes, finding but little to subsist upon, have deserted that section of the country for the present, retiring far to the south and west, beyond the reach of these Indians. They are cut off, therefore, from one great source of winter supply; and had they not gathered in summer, they must not only have begged, but starved, in winter. This providence has shown them the importance of renewing their farming operations during the approaching season.

Not only has the chief already mentioned set a good example in the cultivation of his field, and exerted thereby a good influence; he has done the same thing by working with us in erecting for himself a good log house. His example was followed by two others last fall, one of whom we aided considerably. The other built almost entirely without our aid. Thus three families are in snug winter quarters; their warm houses forming a striking contrast with the cold, dark, smoky bark lodges around them. Others, seeing their greatly improved circumstances, are requesting us to assist them to build next spring.

As a natural consequence of the changes already mentioned, other improvements are taking place.

It is not unusual for the chief to cut wood for his fire, and also to aid in drawing it. While I am writing, he is standing upon the butt of an oak tree, two feet in diameter, plying his axe like an old chopper. Others are imitating his example. One man, who is intending to build next spring, has recently chopped ten

cords of wood for me. Heretofore, the poor women have cut all the wood, and brought it to the lodge on their backs. Recently, several of the men have cut a part of it, and hired our team to draw it home. This is considered by the women a great improvement upon former times. We have promised to aid the chief and his band in the erection of a council-house. The lumber is now ready.

#### *Intemperance—Schools—Reception of the truth.*

Mr. Ayer is afraid that the Indians in his vicinity are destined to suffer much from the introduction of ardent spirits. "The chief," says Mr. Ayer, "is beginning to open his eyes to the evil, and he has just employed me to write a letter to the Indian Agent at La Pointe, that he may exert his authority to remove it from the country. He says that he does not wish to drink any more himself, and he wishes that ardent spirits may be kept from his people. He is afraid that they will murder each other if they can obtain it, and do violence to the teachers." Mr. Ayer has delivered lectures on the subject of intemperance, with good results, in connection with Dr. Sewall's drawings.

Our school has been in a flourishing condition through the winter. There are fifteen regular scholars, and four or five who come occasionally. They are generally very constant in their attendance, and make good proficiency in reading their own language. The girls are taught to knit and sew, to the great gratification of their mothers. They are all very fond of music, in which they have received instruction from Mr. Barnard twice a week. The chief sends three children to school, two of whom are our best scholars. Many more would attend, were their parents located sufficiently near; but as they reside in a village four miles distant, they seldom come.

There is quite a number of children in the village just referred to, and we are anxious to give them instruction; but unless we establish another school, we can do but little for them. Perhaps we shall open such a school next spring. On the other side of the lake, eight or ten miles distant, there are about twenty families. They have but little communication with this side, on account of the difficulty of crossing the lake in summer. They cultivate good gardens, and are well disposed towards us; several of them have expressed a desire that we should locate among them.

We are not yet permitted to rejoice

over souls converted to God. We have pleasing evidence, however, that the light of the gospel is irradiating some dark minds, and that a few are seriously affected by the truth; so much so as to feel a conviction of their sinfulness, and to realize the worthlessness of their system of religion. The fear of ridicule and persecution deters them, no doubt, from declaring publicly their convictions, and renouncing their pagan rites. During the winter we have held a morning and evening service in Indian, and an English service in the afternoon. Our room is often filled with seriously attentive listeners; and yet, one year since, there was often so much disturbance that it sometimes seemed almost impossible to hold the attention of the people, even for a minute. Now, an orderly behavior characterizes our meetings. The conviction is evidently gaining ground, in the minds of many, that we declare unto them the truth, and that they are personally interested in it. Some of the adults, and several of the children, have ventured to kneel with us, though it exposes them to much ridicule and the danger of being called "praying Indian."

One man has attended every meeting for some time past, and he frequently converses with me in private, declaring his belief in the truths which he hears, and confesses himself to be a sinner. He remarked to me, some time since, "I am so strongly attached to one bad habit, that I don't know as I can ever forsake it; I know I can't without God's help." Again he said to me, "The Indians call me a good Indian; and I appear so to them; but, ah! no one knows how bad Indians are. When I look back upon my life, I see a great deal that I have done which is very wicked."

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#### NEW YORK INDIANS.

LETTER FROM MR. HALL, JANUARY 21,  
1845.

#### *Defections—Cruelty—Encouragement.*

MR. HALL is still prosecuting his labors on the Alleghany Reservation. The present communication discloses some of the trials which missionaries among the Indians are called to encounter.

Towards the close of last winter, and early in the spring, there were some very encouraging symptoms among us; but we have no good reason to believe that there were any conversions among the



impenitent. The church, however, seemed to receive a special anointing to qualify its members for the protracted trial with which God had determined to visit us.

Early in the summer it became necessary to exercise the disciplinary authority of the church. The subject was one of the oldest members, a man of a very proud and stubborn temper. He was at the head of a large family, and of a large circle of more distant relatives; many of whom were members of the church, and all belonged to the Christian party in politics.

We hoped that obedience to the commands of Christ, in the treatment of this offender, would lead him to repentance. But as our efforts to reclaim him progressed, he became more and more hardened; until he seemed entirely forsaken of God, and determined upon doing all he could to injure Christians and hinder the gospel. With his numerous relatives he held frequent secret interviews; representing the church as having grossly abused him; affirming that he had done nothing amiss himself, but that he was hated and persecuted without cause by the brethren, &c. He insinuated that it might be for the interest of all his relations to return to the old party, because then it would be easy for them to secure that promotion, which they had in vain sought among the Christians.

Encouraged and urged on by the principal pagan chiefs, with whom he became very intimate, he persevered in his efforts, until he succeeded in drawing away about thirty persons, including women and children, four of whom were members of the church. These, however, did not wish to be understood as having given up their faith in Christ, or their fellowship with the saints; but they were induced to leave the Christian party by various political reasons. They still worship with us, and are regular members of the church, except such as have been disciplined for other offences.

In his own family this individual met with the sternest opposition. His wife, though not professedly pious, resolutely refused her assent to his compact with the pagans. She told him that the Christian religion, she knew, was the only true religion; and, by her decided stand in its favor, she effectually preserved all her children, except one, from the destructive influence of his apostasy. This very much enraged him; and he at length resorted to brutal force to subdue her persevering disregard of his earnest

wishes, and induce her to have her name added to his pagan paper. He repeatedly threatened the destruction of her life, unless she would comply; to which she perseveringly answered that she chose death rather than apostasy. He finally knocked her down, and dragged her out of the house by her hair, and then left her. When she had recovered a little, she arose and went to a neighbor's house where she told the story of her wrongs, and then left. Whither she had gone they knew not. Having thus rid himself of the interference of his wife, he endeavored to obtain the desired change in the political relations of those of his children who were of sufficient age to give an intelligent consent; the rest, according to Indian usage, being subject to the choice of the mother. The two eldest of those at home were boys; both were church-members. The older of them gave his consent; but the younger, a lad of about fourteen, refused. Threats were made against his life, and he was beaten by his older brother, as well as by his father. But he was not to be subdued.

The next day the neighbors began to manifest some anxiety about the old lady, lest she had put a period to her existence, as she had told several that she could not live as she had been living, and would rather die than turn pagan. But while preparations were making for a general search, it was ascertained that she had lodged herself in the house of a friend in another neighborhood. She eventually returned; but she takes no comfort to this day in the company of her brutal husband.

Other cases of defection occurred in the course of the summer. Discipline was maintained, however, and most of the offenders were reclaimed.

In view of the events of the past year, almost the only encouraging circumstance in the state of the church is, that the brethren have been perfectly united and harmonious. Light and shade, in other things, have alternately prevailed; but in this there has been no shade. This I speak to the glory of God.

As is usual at this season of the year, things about us wear a very encouraging aspect at the present time. Other prodigals have returned, and there is an interest abroad among the impenitent. Many attend our meetings for conference and prayer, and join in the worship of God. They seem determined to serve him;

but I have been too often deceived by appearances to put much confidence in what I see around me, until they shall have been proved to be the work of the Spirit by long trial. Oh! that I might behold all the Senecas walking with God!

But you must not be left in ignorance of the melancholy truth which stares us in the face, that there is much less spiritual Christianity among them than the number of professors would lead us to expect. I am much afraid that instances of the exercise of saving faith are rare. And yet I heard a missionary,—one who is well acquainted with the character of converted heathen, and also with professors in Christian lands,—remark the other day, that if the latter would do as well as the former, there would be much improvement!

There is evidently an advance in civilization among all parties of Indians upon this reservation. They are becoming more tidy and cleanly, especially in their houses. When I first came here it was common for pigs to live in the house with the family, during our extremely cold winters; but they are now generally kept out of doors. They also make better provision for their domestic animals, and they keep more of the useful kinds and fewer dogs. Finally, there is much in both the civil and religious aspects of their condition to encourage the missionary, and induce him to make persevering efforts to lead them to God.

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LETTER FROM MR. HALL, FEB. 17, 1845.

Corn Planter—Death of his Daughter.

IN pleasing contrast with the general strain of the preceding letter, Mr. Hall describes, in the present communication, the success of the gospel, as attested by the triumphant death of an Indian woman. Just before the date of this letter, he performed a "visiting and preaching tour," in the course of which he administered the consolations of religion to a daughter of Corn Planter, in her last sickness. Subsequently, and before his return, he preached her funeral sermon. He has now furnished a sketch of her character, together with a brief notice of her father.

Corn Planter was a man of very uncommon natural powers of mind, with a body which seemed scarcely liable to disease or fatigue. He was a very celebrated chief of the Seneca nation, and figured largely in the revolutionary and also in the last war with Great Britain.

He resolutely opposed the occupancy of his hunting grounds by the whites, as long as a glimmering of hope of success was shed upon his path; and when the last ray disappeared, he distinguished himself by worrying the white settlements, especially upon the Susquehanna, which he did not expect to destroy.

It is supposed that he began to distinguish himself as a warrior at the very commencement of the "old French war;" that he was actively engaged in four contests of fearful notoriety throughout the civilized world, besides hundreds of skirmishes with the white settlers of this country. He at length entered into a treaty of peace with the state of Pennsylvania, receiving a deed of a square mile of land on the north bank of the Alleghany river, a few miles above Warren, and an annual stipend, sufficient for his maintenance through life. He finally died on his own premises in the winter of 1835, at the age of between 110 and 120, as is supposed by those best acquainted with his history.

He left two sons and two daughters. His sons are still endeavoring to retain all the ignorance, superstition and heathenism of their father. One of his daughters became a member of the mission church previous to his death. The other, who seemed to inherit all the qualities of the old man, except his cruelty and revenge, embraced the Christian faith in 1840, and in January 1841 she entered into covenant with the mission church. This covenant she seemed to understand; and through the rest of her life she acted as though she thought it ought to exert a controlling influence on her conduct. Unlike her sister, she was the salt of her neighborhood; she was the light of all who were round about her. Entirely and forever, she abandoned all the superstitious observances of her friends,—such as dancing for the sick, and feasting for the dead,—although strongly urged to adhere to them by her adhering pagan brothers and other friends. She was a living example of the power of Christianity. Indeed she refused to do things which Christians generally consider lawful, whenever there was any reason to suppose that her conduct would be used by the heathen as an objection to Christianity, or a reproach to the church.

Early last fall she was afflicted with a hard cough. I was fearful that her days were drawing to a close, the first time I saw her after she was thus attacked; she however manifested no anxiety, appearing to be, not "in a strait betwixt two,"

as Paul was, but enjoying rather a holy indifference as to the issue of her sickness. She probably felt more than she expressed; but she seemed unwilling to declare any preference between life and death, or any desire for either, lest she should dishonor God, to whose will she professed to be resigned. This continued to be her state of feeling through all her changing prospects, with regard to the issue of her disease, from confident expectation of recovery to the certainty of the near approach of death, until about two weeks before her departure. Then she began to express a very strong desire to die; not because she was tired of life, but because she wished to see Jesus as he is.

About the time this feeling came over her, I was conversing with her about her prospects after death. I first mentioned the various burdens of life of which she would be relieved, such as sickness, pain, sorrow, &c. I then pointed her to the things which she would be brought to see and know and enjoy;—the patriarchs, prophets, apostles, pious friends that are dead, angels, harps of gold, crowns of glory, &c. &c. She listened attentively, but without apparent emotion, until I mentioned Jesus, with his scars, as the object of peculiar attraction; when she suddenly covered her head, and broke out into excessive weeping. She seemed filled with such mingled emotions of joy and sorrow, at the vision of the Lamb that was slain, that she could no longer contain herself.

Through her whole Christian life she entertained a very humbling sense of her sinfulness and dependence upon Christ, her only hope of deliverance from deserved wrath; but she now appeared to have a fresh view of the truth that her sins had broken the body of her Lord, and occasioned the scars which she would soon see. The language of her heart seemed to be, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee; wherefore I abhor myself, and repent in dust and ashes."

As her end drew nigh, she frequently said, "I shall soon see God." The last time I visited her she said, "Well, I am glad God has made me linger until I see you again. Why he has kept me alive so long, I do not know; but I think it is on account of the great anxiety of my friends that I should live a little longer. But he will come soon. I shall soon see God." Her last words were left as a legacy to her pagan friends: "I know that no person can go to heaven without repenting and believing in Jesus." Thus, through the influence of the gospel, one of the daughters of "the Great," educated a pagan, in the triumph of the Christian faith, fell asleep in Jesus. And many shall come from the east and from the west, and from the north and from the south; and shall sit down with Abraham, and with Isaac, and with Jacob, while the children of the kingdom shall be shut out.

Miscellanies.

TESTIMONY IN FAVOR OF THE SANDWICH ISLANDS' MISSION.

It will be remembered that the late Exploring Expedition, sent out by our government in 1838, visited many portions of the world which are peculiarly interesting to the friends of missions at the present time.

Among the different places at which the squadron touched, during a four years' cruise, the Sandwich Islands received a large share of its attention. For a number of weeks the Commander of the Expedition and others had every opportunity for obtaining a thorough acquaintance with the state of the Islands. They mingled freely with all classes of the population, from the highest to the lowest; they saw the missionaries in their daily occupations, surrounded by the fruits of their toil; and they heard the complaints

which were urged against our brethren, by persons unfriendly to the benevolent enterprise which is claimed to be doing so much for the Hawaiian people. The statements of such witnesses must be regarded as of great value, coming, as they do, from those who can have no interest to subserve by a false report. What then is their testimony in relation to the success of the mission?

The Narrative of the Expedition, carefully and laboriously prepared by its Commander, has recently issued from the press, in five volumes. The entire work will be read with interest in the United States, and throughout the civilized world. But the friends of missions will peruse some portions of it with peculiar satisfaction. Lieutenant Wilkes has manifestly endeavored to give an honest and faithful report of what he saw and heard; and the result of all his inquiries and observations is highly favorable to the missionaries.

That he should approve the course pursued by each individual, in every particular, was hardly to be expected; but to the general policy of our brethren, and to their Christian fidelity, he pays a tribute, not less honorable to himself than it is to the mission. The following extracts will give a just impression concerning his views of Hawaiian society, and the agency which has raised it to its present condition.

Governor of Oahu.

On the 28th (of September, 1840,) I had the honor of an official visit from the governor, Kekuanaoa. He is a noble-looking man, upwards of six feet in height, and proportionately large. He was in a full dress uniform of blue and gold, and was altogether very striking and soldier-like in his appearance, and pleasing in his address. He was received by the officers and guard of marines, and with manned yards. He was self-possessed, and appeared quite used to the etiquette on such occasions. He had been one of the suite of King Liho-liho on his visit to England, and speaks a little English. I entertained him with a collation, and paid him the other marks of attention to which his rank entitled him. He is one of the highest chiefs, and was the husband of Kinau, the sister of Kaahumanu. His children are now the heirs apparent to the throne; they are at school under the care of Mr. and Mrs. Cooke. Kekuanaoa is now governor of the island of Oahu, and is possessed of much energy of character, of which I shall have occasion hereafter to speak.

School for Chiefs' Children.

The house which I occupied was in the eastern suburbs of Honolulu, near the residence of the missionaries, and in connection with the school of Mr. and Mrs. Cooke for the chiefs' children. The latter I had the pleasure of visiting at an early day after my arrival, and was much delighted with the order and cleanliness of the whole establishment. Mr. and Mrs. Cooke superintend the amusements as well as the studies of the children, and impress upon them the necessity of application. Much attention is paid to them, and being removed from all contagion from without, they have many advantages over the other natives. This was the best regulated school I saw in the islands; the pupils, consisting of eleven boys and girls, were under good management and control. The object of this school is exclusively the education of the royal family; to form their characters, teach them, and watch over their morals. Much good, it is thought, will accrue from this system of education. I am not, however, satisfied it will have the full effect that is hoped for, or that the impressions given them are those that are proper in the education of princes. The system pursued rather tends to republican forms; a good, practical, religious education, however, may be the result. How far it is intended to carry it, I did not learn. I have seldom

seen better behaved children than those in this school.

Connected with Mr. and Mrs. Cooke, I must not omit to mention John Li, who is their guardian and protector. During my stay I saw them frequently. The Saturday after my arrival, I had them on board the ship, with their tutors. They were hardly to be distinguished from well-bred children of our own country; were equally well dressed, and are nearly as light in color.

The Missionaries.

I also had the pleasure of visiting the missionaries; and as many misrepresentations have been published, and much misunderstanding exists, relative to their domiciles, I trust I may be excused if I give a short description of their interior, to set the matter at rest. It will I think be sufficient to satisfy any one that they are not as luxurious in their furniture as has been sometimes represented. Their houses are generally one story and a half high, situated fifteen or twenty paces within an unpretending gate, and the garden is surrounded by adobe walls about seven or eight feet high. Some of the houses are of stone, but most of them are of wood; they are from twenty to thirty feet square, and twenty feet high, and have the appearance of having been added to as the prosperity of the mission increased. The front door opens into the principal room, which is covered with a mat or common ingrain carpeting, and furnished with a table, a few windsor chairs, a rocking-chair, and sofa, all of wood. There is a very high mantel, but no fire-place, the latter not being needed. On the mantel are placed four glass lamps, each with one burner, and in the centre a small china vase, with a bunch of flowers in it. Several colored scriptural prints hang on the walls about a foot below the ceiling; on the table were a few devotional books.

The eating-room adjoins the principal room, and in one corner stands a cupboard, or an old sideboard, very much the worse for wear. This contained the common earthenware used at meals. A native girl, or woman, is all the "help;" and both the master and mistress take a part in many of the domestic duties. As to their fare, it is plain, simple, and wholesome, and always accompanied with a hearty welcome and cheerful, contented faces; at least, I found it so.

To several of the missionaries I feel indebted for unsolicited kindnesses, and I spent many agreeable hours in their society. I must bear testimony that I saw nothing but a truly charitable and Christian bearing towards others throughout my intercourse with them, and heard none but the most charitable expressions towards their assailants. Heedless of the tongue of scandal, they pursued their duties with evenness of temper, and highly laudable good-will.

Opposition.

As the natives, under the tuition of the missionaries, emerged from barbarism, in-

stead of deriving encouragement from their intercourse with foreigners, difficulties were thrown in the way. The chief agents in the vexations to which the government has been exposed, are the designing individuals who hold the situation of consuls of the two great European powers; and through their baleful influence the difficulties have been continually increasing, until, finally, these islands and their government have been forced upon the attention of the whole civilized world. All the laws and regulations established by the kings and chiefs for repressing immorality and vice, were not only derided, but often set at open defiance, because they clashed with the interests of some of the individuals settled here. If attempts were made to enforce them, official remonstrances were resorted to, accompanied by threats of punishment. As this, for a long time, did not follow, the matter came to be considered as a systematic course of bullying, which soon lost its effect, and remained unheeded. When these idle threats failed to effect their object, the new one of the arrival of a man-of-war was held out as a terror. In these disputes the missionaries seldom took a part, even in the way of advice, and left the chiefs to their own guidance. They did not feel themselves competent to give advice upon international questions, and, besides, considered them as of a temporal character; for which reason they believed it their duty to abstain from any connection with the disputes. They could not, however, avoid being as much surprised as the chiefs themselves were, at the continually renewed difficulties which were made by these troublesome officials, and which there was nothing in the laws or regulations to justify.

As to the threat of the coming of a man-of-war, the natives rather looked to it as the sure termination of the vexations to which they were exposed. They had formed their opinion of the character and probable course of action of the naval officers of either of the two great powers, from the visit of Lord Byron in H. B. M. frigate *Blonde*. This vessel had been the bearer of the bodies of the late King Liho-liho and his wife from England, and her Commander had made a most favorable impression upon the chiefs and people. They therefore expected that on the arrival of another man-of-war, all existing difficulties would be removed, and that their good intentions and strict adherence to justice would be made manifest. In this expectation they were disappointed; the British naval commanders who came afterwards were not Byrons, and were, with one or two exceptions, the willing tools of the designing consul. Influenced by his erroneous representations, they demanded apologies and concessions, and endeavored to dictate treaties. The regent and chiefs resisted these demands, and many disagreeable interviews occurred.

England was not the only nation whose ships of war were brought to aid in overawing the natives. A Frenchman, who claimed the title of consul, although not re-

cognised as such by the king, persuaded the captain of a French frigate to insist upon his being acknowledged as a government agent. Thus, while this half-civilized community was struggling to make advances in morals and religion, French and English men-of-war, alternately, and occasionally in concert, did all in their power to break down the laws and regulations by which alone the union of the native barbarism with the worst vices of civilization could be prevented.

Mr. Richards.

In this state of things it became evident to the king and chiefs that they were in want of information in relation to international law, and they in consequence desired to obtain a competent person to give them advice on that subject. For this purpose, they endeavored to procure a suitable counsellor from the United States. Failing in this attempt, they requested the Rev. Mr. Richards, one of the missionaries, to undertake this duty.

The missionaries, as a body, seem to have thought it a duty to abstain from meddling with any temporal matters, but Mr. Richards was prevailed upon to serve. As respects the internal policy of the islands, no better guide than this gentleman could possibly have been chosen. But like the other missionaries, he was but little versed and had no experience in the affairs of government. He was unused to the petty squabbling of the foreign officials, and his mind was far above the ignoble task of disputing with the revilers of all law and religion.

I had the pleasure of becoming intimately acquainted with Mr. Richards, in his private capacity, and enjoyed an opportunity of judging as to the manner in which he performed his public functions; and I cannot but felicitate the government and people of Hawaii upon their fortune in obtaining the services of one who has made such exertions in their behalf, and who is so well qualified for the responsible situation he holds.

Mr. Richards had, as missionary, been for years a resident of these islands, and was thus in close connection with the king and chiefs in their spiritual concerns. That they should have desired his counsel in their temporal affairs, is a strong proof of the affection and esteem with which they regarded him, and is alike creditable to his character and the soundness of their judgment. It was not, however, to be received as an evidence of any undue influence of the missionaries in political questions; and from a close examination I am satisfied that no such influence exists. Mr. Richards, since his appointment has no voice in council, and is merely an adviser on such questions as the council may consider as demanding an acquaintance with the usages of civilized nations.

The King.

On the 2d of Oct., I received a visit from Mr. Richards, who communicated to me the

desire of the king that I should visit him. In conformity with this request, I called upon him, accompanied by Captain Hudson. Although I had departed, after my first visit, highly prepossessed in his favor, I was not prepared to find him so easy and gentlemanly in his manners as he now appeared. He was alone when he received us, and in a few minutes, we found that he was able to express himself very intelligibly in English, and was quick in comprehending what was said to him.

He was found at one end of the large grass-house built for him by the Governor, Kekuanaoa. He received us in a friendly manner. From the representations that had been made to me, I had been led to believe that the king was not only dull of apprehension, but had little disposition to engage in or talk of the affairs of government; I found him, on the contrary, exhibiting an intimate acquaintance with them. He entered fully and frankly into the discussion of all the matters in relation to which disputes had arisen between him and foreign nations; and I, on the other hand, was desirous to elicit his views with regard to the difficulties he had, for the last year or two, encountered, and learn the feelings he had experienced in the arduous situations in which he had been placed.

He spoke of the manner in which foreigners had obtruded themselves into the affairs of his government, so that no one of its acts was permitted to pass without his being called, in a rude and uncivil manner, to account for it. He stated that he found great difficulty in acting correctly; for foreigners, whom he and his chiefs had treated with every possible attention, had from interested motives, urged measures upon him which he knew to be wrong, and had, in many cases, abused the confidence he had placed in them. He expressed the strongest desire to do right, and to protect his people from evil influences and the encroachments of designing persons, by wholesome laws and regulations.

The treaty which he had been compelled to sign by Captain Laplace, of the French frigate *Artemise*, was alluded to by him in terms of mortification; he regretted that he had done an act and yielded to a measure which had rendered nugatory his municipal laws and regulations.

Lieutenant Wilkes here goes into a full and impartial history of the Laplace treaty, which may be hereafter published in the *Herald*; in the present number, however, there is not room for it. Having completed his account of this transaction, he proceeds as follows:

After this account, it will be easy to understand the feelings of mortification and regret with which the king spoke of the Laplace treaty. He said that he was not surprised that France should have sent a force to inquire whether his people had injured the natives of that country who had

visited them, but he did wonder that so great a nation as France was represented to him to be, should have wished to destroy his laws, and make his people drunkards for the sake of selling a small quantity of brandy; that, were not his honor concerned, he would willingly sacrifice the twenty thousand dollars which Captain Laplace held as security for the faithful performance of the treaty, if by so doing he could prevent the demoralization of his people; that the commercial treaty had been forced upon him by Captain Laplace and the French consul, who threatened to renew the war and destroy Honolulu; that they refused him time to consult with his chiefs or any other person, and insisted on receiving his signature the next morning. Having no one with whom to advise, his own impulse was to do any thing that might serve to preserve peace and prevent injury to his people and the foreigners under his protection.

The Sabbath at Honolulu.

Sunday is ushered in with a decorum and quietness that would satisfy the most scrupulous Puritan. I have often had occasion to speak of the strict observance of the Sabbath among the Polynesian islands; and this strictness is no less remarkable here. Such is the force of example, that even the least orderly of the foreigners are prevented from indulging in any excesses; which, considering the worthless population the town of Honolulu contains, is a proof of the excellence of the police regulations, and the watchfulness of the guardians of the law.

Schools of Mr. Lyman and Mrs. Coan.

Through the kindness of Mr. Lyman, I was present at an examination of the scholars. Sacred geography and arithmetic were the two branches most dwelt upon; the exercises in mental arithmetic would have done credit to our own country, for they were quite as proficient in them as could possibly have been expected. I was much pleased with the arrangements of the dormitory, eating-rooms, hospital, and with the appearance of the "farm," or few acres they had under cultivation. It was very evident that system and good order prevailed throughout. The dormitory, particularly, appeared to me well calculated to promote health, and give notions of comfort foreign to the ideas of a native.

Mrs. Coan had been kind enough to ask me to appoint an hour to attend the examination of her pupils, or to come when I could. It gave me great pleasure to see what the industry, talent, and zeal of my countrywoman had accomplished; for by her untiring assiduity this school had been established, and is kept up. The whole care devolves upon her of maintaining, clothing, and educating these children; and the only aid she receives is through the donations of parents and strangers, and what little the girls can earn by sewing for the storekeeper.

MISSIONARY SPIRIT IN THE DARK AGES.

GOD has never been without some faithful witnesses. Even when his truth seemed to be utterly cast down and trodden under foot, there were a few who feared his name and regarded his will. The Waldenses are a striking and delightful illustration of this sentiment. And what is very remarkable, at the darkest period in the history of the church, this singular people cherished and exhibited the genuine spirit of missions. In their deep poverty, and in their frequent and severe trials, they felt it to be their duty to remember their benighted fellow-men. In proof of this, it will be sufficient to adduce a single extract from the interesting and instructive work of Dr. Baird, recently published, entitled, "Protestantism in Italy, with an Account of the Waldenses." As introductory, however, to the passage alluded to, it may be well to refer to an analogous fact in the history of Peter Waldo and his followers. In giving a brief sketch of this distinguished reformer of the twelfth century, Dr. Baird says :

On a certain occasion, whilst in company with a number of the distinguished citizens, one of the company suddenly fell down dead. This solemn occurrence produced a great effect upon the mind of Peter, as did that of the loss of a friend by lightning, upon the mind of Luther. But Peter, owing to the religious instruction which he had received in his native valleys, instead of retiring, as Luther did, to a monastery, or of founding one with his great wealth, acted in just such a manner as one might expect from his origin. He consecrated his wealth to the service of God in the propagation of the gospel. He became remarkably charitable to the poor; he preached the gospel himself; he caused the Scriptures to be translated into the language of the people; and circulated many copies. These efforts were regarded with favor by the great Head of the church. His Spirit was poured out, and a great many souls were brought to the knowledge of the truth. This enabled Peter to organize a goodly number into a band of missionaries, whom he sent forth to carry the gospel into all parts of France, into Flanders, Germany, Poland, Bohemia, Austria and Hungary. In this way the truth gained in a few years a wonderful extension. Peter himself, as De Thou informs us, leaving his own country, went into Belgium; and in Picardy, as they now call the province, obtained many followers. Passing thence into Germany, he long sojourned among the Vandalic states, and finally settled in Bohemia; where those, who, at the present day, embrace his doctrine, are, on that account, called Picards.

Here we see one of the most remarkable missionary movements that have ever occurred. These humble propagators of the gospel went forth two by two, supported at the outset by the contributions of the brethren at Lyons, but relying mainly on what they might obtain from those who might be will-

ing to receive the truth from their lips. On account of their poverty, they were every where called "the poor men of Lyons."

On a subsequent page Dr. Baird remarks :

There was nothing more remarkable about the early Waldenses than their missionary spirit. This, we have just said, characterized, in a particular degree, the followers of Peter Waldo. But the same spirit pervaded all the people of the same faith, wherever they lived, in those dark ages, and by whatever name they were called, Vaudois, Paulicians, Patarins, Cathari, Leonists, Lollards, Albigenses, Poor Men of Lyons, etc. It was by sending out missionaries, two by two, on foot, to visit their brethren dispersed in France, the north of Spain, Flanders, England, Germany, Poland, Bohemia, Hungary, Croatia, Dalmatia and Italy, that they kept alive the little piety which existed in the world at that day. These missionaries knew where to find their brethren; they went to their houses, held little meetings, administered the ordinances, ordained deacons, and sustained the faith and hopes of the tempted and persecuted ones. It is said that these missionaries could go, at one period, from Cologne to Florence, and stay every night at the houses of brethren. It is on account of the great number of missionaries which these little and poor churches in the valleys sustained, that we read of there being sometimes one hundred and forty or fifty ministers at the meetings of their synods. But few of these were needed at home; the most were engaged in the foreign work.

It is also remarkable that almost all the men whom God raised up from time to time in France and other countries, for more than six hundred years before the Reformation, seem to have had more or less to do with the Waldenses; such as Peter Waldo, Peter Bruys, Henry of Lausanne, Lollard—who labored with so much zeal to diffuse the truth in England, and who was burned at Cologne.

But not only did preachers go out from the valleys to proclaim the glorious gospel, but humble pious peddlers, or itinerating merchants, of whom there were many in the middle ages, scattered the truth by carrying some leaves of the Word of Life, or some manuscript tracts, beneath their merchandise, which they engaged those whom they found to be favorably disposed to receive and read.

The Waldenses who now occupy the Alpine home bequeathed to them by their fathers, are not unmindful of the claims of their fellow-men. "Poor as they are themselves," says Dr. Baird, "and difficult as it is for them to sustain the gospel in their valleys, they nevertheless desire to do something, be it ever so little, to promote the kingdom of Christ elsewhere. Every year they make a collection in their churches, and send the sum raised to the societies at Geneva and Basle, to spread the truth in France, and to carry it to the heathen."

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

ARMENIANS OF TURKEY.—Mr. Goodell, writing from Constantinople, January 31, says, "There is now a very interesting state of things among the Armenians at the capital, and there are many new instances of awakening. At the monthly concert, held this week, it was stated that there was probably not an evening in the week, on which there was not a prayer meeting held by the native brethren at some place in Constantinople proper, for the outpouring of the Holy Spirit. At our public services on the Sabbath, the congregation is large, and the Word is preached with power. And although all the ingenuity and wisdom and influence of the very mightiest ones among both Armenians and Turks are actively employed, from day to day, to arrest the work, yet it is carried forward by a hand unseen and by a power not to be resisted."

Doct. Smith, soon after his return from Mosul, made a visit to a town in the interior of Turkey. While there, he wrote, February 5, as follows: "The number of those who have met, in times past, to read the gospel, has varied from twenty to forty; but for six or eight weeks past, the enemy has been more vigilant, and the meetings have been discontinued. During the last week the most active member of the persecuting party commenced measures to secure the detection and punishment of all who should assemble in any place for studying the Scriptures; but the discovery of some iniquity which he had committed, defeated the plan for the time being. Much anxiety, however, still exists among the brethren on this account, and as yet not more than twenty have called to see me; but many of these have been again and again, and my room has not been free from company during any half hour of today. The spirituality of the inquiries made is such as might be expected from a crowd, hungering and thirsting after righteousness, but who have almost starved for want of some one to break unto them the bread of life. The eagerness with which they catch at the sermons and expositions, published in Mr. Adger's magazine, is truly delightful; for it shows that a work may be going on, unseen by us, from month to month, we know not in how many places."

AHMEDNUGGUR.—In a letter, dated December 27, Mr. Abbott says, "It appears very evident that the truth is working silently in the hearts of the mass of the people of all castes. In some villages a partial knowledge of Christianity has created general opposition; but in most places the contrary is true. Where we formerly had

schools and performed the most missionary labor, the people listen to the truth with greater interest than elsewhere. From remarks which we sometimes see in the Herald and other publications, I apprehend that there is, in some respects, a wrong impression in regard to the prospects of missionary labor among the mahars, as compared with other castes. So far as my observation extends, —and I have probably had as good opportunities of judging as any one in this part of the country, —the truth is taking hold of other castes; and there is as much encouragement to labor among them as there is among the mahars. The fact that the latter have nothing to lose and something to gain in reputation, while they run no risk in respect to pecuniary loss, renders the immediate effects of preaching to them more visible. The brahmins and some others have, in their opinion, every thing to lose in reputation, and their civil, social and pecuniary losses are realities, and must continue to be so till they shall become Christians in a body. Besides losing wife and children, they have a prospect of starvation."

Mr. Abbott also says, "There are at present several individuals of the mahar caste who are candidates for baptism; and some of them will probably be admitted to the church before long. About a month ago, a Mussulman moonshee was received into the church. He had come to this place from Nassick, to give testimony in a law case. He was taken sick on the road, and after arriving at Ahmednuggur, he was in the civil hospital about a month. Finding that he was not likely to recover, he sent for us, and expressed a strong desire to be baptized and admitted to the church. He stated that he had been convinced of the truth of Christianity six or eight years; and that he had, in the meantime, lived a profligate life. He said that his mind had been filled with remorse in view of his past conduct, and that, for a few days past, he had resolved to renounce his sins and his faith in Mohammed, since which time his mind had been filled with peace. He also said that he had no fear of death, that he trusted in a crucified Savior alone. He lived only three or four days after his baptism. He continued to the last expressing full confidence in Christ as his Savior. Had he lived, he would have had an opportunity to show whether he was a real child of God or not."

MADURA.—Mr. Muzzy says, November 18, "Since I last wrote, two or three villages have put themselves under the care of the mission, and we are very desirous of sending teachers and catechists to them; but we fear that we shall not be able to do so. Indeed our labors in this inter-

resting department must be nearly paralyzed until we receive a reinforcement."

Under date of December 18, Mr. Cherry writes, "The present is a time of great and special interest in our mission. The calls from the people in different parts of the country are so numerous and urgent, that our hearts are greatly encouraged to hope that the light of the gospel is beginning to spread its benign influence upon their minds. So many are the invitations for catechists and teachers that we find it impossible to comply with them. Oh, that laborers were here in readiness for the harvest!"

MADRAS.—In a letter, dated December 24, Mr. Winslow writes, "We have just finished the complete and uniform edition of the whole Tamil Bible, in one volume, with the headings and chronology according to the English authorized version, and with references." The edition is six thousand copies.

CHINA.—A very interesting journal has been received from Mr. Abeel, showing that the country around Amoy may be freely visited by the missionaries. The journal is brought down to January 18, when he was obliged to leave China for the United States on account of enfeebled health. He arrived at New York, April 3, with very little prospect of his recovery.

WEST AFRICA.—From a letter of Mr. Wilson, January 30, the following extract is made. "Since I last wrote, commissioners have been here from England, in answer to the memorial and complaint of King Glass and his people against the proceedings of the French. They made a pretty thorough investigation, and went away, I believe, fully convinced that the natives had been greatly wronged. They were not authorized to promise any thing further than the kindly offices of their government with that of France."

Mr. Wilson also says, "The Gaboon has quite a commercial appearance at the present time, there being eight vessels at anchor in sight of the place, three Americans, one English and four French."

DONATIONS,

RECEIVED IN MARCH.

Board of Foreign Missions in Ref. Dutch Ch.
W. R. Thompson, New York, Tr. (of wh. fr. fem. s. s. of North ch. for schs. in Borneo, 20; fr. s. s. of R. D. ch. Kinderhook, for child in Ceylon, 20; R. D. ch. in Scheenestady, for Jacob Van Veechten, Ceylon, 13;) 1,083 43

Board of Foreign Missions in German Ref.
Ch. Rev. E. Heiner, Baltimore, Tr. for the miss. at Broosa, 500 00

Barnstable Co. Ms. Aux. So. W. Crocker, Tr.
South Dennis, Ch. and so. to cons. Rev. JOHN H. PETTINGELL and H. M. 50 00

Berkshire Co. Ms. Aux. So. T. Green, Tr.
New Marlboro', J. W. Catlin, 1 00

Boston, Ms. S. A. Danforth, Agent, 3,414 83

Brookfield Asso. Ms. A. Newell, Tr.
Barre, Cong. so. coll. and m. c. 86 35

Caledonia Co. Vt. Conf. of Chs., E. Jewett, Tr.
Greensboro', Gent. and la. 21,40; m. c. 4,60; 26 00

Chautauque Co. N. Y. Aux. So. J. H. Taylor, Tr.
Fredonia, Pres so. 21 23
Mayville, do. 3 93
Portland, do. 9 20

Westfield, Juv. sew. so. of acad. 6,75;
Mrs. L. A. M. 3,25; for a youth in
Trebizond, 10 00

Ded. exps. pd. by aux. so. 5 36—39 00

Chittenden Co. Vt. Aux. So. M. A. Seymour, Tr.
Burlington, Cong. ch. m. c. 8,50; L. N. pew rent, 3,25; 11 75
Underhill, Ch. 26 27
Williston, Cong. ch. m. c. 17 11—55 13

Cumberland Co. Me. Aux. So. D. Evans, Tr.
Auburn, Cong. ch. m. c. 16 00
Baldwin, A. mem. of ch. 5 00
Brunswick, Cong. ch. and so. m. c. 80 00
Minot, m. c. 25 00
N. Yarmouth, 1st par. m. c. 31; miss. asso. 47,42; 78 42
Saccarappa, m. c. 25 00

Scarborough, 1st par. s. s. for sch. in Ceylon, 3; Rev. A. W. Fisk, 5; 8 00—237 42

Essex Co. North, Ms. Aux. So. J. Caldwell, Tr.
Amesbury Mills, Village cong. 75 00
Bradford, A. friend, 10 00
Newbury, Belleville, m. c. 13 00
Newburyport, Mr. Campbell's so. 117 50—215 50

Essex Co. South, Ms. Aux. So. C. M. Richardson, Tr.
Beverly, Dane-st. ch. and so. gent. 81,58; la. 29,45; m. c. 31,30; wh. cons. HENRY LARCOM and H. M.; juv. miss. so. for Joseph Abbott, Ceylon, 20; 162 33

Danvers North, La. for ed. of hea. chil. 63 70

Essex, s. s. class for ed. of a hea. child in Ceylon, 35

Gloucester, Rev. D. Tilton, 13 00
Hamilton, Coll. and m. c. 71 73
Lynn, 1st ch. 20 00
Marblehead, Gent. 42; m. c. 15; 57 00
Salem, South ch. m. c. 5,42; Crombie-st. do. 16,09; 21 51

Wenham, Gent. 62,43; la. 74,08; m. c. 4,57; 141 08—550 70

Fairfield Co. East, Ct. Aux. So. S. Sterling, Tr.
Bethel, S. Seelye, wh. cons. THOMAS SEELYE of Woodbury and H. M. 100 00

Fairfield Co. West, Ct. Aux. So. C. Marvin, Tr.
Greens Farms, m. c. 11 00
Ridgefield, Cong. so. 43,34; m. c. 62,72; wh. cons. HARVEY SMITH and H. M. 106 06

Stanwich, Mrs. H. L. Buffett, 10 00—127 06

Franklin Co. Ms. Aux. So. L. Merriam, Tr.
Greenfield, 2d cong. so. m. c. (of wh. for meeting-house at Kophala, 10, 77;) 15 38

Sunderland, Cong. so. young men's benev. so. 20 00—35 38

Geneva & Vic. M. Y. C. A. Cook, Agent.
Albion, 17 00
Coventryville, 26 72
Geneva, Mrs. Z. Seymour, 20 00
Lyons, Pres. ch. 4,80; s. s. 6; 10 80
Medina, Pres. ch. 108 50
McDonough, 2 00
Preston, 10 28
Rushville, 6 75—202 05

Greene Co. N. Y. Aux. So. Rev. Dr. Porter, Tr.
Catskill, Pres. ch. m. c. 42 00
Durham, 1st pres. so. 51 25

Pine Orchard, A. friend, wh. cons. GEORGE M. DALLAS of Philadelphia and H. M. 200 00

West Durham, Mr. Fellows's cong. 20; a lady, 10; 30 00—323 25

<i>Hampden Co. Ms. Aux. So. C. Merriam, Tr.</i>		
Monson, A. W. Porter, 200; Mrs. Hannah Porter, wh. cons. Miss SARAH J. ANDERSON of Roxbury an H. M. 100;	300 00	
<i>Hampshire Co. Ms. Aux. So. J. D. Whitney, Tr.</i>		
Northampton, A friend, wh. cons. Rev. THEODORE J. CLARK of Cummington, and Rev. SOLOMON CLARK of Petersham, H. M.	100 00	
<i>Hartford Co. Ct. Aux. So. H. A. Perkins, Tr.</i>		
Avon West, Gent. and la.	44 76	
Bloomfield, B. E. 3; E. B. G. 3;	6 00	
East Hartford, Gent.	136 62	
Hartford, Centre so. m. c.	8 86	
Suffield, m. c.	40 00—236 24	
<i>Hillsboro' Co. N. H. Aux. So. J. A. Wheat, Tr.</i>		
Antim, Gent. 33; la. 22,52;	55 53	
Francetown, Gent. 73; la. 34,81; m. c. 18,61;	126 42	
Manchester, 1st cong. ch. and so.	70 00—251 94	
<i>Lincoln Co. Me. Aux. So. Rev. E. Seabury, Tr.</i>		
Bath, 3d cong. ch. (of wh. fr. W. M. Rogers, 50;)	152 85	
Thomaston, 1st cong. so. wh. cons. Rev. RICHARD WOODHULL an H. M. 71 00—223 85		
<i>Litchfield Co. Ct. Aux. So. C. L. Webb, Tr.</i>		
Norfolk, Coll.	180 00	
Sharon,	4 00—184 00	
<i>Merrimack Co. N. H. Aux. So. G. Hutchins, Tr.</i>		
Concord, 1st cong. so. 42,90; la. 43, 10;	86 00	
Dunbarton, Cong. so. 10,73; J. S. 93c.	11 66	
Epsom, Cong. so. m. c.	27 79	
West Boscawen, Cong. so.	38 34—163 79	
<i>Michigan, Aux. So. E. Bingham, Tr.</i>		
Atherton, Cong. ch. 2; Birmingham, Pres. ch. 13; C. W. 5; Dexter, Cong. ch. 26; Detroit, m. c. 19,15; Flint, Pres. ch. 10,09; Hillsdale, 1st do. 18; Livonia, Rev. R. Armstrong, 11; Lodi, Pres. ch. 12; Melancthon, do. 75c.; Millford, Cong. ch. 20; Monroe, 1st pres. ch. 5; Pontiac, 1st cong. ch. wh. cons. Rev. I. W. RUGGLES an H. M. 61,53; Rochester, Cong. ch. 1,82; Romeo, do. 27, 63; Salina, T. W. 5; ch. 19c.; Southfield, Cong. ch. 11,73; Tecumseh, 1st pres. ch. 21,63; Utica, Pres. ch. m. c. 6,18; White Lake, Pres. ch. 11,12; Wing Lake, do. 14; Ded. dis. 4,50;	298 32	
<i>Middlesex South, Ms. Conf. of Chs. Rev. G. E. Day, Tr.</i>		
Concord, Trin. cong. ch. and so. m. c.	25 74	
<i>Middlesex Assn. Ct. H. C. Sanford, Tr.</i>		
Lyme, 1st so. coll.	46 51	
<i>Monroe Co. & Vic. N. Y. E. Ely, Agent.</i>		
Adams Basin, Pres. ch.	5 31	
Brighton, 1st cong. ch.	97 00	
Chili, I. K. Balentine,	4 00	
Scottsville, La.	20 56	
Wheatland, P. Garbutt,	5 00—131 87	
<i>New London & Vic. Ct. Aux. So. G. Chew, Tr.</i>		
Stonington, 1st cong. ch. m. c. 14; 2d do. com. and m. c. 55;	69 00	
<i>New York City and Brooklyn, Aux. So. J. W. Tracy, Tr.</i>		
(Of wh. fr. W. Jay, 50; fr. Scudder miss. asso. of West pres. ch. for sup. of Rev. H. M. Scudder, Madras, 144; fr. D. Leavitt, which cons. EDWARD LEAVITT of Brooklyn, an H. M. 100;)	2,112 34	
<i>Norfolk Co. Ms. Aux. So. Rev. S. Harding, Tr.</i>		
Dover, 2d cong. so. m. c.	9 28	
Roxbury, Eliot ch. and so. gent. 68, 75; la. 171,68; m. c. 22,92;	263 35—272 63	
<i>Oneida Co. N. Y. Aux. So. J. Dana, Tr.</i>		
Clinton, Cong. ch. m. c.	52 00	
Fairfield, do.	1 00	
New Hartford, Pres. ch. m. c.	15 81	
New Haven, Cong. ch.	23 15	
Utica, 1st pres. ch. Mrs. S. 50; m. c. (of wh. for meeting-house at Kohala, 2;)	5,60; HERMAN FERRY, wh. and prev. dona. cons. him an H. M. 50; a lady, 50c.	106 10
Vernon Centre, Cong. ch.	8 91	
	206 97	
Ded. dis.	41—206 56	
<i>Otsego Co. N. Y. Aux. So. Rev. A. E. Campbell, Tr.</i>		
Millford, Ch.	5 00	
New Berlin, Ch. 33; s. s. for Julius S. Pattengill, Ceylon, 7;	40 00—45 00	
<i>Palestine Miss. So. Ms. E. Alden, Tr.</i>		
Biaintree, 1st ch. m. c.	68 25	
<i>Penobscot Co. Me. Aux. So. E. F. Duren, Tr.</i>		
Bangor, Hammond-st. cong. ch.	80 14	
Monson, Cong. ch. and so.	10 00	
Unity, do. m. c.	3 85	
Whitneyville, do.	4 84—98 83	
<i>Plattsburgh & Vic. N. Y. Aux. So. L. Myers, Tr.</i>		
Champlain, Cong. ch. 111,30; Mrs. Hubbell and sons for Frederick Edwards Cannon, Ceylon, 24;	135 30	
Chazy, I. C. Hubbell,	10 00	
Keesville, Pres. ch.	82 82	
Malone, Pres. ch. 72,54; Mrs. Eliza Wead, dec'd, 30;	102 54	
Plattsburgh, Pres. ch. to cons. Rev. DAVID DOBIE and Rev. ROBERT F. CONANT, H. M.	100 00—430 66	
<i>Rockingham Co. N. H. Conf. of Chs. S. H. Piper, Tr.</i>		
Exeter, A friend,	1 00	
Greenland, Cong. ch. and so. coll. 24 41; Rev. S. W. Clark, 10;	34 41	
North Hampton, Cong. ch. and so. 40,46; chil. for hea. chil. 3,21;	43 67—79 08	
<i>Rhode Island, Aux. So.</i>		
Kingston, Cong. so. 6; juv. sew. so. 1; 7 00		
Providence, Benef. cong. ch. 506,48; B. White, to cons. JOE WILLIAMS of Pomfret, Ct. an H. M. 1 0; do. for Anthony B. Arnold, Ceylon, 20; W. I. King, for Sophia Hall and Elizabeth Gilbert King, do. 40; E. D. Rathbone, for Emily Manton Jones, do. 20; Harriet S. Dyer, for Benjamin Dyer, do. 20; BENJAMIN DYER, wh. cons. him an H. M., for James Wilson, Mary Wilson, Mark Tucker, Harriet S. Tucker, and William I. King, do. 100; teachers of s. s. for S. S. Wardwell, do. 20; Susan Colville, dec'd, 7,15; High-st. fem. miss. so. wh. cons. Mrs. ELIZABETH W. GREENE an H. M. 148,20;	981 83—988 83	
<i>Rutland Co. Vt. Aux. So. W. Page, Tr.</i>		
Castleton, Gent. 110; la. 70; E. M. 2d, 2;	182 00	
East Rutland, La.	3 75	
Fairhaven, Cong. ch. and so. 20,82; m. c. 12,18;	33 00	
Middletown, Cong. ch. and so. m. c. 16 00		
West Rutland, Cong. ch. and so.	112 19—346 94	
<i>St. Lawrence Co. N. Y. Aux. So. J. Smith, Tr.</i>		
Brasher Falls, E. S. H. 20; L. Hubbard, 10; C. T. H. 1; De Kalb, 2,50; Hopkinton, 6,25; Gouverneur, 94,79; Madrid, 13,60; Massena, 41c.; Potsdam, 38; Richville, 6; South Canton, 1,13; Upper Norfolk, 7, 75; West Potsdam, 50c.; West Stockholm, 62c.	202 55	
<i>Strafford Co. N. H. Aux. So. E. J. Lane, Tr.</i>		
Wolfborough City, Cong. m. c. 11,47; Mrs. N. R. 1;	12 47	
<i>Taunton & Vic. Ms. Aux. So.</i>		
Norton, Cong. ch. and so.	51 04	
Pawtucket, m. c. 155,25; la. (of wh. for Constantine Elodgett and Hannah M. Blodgett, Ceylon, 40;) wh. cons. Rev. ALDEN B. ROBBINS of Bloomington, Iowa, an H. M. 93, 75;	249 00	
Raynham, Gent. and la.	20 72	
Rehoboth, La.	15 00	
Seekonk, La.	42 78	
Taunton, Trin. cong. ch. and so.	76 05—454 59	
<i>Tolland Co. Ct. Aux. So. J. R. Flynt, Tr.</i>		
East Stafford, Gent. 27,25; la. 19,17; 46 42		
S. Coventry, Gent. 176,40; la. 34,35; (of wh. fr. JONATHAN L. HINCKLEY, wh. cons. him an H. M. 100;)	210 75	
Stafford Springs, G. M. Ives, 20; Mrs. E. 10; N. K. 5; Mrs. K. 2;	37 00	
West Stafford, Gent. and la.	26 00—320 17	
<i>Valley of the Mississippi, Aux. So. G. L. Weed, Tr.</i>		
By Rev. W. Potter, Agt.	262 38—1,057 38	
<i>Washington Co. N. Y. Aux. So. M. Freeman, Tr.</i>		
Whitehall, Pres. ch. 250,50; JOEL GREEN,		

wh. cons. him an H. M. 100; s. s. for Oromiah, 7;	357 50
<i>Western Reserve, O. Aux. So. Rev. H. Coe, Agt.</i>	
Mesopotamia, 9,81; W. I. Edwards, 8; wh. and prev. dona. cons. Rev. HẒEKIAH W. OSBORN an H. M.; Andover, 10; Wadsworth, 5; Chatham, three indiv. 3,11; Medina, 26,96; Mr. and Mrs. B. Dunham, 25; D. King, 15; Mrs. King, 5; Aurora, 8; J. Parsons, 10; O. S. 5; Strongsville, 18,33; Brownhelm, 10,18; E. L. Goodrich, 10; Elyria, 46,50; Wellington, 9,93; Rev. D. W. L. 60c.; Sullivan, Rev. J. Talcott, 3; Huntington, 6,61; la. sew. so. 3,02; a young la. 19c.; a col'd boy, 12c.; two girls, 10c.; Hudson, Wes. Res. college, 7,25; a la. 18c. Cuyahoga Falls, 6,38; Vernon, E. S. Beach, 4; Freedom, 30,37; Defiance, 4; Ded. c. note and dis. 5,45;	286 09
<i>Windham Co. Vt. Aux. So. A. E. Dwinell, Tr.</i>	
Grafton, E. R. Aiken,	10 00
Putney, m. c.	13 50—23 50
<i>Windham Co. South. Ct. Aux. So. Z. Storrs, Tr.</i>	
Scotland, Gent. and la. 60; m. c. 10;	70 00
<i>York Co. Me. Conf. of Chs. Rev. G. W. Cressey, Tr.</i>	
Buxton, Cong. ch. m. c.	14 62
Elliot, Cong. ch. and so.	3 75
Kennebunk, Union Cong. ch. and so. coll. 30; m. c. 20;	50 00
Kennebunkport, South ch.	42 00
Lebanon, Cong. ch. and so.	36 47
Parsonsfield, S. Garland,	2 00
Saco, Rev. A. Cole,	10 00
Wells, B. Maxwell,	3 00
York, Scotland par. cong. ch. and so. 13 60—175 44	
Total from the above sources,	\$16,687 17

VARIOUS COLLECTIONS AND DONATIONS.

A friend, 3; av. of gold rings, 1,25;	4 25
<i>Albany, N. Y.</i> 4th pres. ch.	100 00
<i>Alexander, N. J.</i> 1st pres. ch.	10 00
<i>Ann Arbor, Mich.</i> 1st pres. ch.	108 00
<i>Bennington, Vt.</i> E. S. and M. A. E. for sup. of schs.	75
<i>Cambridge, Ms.</i> A friend,	20 00
<i>Cambridgeport, Ms.</i> 1st cong. ortho. ch. and so. m. c.	50 00
<i>Carlisle, Ms.</i> Cong. so.	9 14
<i>Cazenovia, N. Y.</i> 1st pres. ch. benev. so.	100 00
<i>Charlotte C. H. Va.</i> Mrs. S. Hoge, for Mah-ratta schs 20; Mrs. P. Le Grand, 20;	40 00
<i>Chelsea, Ms.</i> Winisimmet ch. and so. m. c.	27 77
<i>Connecticut Farms, N. J.</i> Pres. ch.	55 00
<i>Deckertown, N. J.</i> do.	31 00
<i>Dubuque, Iowa,</i> Cong. ch.	10 00
<i>East Cambridge, Ms.</i> Evan. ch. m. c.	6 50
<i>East Whiteland, Pa.</i> Pres. ch. 47; dis. 15c.	46 85
<i>Fort Macon, N. C.</i> D. P. Woodbury,	30 00
<i>Galena, Ill.</i> 1st pres. ch. m. c.	55 00
<i>Harlem, N. Y.</i> P. I. 2,50; E. D. 1;	3 50
<i>Harrisburg, Pa.</i> Pres. ch. 195,13; dis. 50c.	194 63
<i>Honolulu, Sandw. Isl.</i> 1st ch. and cong.	214 00
<i>Ithaca, N. Y.</i> 1st pres. ch. m. c. 70,18; la. 45; Mrs. Herrick, 10; s. s. 11,38;	136 56
<i>Jamaica, N. Y.</i> Pres. ch. m. c.	20 10
<i>Lexington, Ky.</i> J. C. Todd,	10 00
<i>Lincolnton, Ga.</i> Rev. J. C. Baldwin,	1 00
<i>Little Osage, Mo.</i> m. c.	12 05
<i>Malden, Ms.</i> Trin. ch. m. c.	35 00
<i>Marietta, O.</i> Miss S. Jaquith,	15 00
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<i>Mount Hope, Ill.</i> By W. C. Snow,	8 20
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<i>New Lebanon, N. Y.</i> R. Woodworth, a rev. pen. to cons. JAMES K. POLK of Washington city, and DAVID WOODWORTH of Albany, N. Y., H. M.	200 00
<i>New Rochelle, N. Y.</i> Pres. ch. 47,23; s. s. for schs. in Nadra, 1,30;	48 53
<i>New York, A.</i> lady, 15; Miss M. H. M. 5;	20 00
<i>North Reading, Ms.</i> Cong. ch. m. c.	10 00
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<i>Patchogue, N. Y.</i> Rev. J. H. Thomas,	5 00
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<i>Perth Amboy, N. J.</i> Pres. ch.	50 00
<i>Philadelphia, Pa.</i> 1st indep. pres. ch. miss. so. for Helen Chambers, Ceylon, 40; for John Chambers, do. 20; union fem. miss. mite so. 68,41; T. M. M. 10; Clinton-st. pres. ch. 10; 5th do. m. c. 50; la. so. for fem. boarding sch. at Wailuku, 100; dis. 98c.	297 43
<i>Pittsburg, Pa.</i> 3d pres. ch. 407,04; an Episcopal friend, 25; ded. prem. on dft. 4,99;	427 05
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	\$19,983 22

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<i>Philadelphia, Pa.</i> On account of bequest of Mrs. Ann Hume Livingston, to "the missionaries," by William Shippen, (also avails of one ground rent, 3,40; ack. in June Herald, 1844; and one ground rent unsold, supposed value about 300;)	500 00
	\$3,399 85

Amount of donations and legacies acknowledged in the preceding lists, \$23,383 07. Total from August 1st to March 31st, \$163,033 93.

DONATIONS IN CLOTHING, &c.

<i>Andover, Ms.</i> 9 copies Bib. Sacra, vol. 1st, fr. Rev. Dr. Park.	
<i>Charlestown, Ms.</i> Books, fr. Winthrop ch.	10 00
<i>Freedom, O.</i> Cotton cloth,	1 00
Rev. C. Eddy acknowledges the receipt of the following sums from Illinois, viz.	
Belvidere, coll. 18,77; Dundee, do. 10; Elgin, do. 25,50; m. c. 7; Grand Detour, do. 20; Hennepin, T. Hartzell, 3; Jacksonville, 1st pres. ch. coll 245; s. s. miss. asso. for John Adams & David B. Ayers, Ceylon, 50; m. c. 30; cong. ch. coll. and m. c. 51; Illinois college, faculty and students, 28; Lynden, A. Smith, 5; Peckutonic, coll. 21,50; Rockford, do. wh. const. Rev. LANSING PORTER an H. M. 62; Roscoe, coll. 13,14; Waverly, coll 70,80;	660 71

The following articles are respectfully solicited from Manufacturers and others.

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American Board of Commissioners for Foreign Missions.

Sandwich Islands.

LETTER FROM MR. ARMSTRONG, OCTOBER 9, 1844.

Size of the Church—Native Helpers.

IN this communication, Mr. Armstrong gives a general view of the operations connected with the charge intrusted to him, during the previous year. He is at present the pastor of the first church in Honolulu. As this is the largest and most important place at the Islands, he has many adverse influences to oppose, which are not to be found elsewhere. Some of these are alluded to in the present letter. Mr. Armstrong first gives an account of the nature and extent of his field, and of the assistance which he receives from his own people in cultivating it.

My church now consists of about fifteen hundred members, of whom forty-nine have been added since the commencement of the year. This large body of communicants is scattered along a coast of thirteen miles, and over several verdant and beautiful vallies extending into the interior. I feel the charge to be an overwhelming one. To feed the flock properly; to lead them into the green pastures and beside the still waters; to know their state, keep up their interest in divine things, and attend to all the cases of discipline which arise; all this requires an amount of faith, zeal and patience, as well as bodily vigor, such as Wesley or Whitefield possessed.

Efforts on the Sabbath are not sufficient; they must be continued during the week, or the labors even of the Sabbath will amount to but little.

I am obliged to rely a good deal on native assistants. My field is divided into sections and subsections, each having its presiding helper or watchman, with his several aids under him, according to the number of souls committed to his supervision. These helpers are elected by the church once a year; and they may be re-elected as often as the church sees proper. Some of them are very good men and very useful in the Lord's service; we could not get along without them. Others need more watching. On each Sabbath, after morning service, they report to me the state of their respective charges, and we confer together for a season on the spiritual interests of the church, and then unite in prayer.

Of out-posts I have seven, and I visit them as often as circumstances allow. At the three which are most important, I hold a meeting once a week, when I preach, catechize, receive the reports of the watchmen, and attend to cases of discipline. These outpost or field labors are very important, as well as pleasant. They carry the light into the dark corners, and afford opportunities for that familiar intercourse with the people, by means of which advice, reproof, rebuke, instruction, or exhortation may be given as the case may require; and above all they have an important influence in

keeping up the congregation on the Sabbath. It uniformly declines when they are dropped. In a church so numerous, composed of persons but partially civilized, and seeing the truths of Christianity, as it were, through a glass darkly, continually prone, moreover, to relapse into their former manner of life, or so unstable as to be easily led astray by the lust of the flesh, the lust of the eye or the pride of life, the utmost vigilance is necessary to maintain order and keep up even a tolerable standard of piety. Discipline must be prompt and decided, and practices must be discountenanced which, among a more civilized and enlightened people, might be allowed.

State of Religion.

Mr. Armstrong next proceeds to a description of the present state of religion in the church, committed to his care. The "Restoration," referred to below, is the surrender of the sovereignty of the Islands to Kamehameha III.,—which Lord George Paulet unrighteously wrested from him,—by Admiral Thomas. The anniversary of this event is to the Sandwich Islanders what the fourth of July is to inhabitants of the United States.

Of the state of religion in this church, I have little to say that is encouraging. During the last winter we had a very interesting season. Meetings were crowded, prayers were fervent, and some souls were converted. This state of things continued for several months; but since that time the church has passed through a season of apathy, and there has been quite a number of cases of out-breaking sin and consequent discipline.

The festivities of the anniversary of the Restoration, of which you will see an account in the *Polynesian*, had a very dissipating effect upon the minds of professors of religion; and some were carried away by their excess of pleasure into scandalous sin. It was intended, however, to be a strictly temperance festival. But how common it is to abuse even a good thing! The celebration was too protracted for the safety of morals among such a people. It would turn the heads of some in your land of steady habits, to devote four whole days to feasting and merriment. How much more dangerous is such an experiment here, among a people so given to appetite, and so little under the dominion of reason and conscience!

During this festival some old amusements, songs, plays and games were

revived; and, strange to tell, a large company of idolaters proceeded to the King's residence, with an offering of pigs, fowls, &c., at the same time asking his patronage. But they met with a cool reception; one of the leaders was put in irons, and the company dispersed. The singers and players met with more favor. Some of our church members became so involved in these dangerous practices, as to call for the exercise of discipline. But I am happy to add that the state of things is growing better.

We have just had our quarterly communion. Previous to this occasion the church was subjected to a close examination; several were cut off from us, over twenty in all for various offences; others who had fallen, gave evidence of repentance and were restored to church fellowship; while those who had been remiss in duty were warned, exhorted and aroused. The result is that meetings are more fully attended, professors are more awake, and the state of society in general is more quiet. In secret places, however, some vicious practices are carried on; and some persons of influence indulge in cards and other games and amusements.

While there is unquestionably much chaff in this church; and while some of its members who are persons of rank and influence, seem to have only a name to live, others are sober, humble and godly persons, who walk uprightly. Such are my joy and crown; for them I live; in them I have hope and delight. They love the house, the word, and the people of God, and seem to be intent on laying up treasure in heaven.

Native Liberality—Temperance.

The last number of the *Herald* contained some notice of the efforts which the native Christians are making to support their own religious institutions. The letters of Messrs. Clark and Bishop had a particular bearing on this question. The church under the care of Mr. Armstrong, it will be seen, has begun to move in the right direction.

I believe I have already informed you that this church has resolved to make an attempt to raise my salary the present year, or as much of it as they can. The first quarterly collection for this object has been taken up and amounts to one hundred and twenty-five dollars. This is quite as much as I expected for a beginning. The fact is, the church members are generally extremely poor; and of those who have the means of supporting

the gospel, but few have the inclination to do much. They do not appreciate the gospel; and how can they give their money for that which they account of no value? But I have been pleased to see the cheerfulness with which the church generally has undertaken to raise my support; and I have no doubt that it will be a great blessing to them, if they carry the plan into successful operation.

Since the last of July his Majesty and court have resided at this place. They have usually attended my service on the Sabbath morning. The King is an attentive hearer while in the sanctuary; but no saving impression seems as yet to have been made upon his heart.

The following item of intelligence will be read with interest.

The state of the temperance cause is at present very interesting in Honolulu. We have now a society of more than fifty Washingtonians, which meets every Saturday evening. These occasions are very interesting, some of them intensely so. The effect upon the place is most happy; and some of the cases of reformation are almost miraculous. One old English physician,—the same who attended the first Mrs. Bishop, and had in those days a good reputation and a good practice, but has been for some fifteen years a common street drunkard, and reduced to the lowest degree of poverty and misery,—is now a reformed man and a zealous Washingtonian. It is delightful to witness his present improved character and condition. Others are like him.

China.

JOURNAL OF MR. ABEEL.

Mandarins—The Hae Hong—Excursions.

THE last journal of Mr. Abeel, published in the Herald for March, left him at Hongkong, awaiting an opportunity to return to Amoy. He succeeded in obtaining a passage on the 19th of September, and in the short space of four days he was at home. He found his fellow laborers residing in Amoy, having been previously obliged to abandon Kolongsoo; some of them were suffering from intermittent fever. This disease has hitherto been the severest trial of the mission; it is hoped that the embarrassment will be removed before another warm season.

On the first Sabbath after his return, Mr. Abeel found the congregation somewhat reduced, there having been but about sixty persons present. This change was owing to various unfavorable circumstances of a temporary character.

October 2. This is the evening for our weekly social meeting. Here, I was happy to find, there was no diminution in the attendance. And this is our most hopeful service. Each person present, if able to read, takes his turn in explaining a question with the corresponding answer, in a well written catechism; while I endeavor to elucidate and impress the subjects discussed, and to add any important truths with which they may stand connected.

18. Yesterday and to-day I have been introducing the newly arrived brethren to the mandarins. Nothing could have exceeded the friendliness and frankness with which we were received by every one. To-day our friend the Hae Hong, or chief magistrate, gave us an opportunity for holding a very long conversation with him on the truths of Christianity. We endeavored to enlighten his mind in relation to the essential doctrines of our faith, and especially as to the absolute necessity of the atonement of Christ, and of faith in him, to secure the eternal happiness of the soul. We told him that, but for the full belief of these doctrines, we should never have come to China. It must teach him an important lesson, and produce a favorable impression on his mind, to see men of different nations, coming forth on the same benevolent errand, and laboring like brethren together.

From the conversations held with the Hae Hong before, and from the books in his possession, he must have had the means of gaining much information respecting Christianity. Whether it was from previously received convictions, or from what was said to him in the present conversation, he freely, and before all his attendants, expressed the happiness it would give him to have the people embrace these doctrines. We were glad to hear such a declaration from one whose government extends, not only over the city, but through the surrounding country. This individual has it in his power to aid or oppose us more than any other man; and now, of course, he can say nothing with consistency against any number of missionaries who may come, or any degree of diligence which they may use in their work. Indeed the four families that recently came, nearly at the

same time, evidently created no excitement. This magistrate, as his custom is, sent to inquire whether they were preachers or physicians. He was informed that they had all come expressly to teach the people the doctrines of Christ.

Mr. Abeel found that he had derived no permanent benefit from his voyage to Hongkong; and for some time subsequently to his return he discovered no improvement in his health. He resolved, therefore, to try the effect of a series of boat excursions to places in the vicinity of Amoy. In addition to the bearing of such an experiment upon his health, the accessibility of the surrounding villages to the gospel could in this way be readily ascertained. True, an article inserted in the different treaties with China seemed to stand directly in the way of such an attempt; but it was not supposed that this was intended to apply to cases like the present, and, indeed, one of the mandarins of Amoy assisted Mr. Abeel to go to one of the largest places visited by him.

26. Our plan was to ascertain the state of the wind and tide each day, and to shape our course accordingly. We started soon after breakfast, and returned at or before evening. Our dinner was cooked by the way. Mr. Stronach, an English missionary, having long been ill, gladly availed himself of the same means of recovery; and the other brethren were occasionally my companions. Some days we limited ourselves to a single large village; at other times, we visited three or four places. Every where our presence appeared to create a joyful excitement. There was no cry of "foreign demon;" not a hand beckoned us to retire. The natives conducted us to the chief place of concourse, a pagan temple; or to the dwelling of the teacher, or most conspicuous man of the village. Here, the crowd assembling, we took our stand, and distributed books, and instructed them as we had strength and ability.

We were sorry to find that common education was greatly neglected in these villages. In each place there were but a few who had the confidence to attempt to read our books in our presence. A little money might be most profitably expended in establishing schools among them. The children might be taught to read simple Christian books without much difficulty; and every such school might be made an excellent place for a preaching station.

The foregoing remarks respecting the ignorance of the Chinese confirm the statements of

Mr. Williams, published in the last number of the Herald.

27. This day has been spent in making another excursion. Mr. Pohlman and myself have visited one of the largest of "the six islands," as they are called, at the mouth of the harbor. The Chinese either know, or very soon learn, who we are, and, hearing us speaking their language, men, women and children crowd around us. We were conducted to an idol temple, where I addressed an attentive assembly; after which we were invited into an inner chamber, where was the only priest of the establishment, a poor old man, whose room smelt of the recent fumes of the opium-pipe, and before whose chamber door, groups of gamblers were most busily engaged.

After strolling about through a part of the village, and the cultivated fields of the suburbs, we returned and found our dinner prepared in a house to which, no doubt, our servant had been invited, and every part of which, loft and all, excepting space enough for us, was crammed with men and boys. How long they had occupied their stations I do not know; but it was amusing to witness their anxiety to see us eat. I know no reason why this island, so near the open sea, and so exposed to its breezes, cannot be made an excellent summer retreat for those missionaries at Amoy who may require a change. Nothing proves more refreshing, in these climates, than a trip to such a place; and a day or two, or more, spent among its hills, or on its seaward shore, provided there were suitable accommodations, would no doubt be of the greatest service to an invalid.

Other Excursions—Clanship—Readiness to hear.

November 13. To-day we directed our course toward a place about ten miles from Amoy, called Ko-ke-a. It happened to be the village to which our boatman belongs; and he expressed the greatest reluctance to proceeding any farther. The reason was that on the preceding evening their clan had seized six men, belonging to the opposite village. This, they said, was to avenge themselves for an equal number of their own brethren, seized and destroyed some years ago. I asked if they intended to kill them, and was happy to learn that a moderate ransom would answer all their demands.

I have admired the providential ar-

rangement by which this great nation is divided into large families or clans, having each the same family name. It appears to constitute a far reaching relationship, which proves of great advantage to the poor and helpless, and to laboring classes, many of whom are furnished with employment by their wealthier kinsmen. But this clanship has its disadvantages. One of them is, that the petty quarrels of individuals are too often taken up by the clans to which they belong. Many of the villages are inhabited by those of the same name; hence village contends with village. There are no mandarins living in the villages, and even when they are near and know all about these feuds, they seldom notice them. Many of the clans are too strong for them, and set them at defiance. Sometimes the inhabitants of the same village are at variance among themselves. This happens, not only when different clans reside together, but even at times when they are bound together by this tie of a common name and ancestry.

This clanship will undoubtedly have an important bearing upon the spread of the gospel in China. In some cases it may prove a serious hinderance; but God can easily convert it into a powerful auxiliary.

On our arrival to-day we were conducted to the house of the wealthiest man in the place. Probably an income of eight hundred or one thousand dollars a year gives him this envied distinction. There were no indications of any thing beyond what we consider very ordinary comforts. Seeing that I was disposed to recline, he invited me into his chamber, where was a hard bedstead, a mat spread on it, and a bamboo pillow. There were also an opium pipe, a lighted lamp and the prepared drug, all ready for use. Of course I was politely invited to take a whiff or two, which led to some conversation on the subject. Our dinner was cooked and eaten here, our generous host supplying us with tea. As usual a crowd came to see us, to whom we spoke on our great theme.

14. To-day we went to a large market town, nearly opposite to the village which we visited yesterday. It is called Ko-phoe, and contains a population of several thousands. The crowd was very great. We were conducted to a temple, where, seeing a bed, I was glad to lie down. Though too much exhausted to speak to them, they filled nearly every space about the bed, and the boys even

climbed up the posts to see me shut my eyes and try to sleep. Mr. Stronach addressed them, as well as he could address such a multitude, both in the temple and without; and Mr. Pohlman also lent what assistance he could.

On the following day Mr. Abeel made an excursion to a village, which is the second beyond the place mentioned above. The inhabitants of the intervening village are addicted to piratical habits, and they were visited with the displeasure of an English frigate, during the late war.

15. A beautiful idol temple, shaded by large banyan trees, the chief ornament of Chinese villages, invited us as much by its proximity, as its situation and appearance, to make it our resting place. The temple was full of paintings, representing, in most hideous forms, beasts and men, mortals and immortals. The villagers of both sexes, and almost all ages, came to the temple to see and hear. I tried to address them, but my voice could not overpower the noise which they made. My companion (Mr. Doty) went out to see the place, and converse with those whom he met.

After sitting awhile, and drinking a little tea, which they had kindly prepared, the crowd became thinner, and the noise was lulled; the women gained courage, drew near, and began to talk to me. As I distributed some of our books, they begged hard for their husbands and children, who could read, or were learning. In the course of the conversation, I spoke of the folly of worshipping such a wooden figure, as that on whose altar I was sitting, when one of the women made the same affecting reply which has been heard in other places, "How could we know better without being taught?" Yes, poor creatures, their ignorance is unavoidable. They know how to sin, but not how to escape the consequences of sin! Oh, that those who do know, would come and enlighten. How much better to win souls than to win the wealth and honors of this transient life. How much more necessary to instruct those who are totally ignorant, than to preach where our presence would scarcely be missed, and our place could easily be supplied.

Excursion to Quemoy.

23. We have just returned from a visit to Quemoy. It is the largest and most projecting island which is passed in the approach to Amoy. Our kind friend,

the chief magistrate, assisted us in procuring a suitable boat; and this to go to a place interdicted by treaties!

We started at nine in the morning and arrived at three in the afternoon. Our vessel could not approach within half a mile, or more, of the dry shore. When we arrived a cloud of human beings was gradually moving out with the receding tide. They were picking up shell fish and sea weed, and whatever else they could turn to the least profit. A large proportion were women and girls. We were carried on men's backs to the shore, and on their shoulders (in sedans) when we returned. We were obliged to walk over a barren tract before we reached the chief town, Aou Poé. It proved to be by far the largest and most business-like place we have visited in the vicinity of Amoy. It has diverted the trade from the walled city, which lies some three or four miles in the interior, and was once the emporium of the island. Though rather late, we started for the city; but after travelling about half the distance, (myself being the only one in a sedan,) the pedestrian powers of some of our party began to fail, and it was concluded to defer the visit until we had more time for the examination of the island.

We were pleased with the gently undulating surface of the country. We saw no abrupt black hills, no piles of immense granite rocks. The soil is very light, and the chief production is the sweet potato, an article far inferior, as cultivated in China, to what is obtained in either of the southern or middle states of America. As usual the eye caught a village almost wherever it turned.

Such was the dense crowd at a temple where we stopped on our return, that it was impossible to make the people listen. We noticed a large admixture of well dressed, intelligent looking persons, who requested books, both for themselves and the mandarins in whose offices many of them are probably employed. The place is considered of sufficient importance to be governed by a mandarin of high rank.

One object which we had in view in going to Quemoy, was to obtain a correct idea of the salubrity of the island. I had often inquired about it, and had been led to believe that it was remarkably free from the fevers and other epidemics which are common in neighboring places. The dryness of the soil, the absence of extensive paddy grounds, and the appearance of the entire face of the country,

strengthened the impression which I have derived from others. There are many excellent situations for dwellings, and no doubt many dwellings in such situations, which might be obtained. But should we be permitted to live here. It would doubtless be more difficult than to obtain a footing where there are no mandarins; but still I think, in the course of time, it might be effected. It would make a desirable missionary station, irrespective of its healthfulness. The island is said to be as large as Amoy. Whether this be true or not, it must contain a large population.

Result—Return to America—Concluding Remarks.

This proved to be the last of Mr. Abeel's excursions. He had hoped and expected to extend them to other places; but such was not the will of his heavenly Father. For those which he was permitted to make, our thanks are due to the great Head of the church.

I am glad that I was permitted to return to Amoy for a short time, if it were only for these experiments. True, they do not prove all that we wish to know. They do not show, for instance, whether missionaries will be allowed to reside permanently in these towns and villages; but they do show that these and similar places are perfectly accessible to us, and that labors which require only transient visits, such as preaching and superintending schools, may be performed. And labors of this description, I have little doubt, will very soon open the way for permanent stations, wherever it may be thought desirable to establish them. When God's Spirit shall be poured out, and native converts and evangelists shall have been raised up to our assistance, what ample scope there will be for the employment of all their time and energies!

The strength of Mr. Abeel continued to fail, and he was soon obliged to suspend his labors entirely. On the 15th of December he attempted to preach in Chinese; but he went through the service with very great difficulty. This, though he little thought it at the time, was his last effort of the kind. His text was appropriate to the close of a missionary work among the heathen: "Come unto me all ye that labor and are heavy laden, and I will give you rest."

It having become apparent that a sea voyage held out to Mr. Abeel the only hope of recovery, he embraced a providential opportunity for leaving Amoy. "The captain of the ship," he says,

"being a pious man, came on shore on Wednesday evening, to unite with us in our usual prayer meeting. Here, before our Father's throne, having been earnestly commended to the grace of God, I took a silent and hasty leave, and accompanied the captain on board." Nearly a month was spent at Canton and Hongkong, during which the necessity of a long voyage became more and more obvious. Accordingly he embarked for the United States, January 14, and arrived at New York, April 3.

Mr. Abeel has not realized the benefit which he hoped to receive from his return to this country. His work as a missionary has probably come to its close. His labors for China—that land for which so much prayer has been already offered—are apparently terminated. Who will enter into his labors?

Appended to the foregoing journal, are the subjoined remarks. They will be read with peculiar interest in view of the circumstances which have just been detailed.

Never before has the missionary work appeared so inviting; never have I been placed in such agreeable circumstances; never has labor been so easy, so animating; never have the prospects been so encouraging. I have lived through a part of China's long night of exclusiveness, and have seen the morning spread itself upon her eastern mountains. I consider the country now to be *sufficiently open for all missionary purposes*; and it is a remarkable fact that while the prospects of trade have not been realized, and merchants have thus far accomplished but little, missionaries have been quietly coming in and taking possession of the large commercial cities. The very spot which those of us who were studying the Fukien dialect, always spoke of as our most desirable residence, myself and others have occupied. This difficult dialect has been acquired to a useful extent, and its farther acquisition has been rendered easy and agreeable. A congregation has been gathered which, with care, may be indefinitely increased; and an interesting meeting for social prayer and catechetical instruction has been well attended for several months.

The favor of the mandarins, and of all classes of the people, has been secured; and the whole surrounding country, with its teeming population, is, for a wide circuit, at least, accessible to us. A band of missionaries has lately arrived to strengthen our hands and greatly increase our social privileges and comforts. Our literary labors have never been so interesting. A part of the Bible has been assigned to our mission to translate, and

the whole to revise. Great as is the trial of leaving the place and the beloved companions in it, yet I have been spared to see so many hopes realized, the dispensation which calls me away has been so mercifully delayed, that I have cause only for gratitude. Oh, that many young men may be constrained to go forth to this field, and assist in giving the Word free course, that it may be glorified among the people!

Ceylon.

LETTER FROM MR. HOISINGTON, JANUARY 20, 1845.

Plea for additional Laborers.

THE object of the present letter is to set forth the wants of the Ceylon mission. In accordance with the advice of his brethren, Mr. Hoisington has renewed the call which has so often come from this field. And surely no one can read the statements which follow, without feeling that sound missionary policy demands that a reinforcement be sent out with the least possible delay. The plea of this mission, as now addressed to us, is earnestly commended to those who are soon to enter, or have recently entered, upon the work of the ministry. Will not the churches, moreover, pray the Lord of the harvest to send forth laborers into his harvest? Will they not show themselves ready to furnish the means, even before the men are found, thereby provoking our young brethren in the sacred office to good works?

Batticotta is still in want of at least two additional men. The seminary cannot be healthfully and properly worked without the entire services of three missionaries. And if there were, as it is hoped that there soon will be, a *select department* in the seminary, this number would not answer the demand. With the full complement of classes, aside from the select department, there are twenty-four recitations a day. One third of these, on an average, ought to be attended to by missionaries. This alone would be considered sufficient for three men in an American college or theological seminary. But attendance upon these recitations is scarcely a moiety of the labor required. A large boarding establishment in such a country as this, necessarily imposes heavy cares upon those who manage its secular concerns, involving numerous accounts, a constant attention to repairs, and unceasing labor

and solicitude in looking after, night and day, so many Hindoo youth. The guidance and instruction of the native teachers, and the daily general superintendence required, are about as much as one man ought to do. Besides all this it is necessary that some one of the faculty should attend to and direct the exercises of literary and moral societies, should hold church meetings, and guide inquirers to the Lamb of God, &c., &c.

The instructors of the seminary must also bear a part in the general business of the mission. They must attend the meetings of the mission and of the Bible and Tract Societies, must aid in correspondence, assist in forming committees on the press, on boarding schools, and on English and native free schools, and furnish matter for the almanac and other publications.

It is still thought that the plan of instruction in the seminary which was submitted a few years since, and which requires four permanent professors, is not extravagant; but that, on the contrary, the best interests of our cause cannot be fully secured with less strength. Even in the present necessities of the Committee and of their missions, it is felt that the entire strength of three men should be devoted to the seminary, to its superintendence and instruction.

In addition to this demand, the common concerns of this missionary station call imperatively for another man. He should be a strong man, well furnished in Tamil. This is one of the largest stations, independent of the seminary; and here is the largest mission church. The encouragements to labor among the people in this place seem to be increasing. The people call for meetings in their villages, and listen with great apparent interest to the truth, compared with what was formerly observed among them.

To save the lives and health of the instructors of the seminary, moreover, they should be relieved from the burden of these cares and of constant preaching. When their energies are exhausted by their week's labor, more wearing in this climate than almost any other kind of service, it is very hard to be obliged to gird themselves to the proper work of a pastor. In the present state of things, they must necessarily begin and end their week exhausted. And it would not be strange should they soon falter under their burdens.

Mr. Hoisington next adverts to the number and physical ability of those who are engaged in the

business of instruction. The health of Mr. Wyman, as is already known, has entirely failed, and he has embarked for this country. The health of Mr. Cope is not good. Doct. Ward is very much occupied with his professional engagements, the care of the free schools at Batticotta and two other stations, and other duties. Mr. Hoisington is the only remaining instructor. He concludes, therefore, that "there is much reason for apprehension in respect to the safety and prosperity of these important interests, unless speedy relief can be granted."

There are yet other urgent demands for laborers. The important stations of Manepy, Panditeripo and Oodopity want each a missionary. These fields are "white;" nay, the harvest is perishing, while vacant houses, and other facilities for the laborer, call for the occupant. The results of years of severe toil are in danger of being lost for want of a "bishop." How long shall this cry, re-echoed so often, be heard in vain? Where are the young men, just leaving our seminaries? Does not the cry come to them? Have they no bowels of compassion for the dying heathen, none for their elder brethren who are ready to faint because of the heat and burden of the day? And even our younger brethren in the ministry, where are they? Does not the Lord call some of them, as he did some of us, to leave their delightful homes and the quiet village scenes with which they are familiar, and go forth, like their divine Master, to seek and to save those who are lost?

With the supplies now named, our field is by no means manned. There remain large sections unoccupied, even within the compass of our stations; and thousands must be left to perish for "lack of the bread of life," though the people be so accessible, and there be so many facilities at hand, were there only the captains of tens and of fifties to lead forth to the work. Even were the old stations manned, as above named, the removal of one person by sickness or death or otherwise would be calamitous. Important interests must necessarily suffer, and the cause, in these respects, move backwards. In this way the mission has suffered for years.

Could there be an immediate succession of new men in the field, the full wants of the case would not be met. No new missionary can at once fully occupy the place of the experienced laborer. A mission constituted like this, with its seminaries and wide-spreading school system, and its important printing estab-

lishment, ought not to be considered in a safe condition without a body of reserve. And yet no reserve forces, strictly as such, are wanted; but men are needed to scour these villages, and to join hands with others in extending the work, in obedience to the calls which come up on either hand, and who can, at the same time, be more easily spared to fill the ranks of those who fall, and thus enable the mission to secure the important posts that are gained, and which cost too much to be lost.

In the view of the mission, this call is scarcely less urgent than any other named. Without this additional strength, it is not seen how a proper and efficient native agency can be reasonably looked for. There must be some mould in which they can be formed in every particular which goes to make up a full man in action.

Madras.

LETTER FROM MR. WARD, JANUARY 22,
1845.

The Wants of Madras.

MR. WARD has been requested by his brethren to submit to the Prudential Committee the wants of the Madras mission. This letter, therefore, reiterates the cry of the preceding communication from Ceylon, "Come over and help us." By a comparison of dates it will be seen that the following letter was written two days after the foregoing appeal of Mr. Hoisington.

Almost every communication from the brethren connected with the Madras mission, contains a similar plea for help. The missionaries at Ahmednuggur and Bombay have asked for a reinforcement, till they are almost weary of making known their burdens and their wants. Thus from every mission in India we hear the same earnest call for men, who will enter that broad and open land, and thrust in the sickle in the name of their Master. Our brethren have performed their duty; it only remains for us to go forward in the path which the Providence of God has so clearly marked out for us.

In speaking of Madras I need not go into those details of location, extent, populousness, &c., which would be necessary were it now, for the first time, to be brought to your notice. It is enough to say that this is the second city of India, the metropolis of the southern division of the empire; that it contains a

population of four hundred and fifty thousand souls, and is crowded with errorists of every name and grade, from the most debased votary of paganism to the refined Socinian. Here and there, among its native population, may be seen one and another who worship God in spirit and in truth; but the multitude are living without God and without hope in the world, or, like the papists, having a name to live while they are dead. Such, in the light of the Bible, is a truthful view of this city. We see these things, and with truth can we say, that our "spirit is moved within us." Knowing that there are means which, if at our command, we could bring to bear directly upon the minds and consciences and hearts of these worshipers of evil, we cannot be silent. We must again urge upon your attention the claims of Madras. We ask your kind interest in what we have to say in behalf of these our heathen neighbors, of whom we can say, "It is our hearts' desire and prayer to God that they may be saved."

It is to be remembered that Madras is a chief city, the head quarters of civil power, and the fountain from which flow, to the farthest limits of the empire, streams to irrigate and freshen, or to deaden and destroy. This is not the place to dwell upon the importance attached by our divine Master to cities. Their importance is recognized throughout the whole of the New Testament history, and is, no doubt, admitted by the Prudential Committee. I simply suggest it as a circumstance which is not to be lost sight of, when legislating and deciding on our claims.

Mr. Ward anticipates an objection that may perhaps be urged against an increase of laborers at Madras, growing out of the number already sustained there by different societies.

Were you to read the names of all the missionaries stationed here, unaccompanied by explanation, you would at once say, "The city is already manned; further extension of missionary effort in Madras is not needed." But with the view of removing this erroneous conclusion, and that the way may be open for a more intelligent hearing of our claims, allow me to remark that of the many missionaries laboring here, only eight make any pretensions to a public use of the native language. Of these eight, two are devoted almost entirely to preaching in English; one is about leaving for another station; and two others do little be-

yond the limits of their church and congregation. The amount of direct and earnest effort expended yearly on the mass of the heathen population by the living voice, and through schools, is very small. There is a large institution under the direction and instruction of the Scotch missionaries, and in this they are doing a good work; but their labors, from their ignorance of the native language, do not extend beyond its walls. In that important branch of labor, day-schools in the native language, as also in preaching from house to house and street to street, we are most painfully deficient. Take for example the centre of the city, Black Town, three fourths larger than Madura Fort. There are not more than eight or ten Christian free schools within its walls; but in Madura city our mission alone had thirty schools. Grant us the same facilities, and the whole city might be furnished with Christian schools, and pervaded with Christian truth. Upon this point I cannot speak with the energy and earnestness which I would gladly employ. I see the centre of this metropolis unaffected and uninfluenced by those means which, if brought to bear upon it as they could and ought to be, would most eminently promote the glory of our Redeemer; and enable our Board to take the stand which we long to see it take in the evangelization of this land.

The number of ordained laborers, deemed necessary by our brethren, is five, two more than are now upon the ground. The posts to be occupied by these additional missionaries, are designated in this communication; and they appear to be important and promising fields for Christian enterprise. Our brethren also plead for larger appropriations of money; and they sustain their application by arguments which can be met and answered only by inadequacy of means and resources.

The subject is now before you, and we wait with anxiety for your reply. Our usefulness and mental peace depend much upon the answer which you may return. We must beg you carefully to consider our position and claims, ere you pass us by. Souls are perishing that might be saved. Captives of Satan are held in bondage, who might become freemen in Christ. Christianity is despised where it might be revered; and, above all, God is dishonored where he might be glorified. We know that ultimate success rests with the Most High; but we farther know that the Lord accomplishes his purposes

through the truth. In order to bring the truth to bear upon the people, pecuniary means, not less than missionaries, are of indispensable importance. In this great work each dollar is valuable, and may tell for eternal good on the souls of the heathen. Had your allowance to us been five thousand dollars instead of four thousand dollars, what a change might it have wrought in our affairs! It would have enabled us to establish twenty or more schools, and thus bring more than seven hundred youth, with their masters and friends, under daily Christian instruction; or it might have allowed us to give to our English school that higher character which we much wish to see it sustain.

Standing between you and the heathen, we must act the part of intercessors, and entreat, first for your prayers—but these we know you will not withhold—and then for a larger appropriation of money, and more laborers to join us in this wide and extensive field. We ask these things at your hands, that our ignorant and degraded and idolatrous neighbors and fellow-citizens may become rich in that knowledge which tendeth to eternal life.

LETTER FROM MR. WARD, JANUARY, 1845.

Introductory Remarks — Tour to Conjeeveram.

THIS letter contains Mr. Ward's report of missionary labor performed by him at the Royapoorum station, during the year 1844. Of public religious services, three have been held every week in the native language; during a part of the year there has also been one in English, commenced at the earnest request of most of the Protestant families in the neighborhood. The Sabbath morning (native) service has been attended by about two hundred and twenty persons.

A native monthly concert has been held on the Wednesday evening after the first Monday of each month, at Royapoorum and Chintadrepettah alternately; the members of both churches meeting for conference and prayer. The missionaries are present during a part of the service. This appears to have been a profitable exercise.

Six day-schools have been sustained during the year; each containing an average of about thirty-five pupils. The reading and study of the Bible have a prominent place in the arrangements of these schools. The pupils meet in the church on the morning of the Sabbath, where they are

formed into Bible classes. All the schools are personally examined by the missionary every month, and a strict account is kept of their progress. The masters of the schools and the native assistants hold a meeting at the church Saturday afternoon.

The boarding school, under the care of Mrs. Ward, is small, having only seven pupils; but there is no reason to doubt its ultimate success. The liberality of friends has furnished the means of erecting a commodious building for the use of the institution. One of the pupils is a candidate for baptism.

Considerable attention has been paid to the distribution of Bibles and tracts. Of the former there have been thrown into circulation from this station, in whole or in part, 3,781 copies; of the latter, 30,000 copies. Mr. Ward's labors in connection with the press have been abundant.

Mr. Ward has made two excursions into the neighboring villages, for the purpose of preaching the gospel and distributing Bibles and Tracts. The present communication contains a brief sketch of a tour to Conjeeveram, performed in the latter part of May.

While passing the hundreds and thousands of my fellow-men who were on their way to the festival, I could not but reflect how the object which they had in view, appeared to the Christian missionary, going up to this metropolis of error and sin. They were to engage in what he regards as the highest dishonor which a human being can cast upon the Creator. They were about to take part in a service which, they vainly imagined, would secure the divine favor and blessing, but which he knows will expose them to the righteous displeasure of Him who has said, "Thou shalt not make unto thee any graven image," "Thou shalt not bow down thyself to them nor serve them." Though travelling the same road, and tending to the same centre of interest, the views of the two parties, how different! They were intending to serve the prince of the power of the air, the spirit that worketh in the children of disobedience; he, professedly, and he would hope sincerely, to serve Him who is "God over all, blessed forever." "Not unto us, O Lord, not unto us, but unto thy name give glory."

I found the bungalow unoccupied, and at once took possession. I was soon visited by several young men from the English school under the care of the Scotch missionaries at Madras, whom I met when here about two months since. After a few moments' conversation, I dismissed them in order to get a little rest

and be prepared for the labor and fatigue of the afternoon. When the heat of the day was over, I called my assistants, and sending two of them with a basket of tracts in one direction, I went, accompanied by another, to the opposite part of the town. I had taken the precaution of placing my books in a bandy (ox cart), in the rear of which I walked with a guard of six palanquin bearers. This course I deemed prudent from a recollection of what had recently occurred to Mr. Day at Nellore; and from the certainty, as I was informed before leaving Madras, that I should meet with a boisterous reception, and perhaps be placed in circumstances of danger. But in this respect I was most agreeably and, I trust, gratefully disappointed. For three hours I moved through the streets of the town, stopping at short intervals to speak to the assembled multitudes, and give them copies of the Bible and religious books; in no instance, however, was there the least disturbance or annoyance, but at all times I had a respectful attention and a listening ear.

In one street a man came to me, habited in the yellow garb of a pilgrim, and begged that I would pass through a neighboring street, and supply its inhabitants. I felt no inclination to comply with the request, being apprehensive lest he might lead me into a snare. But such was his earnestness and apparent sincerity, that I at length yielded to his wishes and followed his guidance. We passed into a long, wide street, lined with spacious, well constructed dwellings. Each house sent forth two or more of its inhabitants to see me; after receiving the book which I gave them and hearing the word of advice with which I always accompanied the donation, they returned a polite expression of thanks and retired.

At length I stopped before a large building, and immediately a chair was brought out, and I was requested to be seated, while it was signified that they would sit and hear what I had to say. My fears were somewhat awakened; for a debate with a surly brahmin, at that time and place, would be productive of no good. I declined the honor of the chair, telling them that by standing I should be better seen and heard. About two hundred people were at that time collected around me; and for the space of half an hour I preached the truths of the gospel to as attentive an audience as I have ever had the privilege of addressing. There was not a whisper of disapprobation, not the most distant attempt at in-

terruption, not a smile of derision. I felt that God was there. When I had finished what I had to say, I gave tracts, &c. to those who could read, and who wanted them, and passed on.

Thus I went from street to street and house to house, till the exhaustion of all my stores of books, my own fatigue, and the approaching evening, induced me to return to the bungalow. I did so, I hope, with a grateful heart.

During my seven years' residence in India, I have given much time to tours among villages and to street preaching, but never did I spend a more satisfactory and a more agreeable afternoon, in any heathen village, than I did here. I gave away hundreds of tracts and portions of the Bible, and preached to multitudes of my fellow men the glad tidings of Christ, "the way, the truth, and the life." I could pray with a feeling, bordering almost upon certainty, that a blessing would follow the seed thus sown. The two assistants soon returned, bringing a favorable report of the reception they had met with in the parts of the town which they had visited. We were all occupied till the darkness of night came on, with receiving visitors at the bungalow.

On the following morning, while I was engaged in receiving calls from the many who had heard of my arrival on the preceding day, and now came in companies to the bungalow, the Rev. Messrs. L. and L. from Madras arrived. As it was not desirable to have two places of distribution in the same building, and as I had occupied the whole room on the preceding day, I closed my door, and allowed the newly arrived brethren to possess the entire ground. I spent the morning in talking with groups at the gate, and in listening to discussions between the heathen and my assistants. A part of the afternoon I spent in passing through a long and crowded street, accompanied by the brethren already mentioned, and all our native assistants. A multitude thronged around us but there was no outcry, no disturbance.

One incident occurred which I will mention. While we were in the densest part of the street, a brahmin, seated in the verandah of his house, sent me word that he wanted a book. I handed a copy of the tract called "Blind Way," naming at the same time its title. "Blind Way, Blind Way," said he, "what is that?" This I understood to be a leading question, intended to provoke me to a controversy. I replied thus: "Were I to travel in that direction, (pointing to the south),

should I reach Madras?" "By no means," was the answer. "Well, then, that is the blind way to Madras." He understood me, and I began the application before he renewed the attack. "Your religion is the *blind way* to heaven. Continue in it, and instead of reaching heaven, you will go down to the world of woe and death. Leave it now, ere it be too late." Thus I continued speaking with a degree of ease and boldness that made me feel, on reflection, that as was my day, so had been my strength. The company around me was attentive, but the querist became very uneasy. I then thanked him for calling me, and retired. I rejoined our party after much exposure and some alarms, but no disaster occurred. A multitude followed us.

Mr. Ward returned to Madras on the following morning, grateful for what he had seen and heard. He hopes to make extensive tours in the northern part of the Madras Presidency during the current year.

Ahmednuggur.

REPORT OF THE MISSION.

Introductory Remarks.

THIS report embraces the operations of the mission for the year 1844. The department of education is first brought under review. All the schools appear to be in a prosperous condition. The seminary at Ahmednuggur has forty-eight boarding scholars and forty-six day scholars. In the boarding school for girls, at the same place, there are thirty pupils. In the common schools at Ahmednuggur and in the vicinity, there are three hundred and eighty-nine boys, and forty-eight girls.

From the girls' boarding school, two pupils,—in respect to whom our brethren have indulged the hope that they would, at no distant day, profess Christ before men,—were removed by their parents to prevent their becoming Christians. One of them subsequently returned, begging that she might be allowed to remain with the missionaries, and also asking for baptism. Soon, however, her parents came in pursuit of her, and, by many fair promises, they succeeded in inducing her to accompany them. "Having once got her into their power," says the report, "they were careful not to allow her to return. In a few days we learned that they had beaten her severely, on her returning home, and had immediately sent her to a village fifty or sixty miles distant. We hope, however, that even there the poor girl will be enabled to put her trust in the Savior."

The arrangements for preaching at Ahmednuggur, on the Sabbath and on other days, have been the same as in previous years, with the exception of a weekly service which has been commenced at the jail. Some hundreds of men and women are usually imprisoned in this place; and our brethren are much encouraged by the apparent interest with which their instructions have been received.

The meetings held on the first Monday of each successive month, for the communication of missionary intelligence, are well sustained. The contributions at Ahmednuggur, last year, were about twenty-six dollars; at Seroor, about twelve dollars.

Preaching Tours.

We have devoted considerable time, during the past year, to preaching the gospel in the villages around Ahmednuggur. Of one of our tours, performed in the early part of the year, you have already received a detailed account. It has been our aim to sow the seed of divine truth, as extensively as possible, in the villages which are sufficiently near to us to admit of our visiting them from year to year; and in the prosecution of this plan we have made frequent tours,—in some instances accompanied by our families,—and have sent out our native assistants as occasion offered. These excursions are becoming more and more interesting in consequence of the increased knowledge of Christianity which we find among the people, and of their increased acquaintance with us and our native converts, and also in consequence of the confidence which many of them have learned to place in us, and in the doctrines which we preach.

In the tours which we performed in company with our families, we were encouraged by finding large crowds of females willing to come out and listen to us, and apparently glad of the opportunity of hearing the truth. Indeed we can say that we have never enjoyed such facilities for preaching the gospel to the females of the villages, as we have during the last year. Women of all castes had the opportunity of learning the way of salvation through Jesus Christ. In some places which we visited, nearly all the women of the village came out to see us and to listen to the message of mercy. In a tour performed by Mr. Ballantine in November last, although unaccompanied by his family, he had frequent opportunities of addressing the females of the mahar caste, in consequence of the fact that some of the

native converts with him, originally of that caste, were persons with whom they were well acquainted; and in accordance with the invitation which they received, they cheerfully came, and generally gave good attention while listening to our message. It was made an object of particular effort to bring them out to the place of public resort, in order that they, as well as others, might have the opportunity of hearing our instructions. In respect to the females of the mahar caste these efforts were almost uniformly successful. In one case, indeed, after having preached to a large audience composed of the higher castes of men in the principal *chowdee* of the village, Mr. Ballantine went from thence to the quarters of the mahars, and there not only did the mahar women come out to hear him, but even some of the higher caste females assembled; and among them the wife of the *pateel* (head man) of the village, a very intelligent woman, came, expressing great anxiety to know what we had to say in regard to the way of salvation, and, sitting down near us, she showed by the attention she gave and the questions she asked, the interest which she felt in the truths presented.

In addition to the tour performed in November last by Mr. Ballantine, as above described, Mr. Abbott spent nearly all the last cold season in the same way. The importance of this kind of labor must be obvious to all. It is greatly to be desired that the mission may soon become strong enough to multiply and extend these preaching excursions in every direction.

Nor do we think that all these tours among the villages are in vain. We have not yet seen much immediate fruit in the way of conversion; but we think that the day is not far distant when it will be perceived that the bread cast upon the waters has not been lost. There is no doubt that many of the people, living in these villages, are already satisfied that Christianity is the only religion that can save the soul; and that Hindooism is of use only to those who have no other means of obtaining a subsistence, or who derive from it their authority over others, and their honor and pre-eminence among their fellow-men. In such a state of things we look with earnest hope for the day when the Spirit shall be poured out from on high; when this wilderness shall become a fruitful field, and many in these villages shall turn to the Lord.

Church—Discipline—Admissions.

The number of native church members at the close of 1843, was forty-three. Of these one has since died, two have removed to Bombay, two have been suspended, and one has been excommunicated.

These cases of discipline, although extremely painful, have resulted, we think, in great good; and we hope that in the end all those who have been suspended or cut off from the church, will be led to true repentance. The individual who was excommunicated, so far from going back to heathenism, as we expected, seemed to be brought to himself by being thus solemnly separated from us, and ever since he has appeared anxious to retrieve his character. The great change which has recently appeared in him, and the desire he manifests to read the word of God and to follow it in his daily conduct, together with the humility he now exhibits as contrasted with his former pride, make us hope that the trial to which he has been subjected, will in the end yield to him "the peaceable fruits of righteousness." He was admitted to the church early in 1843, and from his youth and previous habits, was liable to peculiar temptations.

Within a few months past he has been married to one of the girls from the boarding school. Since her marriage she has expressed a desire to be admitted to the church; and she testifies to the carefulness of her husband in his daily walk at home, and to his constant attention to the duties of reading the Scriptures and prayer. We feel, therefore, that we have much room for hope in his case. Those who were suspended, have also expressed a desire to be restored to the full privileges of the church; and we hope that they will soon be prepared to be again received.

Our brethren are much encouraged by the evidence which they have had, in the above mentioned cases, of the good effect of prompt and faithful discipline.

During the year sixteen persons were admitted to the church by baptism. Of these one was a woman of the cultivator caste; one was a mussulman moonshee, who died soon after his baptism; and the remaining fourteen were mahars, of whom two are women and twelve men, all heads of families. These additions to the church, after the necessary deductions, made our number of native church

members at the close of last year fifty-four. On the first Sabbath of this year, six individuals were received into communion with us, four men and two women, all mahars, with the exception of a woman of the cultivator caste. These additions, which may properly be considered as the fruit of last year's labor, make our present number of native church members sixty.

Five Christian marriages have taken place during the past year; four of the females were formerly members of the boarding school, and three of the husbands are members of the church. The others are desirous of baptism.

In addition to the converts admitted to the church, as mentioned above, it may be stated that we have the names of more than twenty inquirers, who have expressed their desire to be baptized, and have placed themselves under Christian instruction. Quite a number of these are wives of Christian husbands, and some are men from the villages.

Baptism of a Mohammedan.

The Herald for March contained a letter from Mr. Ballantine, giving an account of two interesting converts, one a gooroo who had attached himself to several different Hindoo sects, and the other a brother of Bhagooba, named Yesoo. Both are now employed in making excursions to the villages in company with some of the elder Christians. The following case, as briefly described by Mr. Abbott, was noticed in the last number of the Herald.

The baptism of the Mussulman moonshee, on his dying bed in the hospital, was an interesting occasion to the members of our little church. He had several years before, while in the employment of Mr. Ramsay, American missionary at Bombay, heard the truths of Christianity explained; and he was then convinced, by means of the tracts which he read, of the truth of the gospel, and the folly of believing in the Koran. Influenced by the warm interest manifested by Mr. Ramsay in his salvation, he almost determined to become a Christian; but instead of yielding to the suggestions of conscience, he gave way to his evil passions, and to the influence of wicked associates, and for some time led a very abandoned life.

He felt that he had been a great sinner; and now, when he perceived the approach of death, slow yet sure, he saw that he was not prepared to die; that he

needed a Savior, a sinless and an almighty Savior, who should deliver him from his load of guilt, and satisfy the justice of an angry God. He saw that Mohammed had done nothing to accomplish his salvation; and looking to Jesus, he prayed for forgiveness in his name. Sending for the missionaries, he declared his faith in Christ, and his desire to profess the Savior publicly before his death. His views of Christian truth appeared clear; and without any knowledge of him but such as we could obtain from his own professions, we baptized him in the name of the Lord Jesus, as he sat up on his sick couch, believing that on the bed of death, when he must soon expect to meet the face of his Maker in judgment, he could have no motive to deceive.

It seemed to afford him great joy to be admitted to the visible church of Christ. After his baptism, one of our converts, originally a mahar, having remained to attend upon him, entered into conversation with him; when, folding him to his breast, this recent follower of Mohammed said, "Now you are my Christian brother." He remarked to Mr. Abbott, who was often with him, that the only object for which he desired to live, was to tell his people of a "crucified Jesus," "Jesus crucified for the sins of men." He died in less than three days after his baptism; and the Hindoostanee Testament, which he had obtained from us, and seemed to peruse with deep interest, was found after his death lying upon his breast.

With one exception, this is the only Mohammedan who has ever been admitted to the Ahmednuggur church. The Mussulmans of India, as elsewhere, are for the most part very bigoted, and altogether unwilling to listen to the gospel.

Some Account of the late Converts.

It may be interesting to you to know that six of those who have been received into the church since the commencement of last year, were first led to reflect on the truths of Christianity during the religious excitement which prevailed in this region about two years ago, (an account of which was published in the Herald for July, 1843,) and at that time, or soon after, declared their intention to become Christians. Five out of the six have been received within the last three or four months. We are, therefore, just gathering in the fruits of past labors, and are much encouraged to hope that others

who are still delaying, will yet be enabled to come out boldly and take upon them the name of Christian.

Almost every individual who was particularly mentioned in the journal sent you in August last, (published in the December Herald,) as a person with regard to whom we had peculiar hopes, is now numbered among the professed followers of Christ. The wealthy mahar, whose little son repeated to Mrs. Ballantine, a year ago, the Lord's prayer, and another prayer which his father had taught him, was baptized on the last Sabbath in December, his aged father having been admitted to the church a few weeks previous. Two of the three interesting men whom we met at the village of Nipanee, on the first day of January, 1844, have now been enrolled as members of the church; and, by their character and standing among their own people, they are likely to exert great influence for good on those around them. Two of those received into the church on the first Sabbath of this year, were formerly disciples of Khundooba, the gooroo who was admitted to the church in 1843. One of these is the husband of a woman who performed the ceremony of hook-swinging at Pudhegaum, in December, 1843, and who, on the following day, came to our tents to receive instruction from Mrs. Ballantine, as described in the journal sent you in August.

This woman, in a recent conversation with Mr. Ballantine, expressed her abhorrence of this barbarous rite. When she was asked whether she experienced any ill effects from it, another woman, interrupting her reply, remarked that no one was ever injured by this ceremony! She said, however, that she was ill a month in consequence of what she suffered on that occasion.

Of the whole number of converts admitted to the church, since the commencement of last year, nine are men residing in villages from thirty to thirty-six miles distant. They possess property by right of inheritance, or are entitled to the emoluments attached to the performance of certain duties connected with their villages, and are, therefore, independent of any assistance or employment from the mission. Three or four are in very good circumstances, being possessed of a number of cattle, and owning other property to a considerable amount; they are also engaged in the cultivation of large farms for their support.

Hitherto, as you are probably aware, almost all who have become Christians,

have received employment in connection with the mission, or in the mission families. We prefer, indeed to employ Christians, as far as possible, rather than heathen; and we are also naturally desirous to give our converts the best opportunities for learning more of the truth, and to have them more under our watch and care than is possible when they are scattered in different places around us. Converts from the mahar caste who seemed capable of becoming teachers of their countrymen, and who appeared likely to exert a good influence over them, we have thought it desirable to employ in visiting the villages regularly,—especially where they are acquainted,—and also places of pilgrimage whither large numbers of their acquaintances usually resort. Converts from higher castes we have been under the necessity of employing, in some way; since they could have little hope of obtaining a subsistence except in connection with us. Indeed all our converts from the higher castes have hitherto been in our employment before their conversion; and they were, of course, not deprived of employment on becoming Christians. So far we have been glad to obtain their assistance as teachers in our boarding schools, or as catechists; and they have, in this way, rendered us most valuable aid, such as could have been procured from no other source.

But the number of converts who can be employed by the mission, or by the mission families, must have a limit. And besides we were beginning to feel anxious lest a profession of Christianity might be supposed to constitute a claim on us for employment; and we were somewhat fearful lest we should thus hold out too strong a temptation to hypocrisy, and that when it should appear that our converts do not change their external circumstances, some who now appear desirous to embrace Christianity, would turn back to heathenism.

These fears, it will be perceived at once, are in part dispelled by the facts already mentioned.

Embarrassments of Inquirers.

At the commencement of 1844, we had only four or five members who did not look to us in some way for support. Now we have nine others, and the number of inquirers from the same class is rapidly increasing. The mahar caste, in this respect, has great advantages above the other castes. By becoming Christians

they do not lose their rights to their patrimonial inheritance; and they are not subject to those annoyances which, in the case of a person of a higher caste, render it almost impossible for him to live among his own people after he becomes a Christian. This is probably one cause why the gospel has made so much greater impression on the mahars than on others. They can pursue their accustomed avocations without any interruption. But were a poor cultivator to become a Christian, we know not what he could do to obtain a livelihood, unless we should furnish him with employment. This simple fact has probably more influence than any other to prevent people of the middle and higher classes from giving to Christianity a serious and careful consideration. Many of the cultivators whom we have had the opportunity of addressing, during the past year, have appeared to listen to the truth with intelligent interest; and some have even declared publicly that they would no longer worship idols, but trust in Jesus alone as their Savior. But when they look around them, and see what a disruption it must make in all their external circumstances; when they consider the opposition they must inevitably meet with, (opposition which would most certainly prevent them from carrying on their accustomed occupations, and subject them to constant annoyances and serious worldly losses,) we cannot wonder that they start back at the prospect, and determine that, whatever others may do, as for them they must be satisfied with the religion of their ancestors.

We have been the more anxious, therefore, to see some fruit of our labors among the cultivators, as this caste forms the main body of the people, constituting, as it does, almost the only class from which the government derives its revenue. We have long wished that we could see the conversion of one good influential man from that caste, as we might then hope that, having effected an entrance, we should be able to exert a much greater influence over the cultivators generally than hitherto. But as yet our prayers and our efforts have not been followed by the expected results.

With regard to the mahars, however, it may be remarked that our influence was as little among them, as among the cultivators, until 1841, ten years after the establishment of this mission; when Bha-gooba, the first mahar convert belonging to this region, and well known throughout the country, was added to our little

number. We had previously had a few mahar converts; but they were principally persons in the poor-house, and belonged to distant parts of the country, and so had little influence on the community around them. Bhagooba's conversion was a most marked case of purely divine agency, no one of us having labored to instruct him, or directed any particular attention to him, until he himself came forward and declared his desire to be a Christian. He had, indeed, regularly attended our chapel services on the Sabbath for some months, by the invitation of a man in our employment; but no special efforts had been put forth to make him, or any of the mahars, acquainted with the truth. As soon, however, as his conversion was known among the people, crowds of his caste came to see us; and wherever we went, if accompanied by him, we had great numbers of mahars in our audiences, listening to the exhibition of the way of salvation through Jesus, and we are still reaping the fruits of the same influence.

The missionaries record with thankfulness their deliverance from the cholera, which raged at Ahmednuggur in July and August last. Many Europeans, with hundreds of natives, were among its victims. The children of the mission have suffered severely during the past year, Mr. Balantine, Mr. French and Mr. Burgess having been successively bereaved.

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LETTER FROM MR. FRENCH, JANUARY 1,  
1845.

### *Prospects of Hindooism.*

MR. FRENCH, in the present letter, reviews the progress of the missionary work at Seroor, during the last six months of 1844. The schools appear to be in successful operation. The congregation on the Sabbath has not materially increased or diminished. The statements which follow are very similar to many which come to us from India. The Lord has undoubtedly begun to take down the mighty fabric of Hindoo idolatry; but he will be inquired of by his people to do this thing for them.

I have made several short tours in the neighboring villages since the cold season commenced, and have found more encouragement, I think, than I have ever had before. The foundations of Hindooism are becoming weaker and weaker every year; and the hand of the Lord is distinctly seen, preparing the way for the

introduction of the blessed gospel. There is no doubt in my mind that the time has fully come for much more vigorous exertions for the evangelization of this people. Almost the entire population, from the highest to the lowest, seem convinced that Hindooism has lost its power; that salvation, if found at all, must be sought elsewhere; so that all who have any concern for their souls are ready to listen to the claims of Christianity. What we need now is not so much to confute Hindooism, as to teach Christianity; and for accomplishing this object properly, the present instrumentality should be increased an hundred fold.

### *Trials at the Out-Station.*

The out-station at Ranjungow,—the occupancy of which, you know, has been altogether an experiment,—has been the occasion of much solicitude. For some time Dajeba was kindly received, and a respectable audience assembled daily to listen to his instructions. But when the truth began to take effect, and the people began to lose respect for Hindooism and to examine the claims of Christianity, and especially when one individual renounced his idols and frankly confessed himself convinced of the truth of the gospel, an adverse influence manifested itself among the brahmins. They tried to dissuade the people from listening to this new doctrine, and urged them to give heed to their own shasters and walk in the ways of their ancestors. These mild means proved ineffectual, and the word of God increased more and more, so that the brahmins were induced to resort to severe measures. They threatened to procure the expulsion of all who continued to attend Dajeba's instructions from caste; and, at the same time, they summoned him to the *chowdee*, and publicly admonished him not to disturb the peace of their village by setting forth doctrines subversive of Hindooism. In reply Dajeba demanded of them wherein he had disturbed the peace of the village; and having shown that he was guilty of no misdemeanor, he proceeded to exhibit to those present that very gospel concerning which he was accused.

This interview did not, of course, satisfy his persecutors. They issued other orders in such a threatening tone that most of the people were afraid to have any thing to do with Dajeba, either in listening to his instructions, or rendering assistance to his family. They also denied him the privilege of getting water

where the rest of the people obtained theirs; and if he sought a place for himself, they asserted their claims upon that also. They made an effort to turn him out of his hired house; but in this they were unsuccessful. Their object evidently was to drive him away from the village, by whatever means they could best effect it.

I urged him to the exercise of that charity which "suffereth long." When, however, I saw that his heart was beginning to faint, and that nothing was to be gained by further endurance, but that forbearance only made them the more bold in their persecution, I brought the facts of the case to the knowledge of the Collector, and asked him to secure to a Christian subject the enjoyment of his natural rights. He accordingly issued an order which checked the persecuting spirit, and Dajeba has since been allowed to live in peace. It was some time, however, before the people ventured to approach him; and even now he has fewer hearers than he had before the opposition raged.

I must add a few words in regard to the man who renounced his idols, and on whose account chiefly this persecution was raised. He continued for some time to listen to Dajeba's instructions, and showed considerable evidence of being led by the Spirit of God. He suffered much obloquy and threatening for his adherence to the truth, and was at one time on the point of confessing Christ before men. But in consequence of some obstacle he postponed the execution of his purpose a little, and the longer he delayed the more his difficulties increased; until, at length, he yielded to the entreaties of his friends, and professedly renounced his inquiries after the truth.

When he went to his friends in another village, however, he took some of our books with him, and assured Dajeba that his heart was still with us, and that he intended soon to return and cast in his lot with the people of God. What the result will be, cannot of course be predicted; but I have strong hopes that he may yet become a follower of the Lamb. Christians will not deny him the benefit of their prayers. The obstacles in the way of the conversion of a Hindoo, especially if he belongs to one of the higher or middling classes, are great beyond the conception of those who have never beheld the operation of caste. In confessing Christ they literally forsake all, and submit to much persecution besides. Converts and inquirers among the Hin-

doos have a strong claim on the sympathies and prayers of Christians.

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### Constantinople.

LETTER FROM MR. DWIGHT, MARCH 6, 1845.

### *Opposition of the Patriarch.*

IN the midst of many hinderances the gospel appears to be making continual progress at Constantinople. Some of the measures adopted by the present Patriarch were described in a letter of Mr. Homes, published in the April Herald. These measures have been devised with singular skill and sagacity; but "the foolishness of God is wiser than men," and every new phase of opposition will only hasten the ultimate triumph of his Son.

The Patriarch does not seem to be opposed to efforts made for the improvement and elevation of his people by means of schools and general education. It is even supposed that he would change certain customs, and abolish certain practices of his church, were he to consult merely his individual preferences. But he is watched with a jealous eye by the bankers; and the first step toward a thorough reform would bring upon him that odious and much dreaded epithet, "Protestant." It was probably in consequence of the delicacy of his position that he ordered the priests of Constantinople, as mentioned by Mr. Homes, to bring him a complete list of all their people, with a particular notice of those who absent themselves from confession, mass, &c. This measure was at first not a little perplexing and troublesome to the evangelical Armenians. The priests commenced their prescribed work with a good deal of zeal, and the wishes of the bankers were apparently about to be gratified. But, for some reason which has not transpired, this plan has not issued in any important result; and the apprehensions of the native brethren have been very much allayed. That many of them were disposed to meet the Patriarch's requisition in a spirit of determined resistance, will appear from the following statement of Mr. Dwight.

I will give you two or three examples of the kind of reception which the priests have met with among the evangelical portion of their people. One of their number called upon a native brother, and asked him whether it was his intention to come to confession. The brother replied very promptly in the negative, asking at the same time, "Why do you inquire?" "Because I was ordered by the Patriarch to do so; and now nothing

remains for me to do but to report to him your answer." "Very well," replied the evangelical Armenian, "I have no other reply to make. I shall not go to confession."

Another, whose priest called to see him upon the same errand, asked, "What is the object of this enrollment?" "It appears," said the priest, "that the Patriarch intends to make us responsible for all the persons whose names we bring to him." "If I were the priest, like you," rejoined the native brother, "I would say to the Patriarch, 'I have so many in my flock who are drunkards, so many who are liars, so many who are adulterers, and so many who are guilty of other notorious crimes, and I have tried much to reclaim them, but in vain. Besides these, I have so many who read the Scriptures every day, and whose desire is to live, in all respects, according to the rules of Christ. For which of these classes do you wish to hold me responsible?'"

Another pious Armenian said to his priest, "Is confession to a priest necessary to give a sure hope of salvation?" "Certainly;" was the reply, "for without it there is no absolution from sin." "But according to the rules of our church," said the native brother, "confession is required only three or four times in a year; if I should die in the interval should I be lost? If so, it will become necessary for me to carry a priest around with me, wherever I go; so that whenever I sin, I may at once confess to him, and thus always be prepared for death."

The conduct of the Patriarch, as described in the following extract, is attributable to the influences mentioned above. "The fear of man bringeth a snare."

The Patriarch some months since ordered an evangelical vartabed to go, first to a place in the interior, and afterwards to Jerusalem. This individual had often attended our services, and the truth seemed to take a deep hold upon his mind. He felt that he could not any longer say mass; and when ordered to do so by the Patriarch, on a certain occasion, he declined. It soon became notorious in the city that he had embraced evangelical views, and his removal, in a quiet way, was agreed upon. The Patriarch wished to send him to a specified place, but he declined going there. No force was used; but after some little delay, it was agreed that he should go to Jerusalem. The Patriarch sent him a paper to sign,

by which he was required to promise that he would perform all the rites of his church, and in all respects be obedient to his superior; but he resolutely persisted in refusing, and the requirement was not enforced. He feels that there are many things in the ceremonies of his church which he cannot perform with a pure conscience, and of course he could not promise to perform them.

More recently the Patriarch has felt himself constrained to procure the further banishment of an evangelical priest, who was last year exiled to a monastery near Nicomedia. It is said of this priest that he has "corrupted" the minds of several of the monks attached to the monastery, by preaching to them salvation through the blood of Christ alone, without the deeds of the law. For this offence he has been banished by an imperial firman to another monastery near Cesarea; and it is most likely from his character, (for he is very zealous for the truth,) that he will in like manner "corrupt" the minds of some of the monks there. We know that while on his way to the latter place, in charge of a Turkish officer, he every where preached that gospel for which he was "in bonds;" and we expect to hear of some precious fruit as the result of these labors.

"Persecution for religious opinion," says Mr. Dwight, "is now going forward at Erzeroom, Trebizond, Nicomedia, Adabazar and Broosa; and here it is strongly threatened." But there is no reason for apprehension as to the issue; for the Lord has "much people" in those cities.

The Russian government has at length succeeded, through its ambassador at Constantinople, in inducing the Armenians of Turkey to acknowledge once more the Catholicos at Etchmiadzin. He is now mentioned in their public prayers, and he will hereafter have a financial agent at the capital to receive and transmit all sums contributed for the See of Etchmiadzin. Mr. Dwight thinks, however, that the obedience of the Armenians in western Turkey to the Catholicos will be rather nominal than real.

### *Preaching Services—Native Brethren.*

Our preaching services are better attended than ever; and there have been, within the last three months, several new instances of awakening, and, I would hope, of true conversion. One individual who was a vile opposer, was persuaded on a certain occasion to attend and listen to preaching; he went away confessing, in the presence of many witnesses, that he



had greatly sinned in his former opposition. "I have spoken many blasphemies against these men," said he, "but I did it ignorantly. I find their preaching to be nothing but the pure gospel." He is now a constant hearer, and he is usually found also at the khan, and I cannot but hope that he has been truly regenerated by the Spirit of God. He manifests a most humble and child-like spirit. One day, as he was sitting in the khan with many others, he broke forth with the exclamation, "How simple and plain is the way of salvation through Christ alone! It is only to believe on him, and we are saved!" There is another new comer at our service, a man of great intelligence and influence. Both these individuals are active in endeavoring to persuade others to receive the truth as it is in Christ.

There are several others whose minds have been recently awakened, and among them are some papal Armenians of a good deal of promise. From all appearances I should say that there is nearly as much preparation among this class as among the proper Armenians for the right apprehension of the truth; but they are more closely watched by their ecclesiastics. Not a Sabbath passes on which several papal Armenians are not present at our preaching service. Unhappily a spirit of infidelity has entered among the young men of this class, chiefly through the influence of French literature, which they are beginning to cultivate. As their minds become enlarged by the study of other languages, and by an increased acquaintance with other nations, they easily perceive the folly and deceit of their old system of religion; and, knowing nothing better to substitute in its place, they readily follow the school of Volney and Voltaire.

Some of these young men, however, willingly listen to the claims of the gospel, and embrace the truth in love. It is to be hoped, that the good work will continue to go forward, until they shall be generally rescued from the snares into which they have fallen.

The Christian deportment of our Armenian brethren gives us more and more satisfaction. They seem, for the most part, to perceive very clearly that it is their duty to abstain from all appearance of evil; and, consequently, they withdraw from every idolatrous ceremony of their church. One of them lately remarked to me that he did not see how any enlightened and pious man could say

that there was no harm in conforming to ceremonies imposed by the church, but which are not commanded in the Bible. There is great injury growing out of the observance of rites imposed as religious duties by the command of men, but not found in the word of God. Both our Savior and his disciples refused to submit to the dogma of the Jews that it was not lawful to eat with "unwashed hands," because it was imposed by man as a religious duty. It might have been said to them, "It is a small thing to wash your hands before eating, and nothing wrong in itself; and, therefore, for the sake of conciliating the Jews, why not yield the point, and practice as they do?" But no. Our Savior would not, even by so small an act, sanction the principle that man has a right forcibly to impose religious rules upon his fellow man, not enjoined by God in his word.

Although, so far as I can observe, the great object of our Armenian brethren is to preach Christ and him crucified, and to lead men to seek directly for the salvation of their souls; yet, from the nature of the case, they do often become involved in controversy in regard to the various errors and superstitions of the church. Great alarm is evidently felt by the superstitious party for the Saints and the Virgin; and strenuous efforts are made to repair and strengthen the crumbling fabric of their ancient system. In this desperate attempt they have the active assistance of the papists, who seem to be even more alarmed than the Armenians themselves. You have already been informed of a series of pamphlets, written expressly against us, which have been issued in the Armeno-Turkish language from the Jesuits' press in this city. That series has long since come to an end, and I cannot see that it has made any more impression on the public mind than "beating the air." Two books have also recently been published by the Venice press in the Armenian language, containing a most outrageous attack upon Protestantism. These onsets of the papists of course, so far as they have any effect, have a tendency to awaken discussion on the points of difference between Protestants and Catholics. By this means the truth is spread out before many minds; and while the clergy and self-interested opposers among the laity, are by the very attitude of hostility which they assume, more and more positive in the assertion of their errors, many of the simple-mind-

ed people have their eyes opened to see the vast difference between the word of man and the word of God, and are led to receive the truth even as it is in Jesus.

Our brethren at Constantinople appear to be aware of their own danger, as well as that of the evangelical Armenians, in their peculiar circumstances. They feel that their great business is to preach "Christ and him crucified." "May the Lord forbid," says Mr. Dwight, "that we should ever degenerate into mere controversialists, or lose sight, for a moment, of our high and holy calling as ambassadors of God."

### *Domestic Persecution.*

We have several most affecting illustrations of the truth of Christ's declaration, "A man's foes shall be they of his own household." One individual finds in his own mother and sister such bitter hostility to the gospel, and to him for reading the gospel, that he is constrained to remain, for the most part, away from home; and it seems probable that he will be compelled to withdraw entirely from his father's house. Another is ordered out of doors by his father, and another still by his own wife, for no other crime than that of choosing to follow Christ, and to live for his kingdom and not for this world.

Recently an individual, who is thus opposed by every member of his father's family, went out one evening to meet several of the brethren for religious conversation and prayer. His mother and sisters tried to detain him by force; but he succeeded in extricating himself, and went with five or six others, like minded with himself, to the house where their meeting had been appointed. They there found, unexpectedly, a violent opposer; and, in consequence of his presence, they were not very cordially received by the family. Several of them were expecting to spend the night there; but this, in existing circumstances, was inexpedient. After some time they all left the house together, and walked with the individual first mentioned towards his home, uncertain whither to go; for most of them were many miles distant from their own houses, and it was now eleven o'clock at night. The individual above referred to endeavored to open the door of his house by the latch key which he had taken the precaution to carry with him; but he found it impossible, for the door had been bolted on the inside expressly to shut him out for the night. What to do they did not know. There

was no friendly house within three or four miles. One of them proposed that they should seek repose on the pavement of the street, saying, "It will be sweet to have a stone for a pillow and the sky for a covering, while suffering for the name of Christ." It was at length concluded to walk three miles or more to a house in the city, where, it was said, they would be sure to meet with a welcome reception. This was no small undertaking in the midst of Constantinople, at that hour of the night, when the Turkish soldiers are ever on the alert to pick up stragglers and convey them to prison. They reached the house, however, in safety; and the man and his wife, although aroused from their sleep by this unseasonable visitation, gave the brethren a hearty welcome. They kindled a fire and brought out some refreshments; after which they had a most delightful season of reading the Scriptures and prayer together, and soon forgot all their troubles in the sweet spiritual communion which they had with each other and with God.

Mr. Dwight has recently made another visit to Nicomedia. "I found the brethren," he says, "literally hungering for the bread of life. I have never met with men who appeared to be more in earnest in seeking their own salvation and that of their friends and neighbors, though they meet with much opposition."

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LETTER FROM MR. HAMLIN, FEBRUARY 12, 1845.

### *The Patriarch—Interesting Conversion.*

THE course which the new Armenian Patriarch has determined, apparently, to pursue in relation to the evangelical movement which is going forward among his nation, has just been referred to. The following statements of Mr. Hamlin throw additional light upon the subject.

The Patriarch has succeeded in getting away two of our scholars. He has also pledged himself to send back the two who are from Trebizond; but I do not think he will be able to redeem his pledge. He manifests great hostility to the institution, though he passes himself off as a warm friend to education. He has been compelled, however, to pay us a compliment, by soliciting one of our scholars to become a teacher in a high school which he has opened. Among all the teachers of the Armenian nation, he

could not find one capable of giving instruction in grammar, mathematics and natural philosophy; and he at length fixed upon one of our students, a poor and friendless lad, who, as he supposed, would obey the call at once. I gave the boy perfect liberty to go, as he is not pious, and has found great difficulty in supplying himself with clothes, &c. Still he was so unwilling to go that he was sent for as many as three times, with the offer of four hundred piastres per month, and his clothing and other presents. The Patriarch expressed to our teacher his unbounded indignation at the obstinacy and folly of the boy, in resisting his wishes so long.

In a previous letter Mr. Hamlin described several very interesting cases of conversion in one of the Armenian families which have become acquainted with the truth. He now writes that another member of this family has professedly consecrated himself to the service of Christ.

He appears remarkably well; he seems to be humble, prayerful and penitent for sin. It would fill your heart with joy to converse with him. Even his enemies testify that he is wonderfully changed. Once he was passionate and irascible; now he is meek and forbearing, even in circumstances of peculiar trial and temptation. His wife bitterly opposes him, and excites others against him, and would, if possible, make his life intolerable; but he bears it with wonderful submission to the divine will, and firmly pursues the even tenor of his way. No conversion has given me more unfeigned joy than this.

And I trust the time is soon coming when the families that call on the name of the Lord, will be as numerous among the Armenians as are the individuals now. The way seems to be fully prepared for a great outpouring of the Spirit from on high. The truth has been circulated by the books of our press, far more widely than we have generally supposed; inquiring minds,—minds in a waiting, expecting attitude,—are found not only in Constantinople, but in many villages scattered here and there in the interior. In many of these villages the living voice has also announced the message of salvation from house to house; and wherever Armenian mind is found, God has seemed to be speaking to it by his Spirit. When our faith and zeal shall rise to the point which he demands, he will doubtless pour us out "a blessing that there shall not be room enough to

receive it." To this great result I trust we shall all, both at home and abroad, steadily aim, and to this consecrate our efforts and direct our prayers.

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## Syria.

### ANNUAL REPORT OF THE MISSION.

#### *Gradual Progress.*

THE year 1844 will long be remembered as an eventful period in the history of missions in Syria. Whatever may be the issue of the recent movement at Hasbeiya, the spiritual emancipation of that interesting land will undoubtedly be hastened by the changes which are now taking place. A spirit of inquiry is abroad among the people, which is probably destined to spread wider and wider, until it shall have led multitudes to the only Savior of the benighted and the perishing. The day must come when that whole country, with its singular mixture of discordant religions and tongues and habits and dispositions, must be pervaded with the gospel of Christ.

But we must not expect this transformation to occur in accordance with any plan which we may have formed. The entire structure of society in Syria is peculiar; all its modifications may take place, therefore, in ways which will seem new and strange to us. Hence, in looking around for the signs of progress, we are not necessarily to be governed by principles and maxims which are applicable to other cases. Much may have been gained, even when few have been rescued from the thralldom of error and sin. Truth may have been widely disseminated, the foundations of bigotry and superstition may have been loosened, and the way of the Lord may have been extensively prepared; while the results which we are most anxious to see, may have been postponed, in the providence of God, to a future, perhaps a distant day.

These remarks have been suggested by a perusal of the annual report which has just been received. Our brethren are not able to mention any additions to the list of communicants. They are not permitted to point with confidence to any considerable number of hopeful converts. But they are able to speak of "labors more abundant;" they are permitted to point to a new development of zeal and efficiency in their native helpers; and they are also allowed to cherish the belief that the doctrines of the gospel have secured a wider diffusion in their field, than they have hitherto felt themselves authorized to report to their friends at home. The following extract will be read with pleasure.

Although the past has been a year of



many interruptions and distracting cares, it is nevertheless a fact, which we mention with thankfulness, that there has been more direct, formal and public preaching of the gospel than during any previous year since the mission was established. Our native assistants, in particular, have performed more of this kind of missionary work than, perhaps, during all the preceding years of our history. And we have every reason to be encouraged by this experiment of their abilities, zeal and fidelity. We feel greatly strengthened by the assurance that we have already three promising native missionary laborers; and with the eye of faith we see several more of similar promise coming forward to our assistance. And with the blessing of God we hope ere long to behold a goodly company of excellent native evangelists, traversing these mountains and valleys in all directions, and carrying the bread of life to their famishing fellow-countrymen. Then may we expect to see thousands turning unto God, whether there be American missionaries to labor in the country or not. If our labors in Hasbeiya had resulted in nothing more than in furnishing a field in which to bring forward our native assistants, in exercising their talents and manifesting their capabilities, they would have been worth all the cost and anxiety which they have occasioned.

Not only has the past been with us, pre-eminently, a year of public preaching; it has been equally marked as a period of unusual religious excitement and inquiry. Whether it be proper to regard these two things as bearing to each other the relation of cause and effect, we shall not attempt to decide; but there can be no question as to the facts. It is not going farther than these will warrant, to say that thousands, scattered over a large portion of the country, for the first time, have had their attention strongly directed to the great and fundamental points of difference between the pure gospel as preached by us, and their own corrupt and superstitious systems. And not a few have become convinced that we are right and they are wrong. We know also that many are hoping and longing for a better state of things, and have their minds directed towards our labors, as holding out the only prospect of their realizing this most desirable reformation. As might be expected, this state of things has greatly alarmed and enraged the enemies of evangelical truth; and we have been called to encounter a far more formidable array of opposing forces than

usual. Every available means of resistance has been summoned to the contest, and we and our native friends have been severely tried. Our adversaries expected to swallow us up quickly. The Lord, however, has hitherto delivered us out of their hands.

The experience of the past year has most impressively repeated the lesson, "Not by might nor by power, but by my Spirit, saith the Lord." While, however, the course of events has been reiterating these important truths, it has also illustrated the great fact that the gospel is the wisdom of God and the power of God unto salvation; that it has a living energy in itself, which the combined powers of earth and hell cannot extinguish; that there is nothing in this world so invincible as a conscience steadfast in the truth of God. All the outworks which human wisdom may construct for the defence of religion, can be assailed and carried by the powers of darkness; but every soul renewed by grace is a temple of the Holy Ghost which never can be subdued. Let us, therefore, labor to multiply these living temples, and dismiss all anxious fears about the final issue of the great contest.

The readers of the Herald are aware that there are only two stations,—Beirût and Abeih,—which are at present occupied by the brethren connected with this mission. Messrs. Whiting and Lanneau have removed from Jerusalem, the former to Abeih, the latter to Beirût. Hitherto no missionary has taken up his permanent residence at Hasbeiya. As reports of the two stations, just mentioned, have been received, and as these may be considered as forming a part of the general report, a condensed view will now be given of them.

### *Report of the Station at Beirût.*

In respect to the ordinary services of the Sabbath, the brethren at this station make the following report:

Our audiences are usually attentive, but we are obliged to lament that we have had no tokens of any special influences of the Spirit. We can report no additions to the number of our communicants, and there seems to reign around us an almost universal spiritual death.

Yet we have not been without interesting cases of religious inquiry. One of a promising character may be traced back to the labors of our deceased Christian brother, Gregory Wortabet, at Sidon, more than twelve years ago. Indeed our visitors, who are as numerous as former-

ly, seem to be gradually changing in character. Fewer come with hopes of gain or political advantage, and we find it easier to call their attention to religious subjects. The large portion of our time which is always consumed in this way, is thus more profitably spent; and many important opportunities are given us of communicating religious truth in a direct and personal manner. Among our visitors the Maronites now bear a very large proportion; and as they become more and more disenthralled from the domination of their clergy, and learn the falsehood of the many stories that had been told them about us, we have more hope of success among them. They are chiefly from the mountains north of Beirût, where the Maronite power has its seat; our station is the nearest point from which any missionary influence can be felt.

The mission families have been accustomed, for a number of years, to spend the warm season on Mount Lebanon. Such a course is made necessary by the withering heat of the plain in summer. The time of the brethren, however, is profitably spent. During the last hot season two villages were occupied by the missionaries, and efforts were made, as heretofore, to disseminate a knowledge of the truth. One of the villages, though inhabited entirely by nominal Christians, is situated in a populous Druze district, and owes feudal allegiance to Druze Sheikhs.

The superior intelligence and candor of the people of this village interested Mr. Smith, while spending a summer there in 1834. In 1842, several of the mission families moved there for the summer. Immediately upon their arrival, a number of the inhabitants inquired if instruction in the Scriptures could not be given, as during Mr. Smith's former residence there. Their request was readily acceded to, and instruction continued to be given throughout the summer, in the form of a familiar exposition of the gospel, accompanied by prayer every evening, and of more regular discourses on the Sabbath. The audiences varied from five to fifty, and averaged more than twenty. Many books were distributed during the summer, and were read with apparent interest and advantage. Since 1842 we have had frequent calls from the people of this village; and a school has been open there for the last eighteen months.

On our arrival last summer we were welcomed warmly by many of our old friends. One of the Maronite priests warned his people to beware of us on the

very night of our arrival, forbidding them to visit us, unless for the purpose of obtaining medical assistance. This gave occasion to a shrewd mountaineer to remark that "it was evident the priest cared more for the body than the soul; for while he allowed them to go into what he called dangerous company in order to prolong the life of their bodies, he would neither teach them himself, nor permit them to go where they would be taught by others, the way of life eternal." Both Maronites and Greeks, however, came freely to see us, and to hear the daily expositions of Scripture; and throughout the summer the audiences at evening and on Sabbath afternoons averaged from fifteen to twenty, having amounted at times to more than fifty. They listened with seeming interest to pointed evangelical instruction, and appeared generally to make progress in religious knowledge. A few of them have become much enlightened with respect to sacred truth, some of whom so order their lives and conversation as to encourage the hope that they may be under the teachings of the Spirit of God.

There are four schools in the suburbs of Beirût, the average attendance of which is one hundred and eleven. There is also a female school on the mission premises; the number of pupils varies from thirteen to twenty-six.

### *Report of the Station at Abeih.*

We have been prevented by various causes from preaching the gospel as extensively and systematically in the villages around us, as we had proposed. To say nothing of removals and various secular cares, Mr. Whiting and Doct. Van Dyke were both required to visit Hasbeiya during the spring. Mr. Thomson was subsequently called to the same field; and he remained there until the Protestants were driven out of the place by persecution. They came thence to Abeih; and during all the remainder of the year, it has tasked the entire strength and wisdom of the mission to manage this very important and difficult operation. These poor people are now with us, having been the second time expelled from their homes; and they are, in the midst of winter, wholly dependent upon us for shelter and subsistence.

This, however, while it necessarily occupies a great deal of our time, and is very trying to our feelings, is still a most interesting and promising field of missionary labor; and we would by no means allow a

word of complaint to escape us. On the contrary we are rejoiced to find so many who are willing to bear the loss of all things rather than give up the truth; and we trust we shall ever find it in our hearts to sympathize with them in their severe trials. It is also a fact that greatly encourages us as a station, that our position on the mountains enables us to furnish a shelter to the persecuted. Had this movement in Hasbeiya taken place in any previous year in the history of our mission, we should not have had such a place for the people to flee to, when driven out from their own home. You will remember that one of the advantages which the mission hoped to secure by the establishment of a mountain station, was to furnish by this means an asylum for the persecuted. And we have already been called upon to realize this hope on a larger scale than was ever contemplated.

The report mentions, as a reason for thankfulness to God, the fact that the missionaries at Abeih have been allowed, without question or molestation from any quarter, to fit up a regular native chapel.

In this chapel we have preaching in Arabic twice every Sabbath, and an interesting Sabbath school between the services. Here also the neighbors are collected every evening, at the sound of the bell, for evening worship. Nor are these labors in vain. There is good reason to hope that the gospel is producing its appropriate effect on the minds of a few; while many have been led to inquire whether these things which they hear, are so or not. There is no lack of opportunity to speak to the people. They frequent our houses, even more than is convenient, and gladly welcome our visits in return. It has been a subject of constant regret that we could not, for the reasons already referred to, greatly extend the range of our visits.

A small class of catechumens has been formed, to which systematic instruction in the Scriptures is imparted; lessons in geography, Arabic grammar, and other kindred studies, are also given. The class is composed chiefly of grown men, two of whom are teachers in the mission schools. Our brethren hope in this way to do something towards the proper training of native helpers.

The book-distributer of the mission has been connected with this station. In prosecuting his labors he has traversed nearly all parts of Lebanon and the fertile plains of Celo Syria; and has visited

the cities and villages on the sea coast. Since the great excitement which our operations in Hasbeiya have created, it has become much more difficult to carry on this branch of our labors in many parts of the country. Strenuous efforts have been put forth by the clergy of different sects to break up this distribution of books altogether, and the life of the distributer has been repeatedly threatened, if he did not discontinue his visits. If we are to judge from the degree of alarm which the dissemination of our books carries into the enemy's camp, there is no department of our work more effectual than this; and we should therefore be very reluctant to abandon it.

The number of schools now under the care of the station is four. It is the wish of our brethren to make them missionary schools—places for preaching the gospel. In one of the mission families there are five native girls under instruction, whose improvement has been gratifying.

### *Persecution at Hasbeiya.*

The attention of the reader has doubtless been particularly directed to that part of the report of our brethren at Abeih, which refers to the Protestants of Hasbeiya. It was stated in the Herald for April, that a new Governor, unfriendly to the Protestants, had been appointed for this place, instead of one who was disposed to treat them with mildness and toleration. This individual was the son of Saad ed Din, so often mentioned in the history of the recent proceedings at Hasbeiya. The selection proved to be most inauspicious to the Protestants. On two successive Sabbaths they were stoned by a furious mob of boys, set on by their superiors; and on the last of these occasions the native assistant who had been sent by our brethren, was seriously wounded in the face, and otherwise bruised and injured.

The point was now decided that the Protestants could no longer live with safety in the town, and they fled for their lives, some having not so much as a cloak to shield them from the inclemency of the season, and others being without any covering or protection for their feet. On the following day the native assistant was ejected from a house which the mission had hired for a year, the furniture being even thrown out of doors. The Pasha of Damascus subsequently directed the Governor of Hasbeiya to punish the fathers of the children, mentioned above, and plainly told him that he would himself be punished, should the Pasha hear of any more complaints. But the Protestants, at the last advices, were in circumstances of great trial. A few still hovered around their homes, but they were in constant jeopardy. "The young men's party" being as strong as ever, not



one of them ventured to appear in public. Their days they spent in the field, returning to their houses after dark, where they were sometimes surprised by the Greek clergy at midnight. They continued to meet for private worship; but they had been warned that they did so at the peril of their lives, as no one is to be tolerated in reading the gospel at Hasbeiya.

Those of the Protestants who left the place, went to Abeih. Here, however, they found themselves in a state of great destitution; and our brethren were obliged not only to contribute liberally themselves, but to entreat others to contribute, for their relief. It will be cheering to the

friends of missions to learn that this persecuted company are improving under their trials. "We take much comfort," writes one of the missionaries, "in some of them."

An extract from a recent letter will form a suitable conclusion to what has been said respecting the state and prospects of our operations in Syria. "Our mission was never placed in so critical a position, it never needed to be conducted with so careful a hand, and I may add, it never had in near prospect so open a field of usefulness, should God hear our prayers, as at the present moment. It is emphatically a time for the exercise of wisdom, faith and prayer."

## Proceedings of other Societies.

### Foreign.

#### MISSION OF THE GOSPEL PROPAGATION SOCIETY IN TINNEVELLY.

##### *Renunciation of Idolatry.*

An Episcopal missionary at Nazareth, in the Tinnevely District, Southern India, wrote to the Bishop of Madras, December 9, 1844, as follows:

The extensive movements in favor of Christianity, of which your Lordship has already heard, call for my warmest gratitude to the bountiful Giver of all good. I was unwilling to communicate to your Lordship the joyful news until I could report the hopeful change as real and permanent, assured that, after a trial of a few months, the facts would tell better.

It is now my privilege to report that nearly the whole of the Shanar population, scattered about from my station as far as four miles distant, have embraced the gospel. Since October last, two hundred and twenty-seven families, residing in seven villages, have renounced idolatry. The number of converts in them amounts to eight hundred and thirty-two, and I have little doubt that many more will soon be added. In other villages also, already in connection with Nazareth, there have been considerable accessions; their number is between five and six hundred. So far as I can judge, all appear sincere and promise well; although several have been reproached and deserted by their heathen relatives, and in a few instances have even been persecuted, all have continued firm and unmoved. Some families, at that time in connection with me, were expelled the village; and their prayer-house was demolished by the very people of this place who are now desirous to join me, and ready to receive that instruction which they before despised.

On the ninth of October the principal men and the whole village of Mavadeputum, which is about three miles from Nazareth, having signified their intention to embrace Christianity, and having requested me to visit them, I rode over on the eleventh, accompanied by my brother. On my arrival there I was conducted to the river side, where there were five temples belonging to the village. Here I found the people and a great crowd beside of heathen, of all classes, assembled under a large papul tree, adjoining one of the larger temples. I entered into conversation with those who had invited me, and I soon discovered that the subject of their joining me in a body had been canvassed in the village, and that all were unanimous in begging me for a Christian teacher and a schoolmaster. They promised, from that day forth, "to renounce idolatry, to serve God only, and to learn the way of salvation." They promised, also, one hundred rupees in money, and materials toward their future prayer house, which is to be built in January; and begged I would assist them with one hundred and fifty rupees more, as they required a large place for their congregation, which amounts to five hundred and two. I asked them what further test they were prepared to give of their sincerity and disinterestedness. Their reply was, "Take our temples and dumb idols, which have ruined us." I am sure no better test could have been given. Inquiry having been made for the keys, they were immediately brought and delivered into my hands. The temples were opened, and, although it was then mid-day, the interior was so dark that the idols could not be distinguished. With the help, however, of a torch, thirty-six idols, large and small, were brought out and thrown against each other with great violence, by which several were broken; and, but for my checking them, not one would have been left whole. I took occasion to speak of the helplessness of idols, and the folly of

such as put their trust in them. Some of the heathen were heard to say, "We are not to blame. Our forefathers left us as a legacy such a religion; and the time will come when not only such temples, but even the Trichendore pagoda, will come into the possession of the missionaries. What is it to us? Where shall we then be?" The new converts were next directed to convey the idols to Nazareth; and after a couple of days their bandies brought them all away, and they are now heaped up in my compound.

#### MISSION OF THE LONDON SOCIETY IN GOOJERAT.

The province of Goojerat, in Western India, has generally shown a settled opposition to the gospel of Christ. Recently, however, signs of approaching changes of a most interesting character have appeared. The following extracts are from letters of Rev. Mr. Clarkson, who is stationed at Surat. Under date of November 25, he writes as follows:

At the latter end of October, two Hindoos came to the mission house, inquiring as to the truth of Jesus. They had walked all the way from Kanwadi, distant from Surat one hundred miles. They stayed a week with us, receiving instruction, and in every way evinced themselves sincere inquirers; but they said they had not sufficient faith to be baptized, as they should thereby be subjected to the loss of caste, family, &c. We committed them into the hands of the Savior, and they departed.

As no particular duty detained me at Surat, and as this seemed like an indication of the opening of a door for the gospel, I left Surat for Baroda, on the fourth instant. I stopped five days at Baroche, preaching the kingdom of God, and obtained a good reception. On arriving here, I found several villagers were in the habit of attending a M. Antone on the Sunday, for Christian instruction. Amongst them was one holding the rank of head of a large village, and shareholder of others under the Guiconar government. He seemed especially to feel the influence of the truth. A gardener also of M. Antone's has for some time professed the truth, and solicited baptism. The two inquirers also came to me from their villages, and desired baptism. There was every reason to dissuade them from professing Christianity, but they manifested such a decision of purpose, with apparent faith in the Savior, that I could not but view them as proper objects of baptism. The four were accordingly baptized yesterday. Five other villagers are candidates for baptism; but their understanding is so very limited as to render it imperative to defer it. There were present at the ceremony about thirty natives, from several villages.

I trust that a fire is kindled that shall now burn far and wide. Three of the baptized are men of large families and much influence, intelligent, and of good caste. While this fact excites great fears on their behalf, it at the same time induces great hopes. By a steady consistent conduct they may, by the divine blessing, win many souls to Christ. I await, with anxiety and hope in Almighty God, the issue of this movement. There is a vast number in the Goojerat province, and as hopeful as can be expected. The Koli caste, who form the mass of villagers, care little or nothing for Hindooism. The native reader Gungarum is with me, and labors in the gospel literally night and day. He gladdens my heart and strengthens my hands.

In a later communication Mr. Clarkson thus continues his account of the work which the Lord is doing.

On the first of December was baptized a Koonbi, named Bhovani. This person is known to several friends at Bombay, and was for some time under instruction. He was sent to us at Surat to be baptized, and after careful instruction, in which he gave much promise of future Christian character, he was about to be baptized. On the eve of his baptism he suddenly left us, without any warning, for Bombay. He subsequently accompanied Dr. Wilson on his tour to Katia-wad, after which he returned to his own place (Baroda), and relapsed greatly into heathen society and habits. Two years ago he seemed a very hopeless character. On my arrival at Baroda lately, he was brought by his own request to my house, sick of fever, and after his recovery requested baptism, and expressed an urgent wish to be extricated from his heathen condition and ungodly associates. He is widely different from what he was, but the evils of heathenism have yet to be daily struggled with. Truly, the sight of believers first delivered from the thrall of heathenism, but not yet entirely made free from the bondage of corruption, enables us to comprehend with painful perspicuity the force of the injunctions so frequent in the epistles of St. Paul.

On the eighth of December was baptized Bachara, the first convert to Christ from the Koli caste. This man had been attending on M. Antone every Sabbath for about six months. Since his baptism he has wonderfully altered. He was formerly so quiet and reserved, that it was difficult to elicit any expression of his thoughts and feelings. Now his feelings are at intervals too intense for him, and he expresses himself in the most impassioned language. On one occasion he exclaimed, "The spell is broken; falsehood, deceit, covetousness, all the false gods (repeating their names) have gone out of my mind; they have fled, and the Spirit of God has come in their stead. Now I have the fear of God in my heart. I will serve none but God."

The above facts cannot fail to interest the

Christian reader. They have excited deep interest and solicitude in the mind of the missionary who has been eye-witness to these things, as well as produced wonder. He rejoices with much trembling. The circumstances under which these baptisms have taken place have been such as to preclude entirely all secular motives. There has been no room but for the operation of motives entirely spiritual. There is a spirit of hearing among the villagers. The native reader has met with numerous attentive hearers; and several villages are ready to receive me amongst them. I propose immediately going amongst them. The friends of missions will unite to glorify God for the manifestation of this grace to the heathen, prepare to spend and be spent in this infinitely glorious cause, and make it their daily prayer in reference to this as well as other benighted parts of the earth. "Oh! that thou wouldest rend the heavens, that thou wouldest come down; that the mountains might flow down at thy presence."

Under date of January 23, Mr. Clarkson wrote again as follows :

My letter of last month furnished an account of several converts. I led you to expect still further manifestations of God's grace to the heathen. My own heart was enlarged to the expectation that God would make himself known to the heathen. There are now twenty-four baptized Hindoos in this place. The word of God has been glorified. Ten of the principal villagers have been baptized. Amongst them the head of the village, an intelligent old man of seventy years of age. The conversions have been extraordinary. The most abandoned highwayman has been converted, and publicly confessing his sins has been baptized. There is every probability of several others in the village renouncing Hindooism. My own soul has been filled with wonder and adoration of the grace of God. Prayer and reading is conducted by me daily at the house of the old man, and in my tent in the evening. All things induce me to hope. The night of toil has past. Our great need is more missionaries.

### Domestic.

#### AMERICAN AND FOREIGN BIBLE SOCIETY.

THE eighth anniversary of this society was held in Providence, April 29; Dr. Cone of New York, President of the society, being in the chair. Prayer was offered by Rev. Mr. Jeter of Richmond, Virginia; after which Hon. William Colgate, the Treasurer, read his report. The annual report of the Executive Committee was read by Dr. Babcock, Corresponding Secretary.

The donations made to the society during the year amounted to \$27,677; the payments for

Scriptures, to \$6,885; making the total receipts \$34,562, and exceeding those of the preceding year by about \$10,000. Since the formation of the society, \$131,342 have been devoted to the department of foreign distribution, and \$49,743 to the home supply.

Within the last year, \$2,500 have been remitted to India to assist in completing the Sanserit Bible of Dr. Yates. At Maulmain 12,000 copies of the Scriptures have been printed at the expense of the society. To Tavoy \$1,000 have been sent; to Assam, \$1,000; to the Telooongs, \$500; to Siam, \$1,000; to China, \$3,000; to Western Africa, \$300; to the North American Indians, about \$250; and \$1,200 have been expended in Europe. The aggregate of appropriations for foreign distribution is about \$11,000.

The publications of the year have amounted to 53,546 Bibles and Testaments; since the Society commenced its operations, 132,751 volumes have been printed. The number of volumes issued last year, was 26,239.

Addresses were delivered by the President, Rev. Mr. Evarts of New York, Rev. Mr. Neale of Boston, Rev. Mr. Dean, missionary to China, and Rev. Mr. Kincaid, missionary to Burmah.

#### BAPTIST HOME MISSION SOCIETY.

THE thirteenth anniversary of this society was held at Providence, April 29. Prayer was offered by Rev. Mr. Barnaby of Massachusetts. The Treasurer, Mr. Martin, presented his report; after which Rev. B. M. Hill read the report of the Executive Committee.

The society has received in cash \$18,675, and the state conventions report \$30,625, leaving a balance in the treasury of \$5,736.

The operations of the society have extended to eighteen states, and also to Canada and Texas. The valley of the Mississippi is, however, its principal theatre of action. The number of missionaries sustained by the society is 99; this does not include 260 missionaries and agents employed by auxiliaries. The number of churches organized by laborers sustained by the parent society and its auxiliaries, amounts to 69. The whole number of baptisms reported is 2,253. "The labors of the society, during the past year, have been considerably more extensive than during any previous one of its existence."

#### BAPTIST BOARD OF FOREIGN MISSIONS.

THE thirty-first annual meeting of this Board was held at Providence, April 30; Dr. Cone of New York being in the chair. Prayer was offered by Rev. Mr. Bennett of New York. The annual reports of the Treasurer and Secretaries were then read.

The receipts for the year were as follows:



\$71,876 in donations and legacies of individuals, &c.; \$10,000 from the general government and other societies. The expenditures have been \$94,785, exceeding the receipts by \$12,482, and making the present debt of the Board \$40,188. Of the Missionary Magazine, 6,000 copies are circulated; of the Boston edition of the Macedonian 18,000 copies, and of the Western edition between 5,000 and 6,000 copies, are published.

The number of missions under the care of the Board is 17; stations and out-stations, 130; missionaries and assistant missionaries, (42 of whom are preachers,) 109; native preachers and assistants, 123; churches, 79; baptisms reported, 2,593; church members, more than 5,000; schools, 56; scholars, about 1,350.

#### PRESBYTERIAN BOARD OF FOREIGN MISSIONS.

THE eighth anniversary of this Board was held in Duane-street Church, New York, May 5; Dr. Miller, the President, being in the chair. After a prayer by the President, Hon. Walter Lowrie, Corresponding Secretary, submitted the annual report.

The receipts of the Board during the past year have amounted to \$82,672; while the expenditures have been \$81,469; leaving a balance in the treasury of \$1,203.

The missions of the Board are in six fields; and the whole number of stations is twenty-two. There are four missionaries and four stations in Texas; among the Creeks, Chippewas and Iowas, there are five missionaries; in Western Africa there are four missionaries, two among the Liberia colonists, and two among the Kroos; in Northern India there are three missions, connected with which are sixteen American and one native missionaries; in China there are three missions, connected with which are seven missionaries and two physicians. In papal Europe efforts are making to spread the gospel through the evangelical societies of France and Geneva. There are also attached to the different missions two printers, five teachers, and a number of native catechists, teachers, &c.

Eight new missionaries have been sent forth during the year. Five have gone to China, one to Western Africa, two to the Indians, and one to Texas.

Addresses were delivered by the President, Drs. Snodgrass and J. W. Alexander of New York.

#### AMERICAN SEAMEN'S FRIEND SOCIETY.

THIS society held its seventeenth anniversary in Broadway Tabernacle, New York, May 5; Capt. Richardson, the President, being in the chair. After a prayer by Rev. Mr. Dowling, the

Secretary, Rev. Mr. Spaulding, read the annual report.

The receipts of the last year were \$17,322; and the expenditures were \$18,178. Had the receipts of auxiliaries been added to those of the parent society, the whole amount would have exceeded \$75,000.

The report gave a gratifying view of the improvement of seamen. Churches and temperance boarding houses are rapidly increasing along our coast; of the latter there are already about fifty. The marine temperance societies have about forty thousand members, one fifth of whom have signed within the last twelve months. The New York Marine Temperance Society has 17,833 members. Out of 450 men on board the United States in the Mediterranean, 445 are reported as having "stopped their grog;" on board another ship 300 out of 303 had done the same thing. In the Seamen's Savings Bank of New York more than \$1,900,000 have been deposited; of this amount \$1,400,000 have been drawn out, leaving in the bank \$500,000.

The foreign operations of the society are represented as prosperous. In addition to the chaplains previously employed, one has been appointed at Lahaina, Sandwich Islands, and one is to be sent to China.

Addresses were delivered by Rev. Charles Stewart, chaplain in the navy, Capt. Hudson, U. S. N., Mr. Clark, a sailor, Rev. Mr. Parker, of the Episcopal Floating Chapel, New York, Mr. Haines, a sailor, and Rev. Mr. Ludlow of Poughkeepsie.

#### FOREIGN EVANGELICAL SOCIETY.

THIS society celebrated its sixth anniversary in New York, May 6; Hon. Theodore Frelinghuysen, the President, being in the chair. The meeting having been opened with prayer by Dr. Hutton of New York, the Treasurer, W. W. Chester, Esq., read a brief statement of the financial condition of the society. The receipts of the year were \$15,968, which exceeded the expenditures by the sum of \$160. This amount does not include \$2,776 contributed for Canada.

Dr. Baird presented an abstract of the report of the Executive Committee. The society has remitted, during the past year, more than 42,000 francs to the corresponding committee at Geneva, to be applied towards the salaries of fifty colporteurs, the support of seven young men in the theological school at Geneva, and various other objects. The society have also sustained two other theological students. In addition to these appropriations, they have supported an ordained preacher in the villages of the Lower Seine, have sent 1,000 francs to Toulouse, and have aided in the diffusion of the gospel in Sweden, Belgium, Germany, Spain, Italy, &c.

The meeting was addressed by Rev. Mr. Wilkes of Montreal, Dr. Morris of Baltimore, Rev. Mr. Thompson of Philadelphia, Dr. Beecher and Rev. Mr. Kirk of Boston.

#### AMERICAN TRACT SOCIETY.

THE twentieth anniversary of this society was held in the Tabernacle, New York, May 7; Hon. Theodore Frelinghuysen, the President, being in the chair. The meeting was opened with prayer by Dr. Magie of Elizabethtown, New Jersey; after which Moses Allen, Esq., the Treasurer, presented an abstract of his report. This was followed by an abstract of the report of the Executive Committee, read by Rev. Messrs. Hallock and Cook, Secretaries of the society.

The receipts for the past year were \$152,376, of which \$86,296 were the proceeds of sales, and \$62,306 donations, being an increase of \$43,892 over the receipts of the previous year. The sum of \$25,382 has been expended for colportage; this is in addition to grants of books to the amount of \$9,276. The following sums have been expended in the society's foreign operations:—\$500 sent to Toulouse and Geneva; \$200 to Belgium; \$600 to Hamburg; \$1,000 to Turkey; \$400 to Bombay; \$600 to Ceylon; \$1,300 to Northern India; \$400 to Burmah; \$1,000 to the Sandwich Islands; \$500 to China. Sixty-eight new publications have been stereotyped during the year; six in German, five in French, and one in Welsh. The whole number of the society's publications amounts to 1,176, besides 2,007 approved for circulation abroad. There have been circulated during the year 374,757 volumes, 5,626,610 publications, and 152,727,229 pages; making the whole number of pages circulated in twenty years 1,544,053,796. Within the year 36,000 volumes have been printed in German. The whole number of pages stereotyped is 52,717. Of the Christian Almanac for 1845, 105,000 copies were printed; and the American Messenger has 35,000 paying subscribers.

There have been engaged in the society's service, within the year, 143 colporteurs, volume agents, &c., in twenty-four states and territories, exclusive of those employed by the Massachusetts society and auxiliaries, of whom there are at present 103.

Addresses were delivered by Dr. Knox of New York, Dr. Johns of Baltimore, Rev. Messrs. Adams and Stowe of Boston, Rev. Mr. Spaulding of the Ceylon mission, Prof. Dod of Princeton College, Rev. Mr. Dean, Baptist missionary to China, Dr. Kane, agent of the American Bible Society, and Dr. Parker of Philadelphia.

#### AMERICAN HOME MISSIONARY SOCIETY.

THIS society held its nineteenth anniversary in

the Broadway Tabernacle, New York, May 7; Rev. Henry Dwight, the President, being in the chair. Prayer was offered by Dr. Beman of Troy, New York; after which Jasper Corning, Esq., the Treasurer, submitted his report. He was followed by Dr. Badger, one of the Secretaries, who presented an abstract of the Executive Committee's report.

The receipts of the last year have amounted to \$121,946. The expenditures have been \$118,360; and there are still due to missionaries for labor performed, \$12,164. The increase of receipts over the previous year was \$20,041.

The number of ministers employed by the Society, during the year, has been 943; of these 209 have been appointed since the previous anniversary. The amount of missionary labor performed, in twenty-three states and territories, and also in Canada and Texas, is 736 years. The number of congregations supplied, in whole or in part, has been 1,285. The number of missionaries is greater now than it was last year by thirty-six.

The number of persons pledged to entire abstinence in the communities where the missionaries labor, is 107,000. In the Sunday schools and Bible classes, 60,000 pupils have received religious instruction. The churches have received additions to their number of 4,929; of these 2,386 have joined by a profession of their faith. Sixty-five congregations have enjoyed, or are now enjoying, special tokens of the divine favor.

Addresses were delivered by Rev. Joseph S. Clark of Boston, Rev. Mr. Thompson of New York, Dr. Beman of Troy, New York, and Dr. Beecher of Cincinnati, Ohio.

#### AMERICAN BIBLE SOCIETY.

THE twenty-ninth anniversary of this society was held in the Broadway Tabernacle, New York, May 8; the President, Hon. John Cotton Smith, being in the chair. Joseph Hyde, Esq., the Treasurer, presented his report; after which Dr. Brigham, the Corresponding Secretary, submitted an abstract of the report of the Managers.

The receipts of the society from all sources have amounted to \$166,652; being \$12,212 more than those of the preceding year.

There have been issued in the course of the year 429,092 Bibles and Testaments from the depository—besides those published at the society's expense abroad—making an aggregate of 4,013,352 since the formation of the society. The books issued the last year have been sent into every state and territory, to Canada, Texas, the West Indies, Mexico, Brazil, Buenos Ayres and Greece. To the Baptist mission in the last named country, 1,500 Modern Greek Testaments have been granted; also other books, published in the Levant, to the value of \$500. Various grants

have been made by Rev. Mr. Calhoun, late agent of the society at Smyrna, to other missionaries. Grants have been made for publishing the Scriptures in France, Switzerland, Turkey, Syria, Persia, Northern India and the Sandwich Islands. The whole sum thus expended amounts to \$13,792. A new edition of the Bible in raised letters for the blind is soon to be put to press.

Addresses were delivered by the President, Dr. Black of Pennsylvania, Rev. Mr. Sheldon, agent of the society, Dr. De Witt of New York, Rev. John Todd of Pittsfield, Massachusetts, Rev. J. W. Cook of Bristol, Rhode Island, Rev. M. L. Scudder of Albany, Rev. Mr. Spaulding, Secretary of the Seamen's Friend Society, and Rev. Mr. Wilkes of Montreal.

## Miscellanies.

### THE BIBLE AMONG THE HEATHEN.

THE following extract is from an address of Rev. R. Tinker, delivered at Painesville, Ohio, August 31, 1844, before the Lake County Bible Society, and the Painesville Female Bible Society. Mr. Tinker was formerly a missionary of the American Board at the Sandwich Islands.

Our Puritan ancestors were morally and intellectually vigorous men and women, compared with the Indians who then possessed this country. And because the living word shone on them and theirs, they grew, took deep root, sent out their boughs to the sea and their branches to the river, and filled the land, while the aborigines were dwarfish, decaying, and soon became extinct. Instead of canoes, steam boats and ships are on the waters. Instead of a few huts of sticks and bark, houses of comfort and elegance, palaces and temples, villages and cities fill the land. They went in moccasins, single file, on a foot path discernible only by a practised eye; we go about in cars, on tracks broad and deep, faster while we sit still than they at the top of their speed. The schools, the academies, colleges and universities, the Sabbath and sanctuary, the domestic joys, the liberty, the security of person and estate, and the everlasting hopes which abound in this country—and abound because the Bible shines on it—they never knew; and no other people destitute of the warmth and light of that sun ever knew or ever will. For they who are in lands destitute of the revelation of God, are destitute of all else which is truly valuable.

Thus it was with the Sandwich Islanders of past days. Thus it is with the Marquesans and many other tribes of the ocean now. You might sum up all their chattels and effects into a total footing of less than is owned by one man here. Their entire libraries are smaller than one printed page; the general knowledge of their wisest men is circumscribed by a boundary overleaped by the child in your arms. Their time is spent in sleeping and swimming, in clapping their hands and tattooing their skins, in roasting bread fruit, climbing for cocoa nuts, and catching fish. The females beat with long patience the frail bark cloth; they play in the surf of the ocean; they paint themselves with turmeric; they destroy their children; and they make pets of puppies and of pigs. Yes, I have seen women lugging these along in their journeys, while their own offspring, if any they had, were left neglected behind them. And in the bay of Nukuhewa, Washington Islands, they came swimming a long distance, and were on the deck of our "missionary packet," with no article of attire about their persons but one solitary leaf of a tree. I must not distress you with further allusions to a condition which

with them is every day real life, a depravity of large stature, full features, entire in every part lacking nothing. A degradation theirs into which you could not look down but with fear and trembling, an abyss so dark and deep it would take more than a nine days' fall to reach it, the time allotted by Milton to the angels in falling from heaven into hell. I do not expect you can see it; I only ask you to look in the direction where it lies under the cloud, a land where they have no "light which will shine when the body is dead," a land of darkness and death, where the life they lead in the flesh is unfruitful of present and future good, where immortals live and die like the brutes that perish.

I need no other witness that the Bible is from the bosom of the Father of lights than the contrasted condition of our race in lands where it shines, and in lands where it shines not. The contrast is indeed wonderful, more wonderful than the desolations of a northern winter in the arctic, and the exuberance, the beauty and fruitfulness, the life and song of our summer months. In South America, and other regions where the Bible glimmers faintly through the mists of the Romish mummeries and traditions, they are in advance a little and but a little of heathenism itself. And you will, as a general thing, find the prosperity of communities in morals, religion and worldly good to be in proportion to the amount of light falling on them from the face of God as it shines through Jesus Christ revealed in the pages of revelation. Countries, families and individuals are blessed in proportion as their spirits are under the knowledge and the control of the precepts and spirit of the Holy Bible. Hence our appeal is most confident to the Bible's work as evidence of its superior heavenly character. You know the Bible must be of God because it abounds in well doing. It builds the waste places. It smites the rock, and the streams flow forth in the desert. It sets its foot down on the uncultivated waste, and the flowers bloom, and the harvests wave.

Captain Cook, Vancouver, and other navigators and merchants, visited the Sandwich Islands, but they did not leave the Bible there. They left cattle and horses, tobacco, rum and disease, cockroaches, fleas and scorpions. Foreigners settled among them, who labored in vain to change their habits. They were still in the wilderness of Sin and in the desert at Kibroth Hattaavah, the graves of lust, wandering for more than forty years from the time of their discovery in 1778 to 1820. Then the Bible was taken there, preached to them, translated into their language, and they are changed. Foreign commerce did not stop the native commerce in sin. Ships of war from us did not change their spears into pruning hooks. The grave of the civilized seaman, dying there, did not prevent Hawaiian mothers from digging by its side the grave for their living children, laying them in with their



own hands, and trampling the dirt on them with their feet.

After the death of Captain Cook at Kealakekua Bay, the death of their chiefs still continued to be the "hour and the power of darkness;" the signal for playing off a representation of hell's agonies and shame, in a horrible wailing, tearing their hair, lacerating their flesh, knocking out their teeth, and throwing themselves promiscuously, like Sodom and Gomorrah, into a dead sea of licentiousness. Their prophets and their priests were jealous for the gods of their fathers notwithstanding the tempest, and fire, and earthquake of

foreign powder and pride. The darkness brooded, and chaos continued. But with the Bible there was light. Its still small voice said to the naked savage, "E hele oe, mai hana hewa hou aku," "Go, and sin no more," and he wrapped his face in his mantle, and was clothed and in his right mind. The Bible changed them. Mr. Young, an Englishman, who had long lived there with the chiefs as a friend and counsellor, said to the early missionaries, "I have labored to no purpose these thirty years to induce a change in their habits which your instructions have effected in so short a time."

## American Board of Commissioners for Foreign Missions.

### Recent Intelligence.

**MADURA.**—Mr. Muzzy writes, January 11, "A class in the seminary will graduate next month; thus we hope to begin to see the benefits of the boarding system. This class, six in number, are all believed to be pious, and we trust that they will do much good. Of the girls in the boarding school, we hope to admit two to the church to-morrow. A week ago last Sabbath, eight persons were received into the church at Dindigul; this was in addition to a number at the out-stations, belonging to Dindigul. The Lord is evidently at work among us by his Holy Spirit."

Thirty-one persons were admitted to the different churches connected with the Madura mission, prior to the middle of February.

**BROOSA.**—Mr. Schneider, under date of January 10, says, "A spirit of inquiry has been gradually spreading in this vicinity. Without including Adabazar and Nicomedia, there are sixteen villages where there is some degree of interest on religious subjects. I do not mean by this remark that many in each of these places have had their attention called to evangelical truth; but the beginning of good things to come has been made. In some instances the movement is very slight; in others it is more marked; but in all the truth has begun to make some impression."

In a letter, dated January 20, Mr. Powers writes, "It is our deliberate judgment that in no year since the establishment of this station, have light and knowledge been so much diffused abroad as during the past. Many are opening their eyes to the errors of their church, and are becoming intellectually convinced of the truth. The change in this respect is great."

**ERZERROOM.**—Persecution still rages at this place. The severest punishments are inflicted on those who read the Scriptures, and meet together for religious worship. "Notwithstanding all the obstacles with which we are met," writes Mr. Peabody, "I am persuaded that the truth has

never made so much progress among the permanent residents of this city, any year since this station was commenced, as during the past year."

**WESTERN AFRICA.**—Under date of February 7, Mr. Bushnell writes as follows: "I have had no fever since my first attack at Cape Palmas, more than nine months since; though recently I have had some feverish symptoms, and have suffered more or less from the debilitating influence of the climate. My congregations on the Sabbath are about as usual; I think they are rather on the increase. At times there appears to be considerable seriousness among the people, and I am encouraged to hope that the truth is beginning to produce some salutary impressions; but often these flattering appearances soon vanish. Considerable external reformation is visible; but until the heart is changed, I feel that but little has been effected. One of the principal men told me the other day that they were now receiving God's word into their heads, and it would soon reach their hearts."

**CEYLON.**—The failure of Mr. Wyman's health has already been announced. He embarked from Madras, in the latter part of December, on his return to this country. The event proved that this step had been taken too late. He died in less than three weeks after he left Madras.

**NESTORIANS.**—It was stated in the April Herald that the mission had been constrained to send two of their number to Teheran,—Messrs. Perkins and Stocking,—for the purpose of submitting to the government a correct view of their operations. This step had become necessary in consequence of the unfavorable report of two Mohammedan meerzas, appointed,—at the instance of the French envoy, and with the consent of the Russian ambassador,—to proceed to Oroomiah, and inquire into the truth of the allegation that the mission had detached certain Nestorians from their original ecclesiastical connection. After Messrs. Perkins and Stocking had made such statements and explanations as seemed to be called for, the Russian ambassador procured a firman, directing

that the three Nestorians who were said to have been drawn off from their church and attached to another ecclesiastical body, should be summoned to Tabreez, and declare under oath whether the charge was true or not. Accordingly the individuals referred to, in company with Doct. Wright, proceeded to Tabreez, and arrived there, January 31. The examination took place, February 7. A full report of the proceedings was sent to the Shah, and also to the Russian ambassador at Teheran; but the final decision of the government had not transpired at the date of the last communication from the mission. Our brethren, however, anticipate a favorable issue of this unpleasant affair. Indeed the Russian consul at Tabreez informed Doct. Wright, that the result of the examination was "highly honorable" to the mission. Still it should be remembered that the influence of the Jesuits is very considerable in Persia; and they will lose no favorable opportunity of embarrassing the mission.

The relations of our brethren to the higher Nestorian ecclesiastics are upon a better footing than they were a few months ago. Under date of February 28, Mr. Perkins writes as follows: "The bishops and the mass of the people never appeared more friendly to us than at the present time. A few evenings ago the family of the Patriarch attended a chemical lecture, delivered to our seminary by Mr. Stoddard; which is the first time that they have been on our premises since the rupture. They appear inclined to recover their standing with us, not a little, probably, from the fact that their people reproach them for their past opposition."

GREECE.—Considerable excitement has been raised against Mr. King, within the last few months, growing out of an alleged attempt at proselytism, while he was at Smyrna last autumn. The original accusation was soon followed by the charge that he had spoken impiously and injuriously against the Virgin Mary. Mr. King defended himself from this charge in the columns of a paper, published at Athens, by quoting at length the sentiments of one of the fathers of the Eastern church, Epiphanius, Bishop of Cyprus,—whose feast is still observed in the Greek church,—and who says expressly, "Let the Father and the Son and the Holy Ghost be worshipped; Mary let no one worship." His defence was not particularly calculated to allay the excitement; but Mr. King felt that such an opportunity for vindicating the truth ought to be improved at whatever risk to himself. The result has been in perfect accordance with his expectations. "My name," writes Mr. King, March 5, "is indeed cast out as evil." "I am accused of blaspheming the Virgin Mary, of being a most fearful heretic, a serpent, a wolf, an enemy of images, a hypocrite, &c. &c." He has already published five articles in

the Age, one of the most prominent newspapers at Athens; and light and truth will doubtless be widely diffused in consequence of the assault which has been made upon him.

### Home Proceedings.

#### MISSIONARY CONVENTION AT RIVER-HEAD, LONG ISLAND.

A CONVENTION of the friends of missions was held at Riverhead, Long Island, on the 2d and 3d of April last. The meeting was attended by a large number of clergymen and laymen from the neighboring congregations. Dr. Armstrong, Rev. Messrs. Read and Holt of New York, and Rev. Levi Spaulding of the Ceylon mission, were present as a deputation from the Board. George Miller, Esq., of Riverhead, was appointed Chairman of the meeting, and Rev. J. A. Saxton of Greenport, Secretary.

The order of exercises at this meeting was similar to the one previously adopted at the missionary convention held at Greenport in November last, a notice of which appeared in the Herald for January. Several resolutions were introduced and discussed, and addresses were delivered by the gentlemen who attended as a delegation of the Board. A committee was appointed for the purpose of carrying into effect the views of the meeting; of this committee the Rev. Mr. Harries is chairman.

#### THE NEW YORK AND BROOKLYN AUXILIARY.

THE anniversary of this auxiliary was held in the Broadway Tabernacle, New York, on the evening of April 14, Pelatiah Perit, Esq., President of the society, being in the chair. Prayer was offered by Rev. William B. Lewis of Brooklyn; after which J. W. Tracy, Esq., the Treasurer, read his report, showing that the receipts of the auxiliary were \$11,978 88 during the previous year. In the absence of the Corresponding Secretary, Dr. Armstrong submitted a brief sketch of the condition and prospects of the missionary work at the present time. Addresses were subsequently delivered by Hon. Theodore Frelinghuysen, Rev. Levi Spaulding of the Ceylon mission, and Rev. D. B. Coe of New York.

### DONATIONS,

#### RECEIVED IN APRIL.

|                                             |          |
|---------------------------------------------|----------|
| Board of Foreign Missions in Ref. Dutch Ch. |          |
| W. R. Thompson, New York, Tr.               | 1,241 28 |
| Barnstable Co. Ms. Aux. So. W. Crocker, Tr. |          |
| S. Wellfleet, La. for sup. of Mr. Peet,     | 22 00    |
| Berkshire Co. Ms. Aux. So. T. Green, Tr.    |          |
| North Adams, A friend,                      | 10 00    |

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <i>Boston, Ms. S. A. Danforth, Agent,</i><br>(Of wh. fr. so. for prop. the gospel among<br>the Ind. and others in N. America, for<br>sup. of Rev. John Huss, rec'd Oct. 1844,<br>250; for fem. boarding sch. at Dwight,<br>250; Mass. Home miss. so. as income fr.<br>Mrs. Osborne's legacy, for prop. the gospel<br>among the Ind. in N. America, 80;<br>la. Jews so. of Boston and vic. for prop.<br>the gospel among the Jews, for sup. of<br>Mr. Schaffler, 79.62; Salem-st. juv. miss.<br>so. for Philip S. Page and Edward<br>Beecher, Ceylon, 40; for Rev. P. P.<br>Osunkhirrhine, 14; Mrs. C. Walley, for<br>Catherine H. Walley, Ceylon, 20;) 1,865 74 | <i>Rushville, Pres. ch.</i> 9 00<br><i>Yienna, Pres. ch.</i> 38 00<br><i>Yates, Rev. J. Hovey,</i> 5 00—658 06                                                                                                                                                                                                                                                                                                                                                            |
| <i>Buffalo &amp; Vic. N. Y. Aux. So. J. Crocker, Agent.</i><br>Buffalo, 1st pres. ch. m. c. 56,08;<br>Park, do. 16,50; 72 58<br>Unknown, 10 00—82 58                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | <i>Grafton Co. N. H. Aux. So. W. Green, Tr.</i><br>Bristol, m. c. 19 00<br>Campton, Contrib. 4,65; O. H. 3; D.<br>B. Jr. 3; a lady, 1,93; 12 58<br>Littleton, m. c. 21,50; s. s. for Madu-<br>ra miss. 2,50; 24 00<br>Plymouth, m. c. 17 12—72 70                                                                                                                                                                                                                         |
| <i>Caledonia Co. Vt. Conf. of Chs., E. Jewett, Tr.</i><br>Peacham, Cong. ch. and so. 34 45<br>St. Johnsbury, 2d cong. so. m. c. 57;<br>1st ch. 18; Plain, chil. of s. s. for<br>miss. to China, 13,61; 88 61—123 06                                                                                                                                                                                                                                                                                                                                                                                                                                             | <i>Hampden Co. Ms. Aux. So. C. Merriam, Tr.</i><br>Monson, H. Norris, 4 00<br><i>Hampshire Co. Ms. Aux. So. J. D. Whitney, Tr.</i><br>Hadley, Russell so. m. c. 26 56<br>Plainfield, L. Hallock, 100; indiv. 10; 110 00—136 56                                                                                                                                                                                                                                            |
| <i>Charleston &amp; Vic. S. C. Aux. So. R. L. Stewart, Tr.</i><br>Charleston, Circular ch. 387,83; m. c. 5,44; 410 52<br>3d pres. ch. m. c. 17,25;<br><i>Cheshire Co. N. H. Aux. So. S. A. Gerould, Tr.</i><br>Ridge, Mrs. Mary Raymond, to cons. Amos<br>Cutler an H. M. 100 00                                                                                                                                                                                                                                                                                                                                                                                | <i>Harmony Conf. of Chs. Ms. W. C. Capron, Tr.</i><br>Grafton, Evan, cong. ch. and so. to cons.<br>STEPHEN HOLBROOK an H. M. 100 00                                                                                                                                                                                                                                                                                                                                       |
| <i>Cumberland Co. Me. Aux. So. D. Evans, Tr.</i><br>Cumberland, La. 25 00<br>Falmouth, 1st par. m. c. 19,22; R. M.<br>10; 29 22<br>Freeport, Gent. and la. 60; m. c. 15; 75 00<br>New Gloucester, Coll. 3; Mrs. M. S. 2; 5 00<br>N. Yarmouth, 1st par. la. 34 25<br>Portland, 2d ch. and so. 250; High-st.<br>ch. m. c. 36,13; 286 13—454 60                                                                                                                                                                                                                                                                                                                    | <i>Hartford Co. Ct. Aux. So. H. A. Perkins, Tr.</i><br>Avon West, Gent. and la. 5 60<br>Hartford, N. so. 5; Mrs. SARAH M.<br>Boswell wh. cons. her an H. M.<br>100; Centre so. m. c. 8,40; 113 40<br>West Hartland, S. Goodyear, 25 00—144 00                                                                                                                                                                                                                             |
| <i>Essex Co. North, Ms. Aux. So. J. Caldwell, Tr.</i><br>Amesbury and Salisbury, Mr. Hoad-<br>ley's so. 21 70<br>Bradford, Gent. and la. 206,35; m. c.<br>26,50; la. benev. cir. 19,40; 252 25<br>Georgetown, Cong. so. 65 00<br>Linebrook, m. c. 16,78; la. 4,57; juv.<br>so. 3,66; 25 01<br>Newburyport, Mrs. Z. P. G. Banister,<br>wh. cons. ELIJAH GRANT of Cole-<br>brook, Ct. an H. M. 150; Dr.<br>Dana's so. la. 18,57; 168 57<br>West Amesbury, Mr. Smith's so.<br>coll. 69; m. c. 35,25; wh. cons.<br>BENJAMIN ATKINSON an H. M. 104 25<br>West Newbury, Coll. 44,45; m. c. 22; 66 45—703 23                                                           | <i>Hartford Co. South, Ct. Aux. So. H. S. Ward, Tr.</i><br>Middlefield, La. 24 87<br>Middletown, 1st so. 10 50<br>New Britain, 1st cong. so. m. c. 12 00<br>Portland, Gent. 4 00<br>Westfield, Gent. 17,67; la. 15,95; m.<br>c. 12,30; 45 92—97 29                                                                                                                                                                                                                        |
| <i>Essex Co. South, Ms. Aux. So. C. M. Richardson, Tr.</i><br>Beverly, Washington-st. gent. 20,45;<br>la. 52,19; m. c. 34,18; 106 82<br>Danvers North, Gent. 55 00<br>Salem, Tab. ch. 225; m. c. 15,97;<br>Howard-st. m. c. 14,65; 255 62—417 44                                                                                                                                                                                                                                                                                                                                                                                                                | <i>Hullshoro' Co. N. H. Aux. So. J. A. Wheat, Tr.</i><br>Hollis, Benev. asso. to cons. OLIVER<br>SCRIPTURE an H. M. 100,50; m. c.<br>19; 119 50<br>Manchester, 2d cong. ch. and so. m. c. 23 30<br>Mason, Cong. ch. and so. 33 83<br>Linesboro', Gent. 32,30; la. 16,95;<br>m. c. 16; 65 25<br>Nashua Village, Rev. Mr. Richards'<br>ch. and so. 241 84<br>Pelham, m. c. 31,23; gent. 20,41; la.<br>36,20; 87 84<br>Wilton, La. 20 00—591 56                              |
| <i>Geneva &amp; Vic. N. Y. C. A. Cook, Agent.</i><br>Candor, Coll. 34,81; m. c. 35,67; la.<br>16,84; 87 32<br>Chapinville, 2 00<br>Clyde, 1st pres. ch. 50 00<br>Fulton, Pres. ch. 62 43<br>Geneva, R. Simpson, 10; Rev. L. D.<br>Howell, 7,50; 17 50<br>Keesville, Rev. J. Mattocks, 12 44<br>Lysander, m. c. 15; Mrs. M. Town-<br>send, 10; C. B. 5; 30 00<br>Maine, D. Chamberlain, 5 00<br>Meads Creek, Pres. ch. 5 00<br>Mexico, 1st pres. ch. 7 62<br>Mexicoville, P. Chandler, 20 00                                                                                                                                                                     | <i>Lincoln Co. Me. Aux. So. Rev. E. Seabury, Tr.</i><br>Bath, Winter-st. cong. so. (of wh. fr. G. F.<br>Patten, to cons. Mrs. HANNAH T. PATTEN<br>an H. M. 100; Mrs. E. Tallman for Ammi<br>R. Mitchell, Ceylon, 20; m. c. 30;) 242 25<br><i>Litchfield Co. Ct. Aux. So. C. L. Webb, Tr.</i><br>Litchfield, 1st so. a lady, 20 00<br>New Hartford, N. so. coll. 18,87;<br>Mrs. E. S. Brown, for Ann Eliza<br>Martin, Ceylon, 12; 30 87<br>New Milford, A lady, 5 00—55 87 |
| <i>Monroe Co. &amp; Vic. N. Y. E. Ely, Agent.</i><br>Holley, 1st pres. ch. 14 00<br>Rochester, 1st. pres. ch. 120,22;<br>young la. benev. so. to ed. a fem.<br>at Sandw. Isl. miss. 20; 140 22<br>Strykersville, cong. ch. 7,78; S. P.<br>Wilcox, 1; a friend 50c. 9 28<br>Sweden, Pres. ch. 10 75—174 25                                                                                                                                                                                                                                                                                                                                                       | <i>Merrimack Co. N. H. Aux. So. G. Hutchins, Tr.</i><br>Concord, West. cong. ch. 30 45<br>Henniker, Gent. 52,36; la. 47,70; m.<br>c. 27,20; 127 26<br>Hopkinton, Cong. ch. gent. 38,52; la.<br>36,13; m. c. 28,63; Mr. and Mrs.<br>K. 12; wh. cons. GEORGE W.<br>Benson of Coxsackie, N. Y. an<br>H. M. 115 28—272 99                                                                                                                                                     |
| <i>Richland, Cong. ch.</i> 25 25                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | <i>Middlesex Co. South, Ms. Conf. of Chs. Rev.</i><br>G. E. Day, Tr.<br>Holliston, Cong. so. m. c. 19 00<br>Lincoln, m. c. 38,65; miss. sew. cir.<br>28,61; 67 26<br>Marlboro', Mrs. Lucy H. Clark, dec'd, 10 00—96 26                                                                                                                                                                                                                                                    |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | <i>Middlesex Asso. Ct. H. C. Sanford, Tr.</i><br>Hadlyme, Gent. and la. 24,25; m. c. 9; 33 25<br>N. Lyme, La. 15 53<br>Petapaug, Gent. 2 50<br>Westbrook, Gent. and la. 51,65; m.<br>c. 15,13; 66 75                                                                                                                                                                                                                                                                      |



|                                                                                                                                                                                                                                                      |  |               |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--|---------------|
| Yale college, do. 26,41; 3d ch. do. 22,23;<br>S. Hooker, 10; 1st ch. s. s. for miss. to<br>Syria, 4,42; Mrs. G. Hall, for Bombay<br>miss. 5;                                                                                                         |  | 261 29        |
| <i>New Haven Co. East, Ct. Aux. So. A. H.</i><br>Maltby, Agent.                                                                                                                                                                                      |  |               |
| Durham, Cong. ch. and so. coll. 80;                                                                                                                                                                                                                  |  |               |
| Rev. C. L. Mills, 8;                                                                                                                                                                                                                                 |  | 88 00         |
| Madison, juv. miss. so.                                                                                                                                                                                                                              |  | 13 00         |
| North Branford, J. F. Linsley,                                                                                                                                                                                                                       |  | 40 00—141 00  |
| <i>New York City and Brooklyn, Aux. So. J. W.</i><br>Tracy, Tr.                                                                                                                                                                                      |  |               |
| (Of wh. fr. a friend, to cons. Rev. SAMUEL<br>LAMBERSON of Jamaica, N. Y. an H. M.<br>100; Mr. Cray, 50;)                                                                                                                                            |  | 1,986 22      |
| <i>Norfolk Co. Ms. Aux. So. Rev. S. Harding, Tr.</i><br>Dorchester, 2d ch. s. a. class for schs.<br>in Ceylon,                                                                                                                                       |  | 2 00          |
| Roxbury, Eliot ch. and so. gent.                                                                                                                                                                                                                     |  |               |
| 151,50; la. 104,40; m. c. 23;                                                                                                                                                                                                                        |  | 278 90        |
| Stoughton, Ortho. ch. indiv.                                                                                                                                                                                                                         |  | 30 45—311 35  |
| <i>Norwich &amp; Vic. Ct. Aux. So. J. Otis, Tr.</i><br>Colchester, La. sew. so.                                                                                                                                                                      |  | 56 00         |
| Lebanon, A widow's gift,                                                                                                                                                                                                                             |  | 1 00—57 00    |
| <i>Oneida Co. N. Y. Aux. So. J. Dana, Tr.</i><br>Deerfield, C. Preston,                                                                                                                                                                              |  | 10 00         |
| Delaware co. Cong. ch.                                                                                                                                                                                                                               |  | 15 68         |
| Holland Patent, Pres. ch. 76,38; m.<br>c. 12,75; s. s. 10,87; wh. cons.                                                                                                                                                                              |  |               |
| FRIDERICK H. SCOVILL an H. M. 100 00                                                                                                                                                                                                                 |  |               |
| Morrisville, Cong. ch.                                                                                                                                                                                                                               |  | 8 00          |
| New Hartford, Pres. ch. 47,88; Rev.<br>D. Clark, 10;                                                                                                                                                                                                 |  | 57 88         |
| New York Mills, Pres. ch. 54,25; m.<br>c. 11; chil. of mater. asso. 58c. (of<br>wh. for Sandw. Isl. miss. 2,35;)                                                                                                                                     |  | 65 83         |
| Redfield, A. Johnson,                                                                                                                                                                                                                                |  | 5 00          |
| Sullivan, My right hand,                                                                                                                                                                                                                             |  | 10 00         |
| Turin, Mrs. A. Hurd,                                                                                                                                                                                                                                 |  | 1 00          |
| Utica, 1st pres. ch. 87,23; m. c. 6,33;<br>M. L. R. for meeting-house at Ko-<br>hala, 5; J. B. 5; Westminster ch.<br>wh. cons. Rev. J. H. McILVAINE<br>an H. M. 67,18; Mrs. E. T. T.<br>Martin, 50; Mrs. Eliza Williams<br>for Sandw. Isl. miss. 25; |  | 245 74        |
| Whitesboro', Pres. ch.                                                                                                                                                                                                                               |  | 32 60         |
|                                                                                                                                                                                                                                                      |  | 551 73        |
| Ded. dis.                                                                                                                                                                                                                                            |  | 2 84—548 89   |
| <i>Orleans Co. Vt. Conf. of Chs. T. Jameson, Tr.</i><br>Barton, Mrs. C. F.                                                                                                                                                                           |  | 50            |
| <i>Otsego Co. N. Y. Aux. So. Rev. A. E. Campbell, Tr.</i><br>Cooperstown, Indiv. 13; la. 47,                                                                                                                                                         |  | 60 00         |
| Exeter,                                                                                                                                                                                                                                              |  | 20 00         |
| Fly Creek, Cong. 20; A. North, for<br>sch. in Ceylon, 30; wh. cons. Rev.<br>LUTHER F. BLODGET an H. M.                                                                                                                                               |  | 50 00         |
| Otsego, 1st. pres. ch.                                                                                                                                                                                                                               |  | 2 44          |
| Worcester,                                                                                                                                                                                                                                           |  | 21 00—153 44  |
| <i>Palestine Miss. So. Ms. E. Alden, Tr.</i><br>Braintree, Neighborhood m. c.                                                                                                                                                                        |  | 53 97         |
| <i>Penobscot Co. Me. Aux. So. E. F. Duren, Tr.</i><br>Bangor, Hammond-st. cong. ch.                                                                                                                                                                  |  | 45 53         |
| <i>Pilgrim Aux. So. Ms. J. Robbins, Tr.</i><br>Carver, N. par. Cong. so.                                                                                                                                                                             |  | 41 00         |
| Halifax, Gent.                                                                                                                                                                                                                                       |  | 11 06         |
| Plympton, La.                                                                                                                                                                                                                                        |  | 38 50—90 56   |
| <i>Rhode Island, Aux. So.</i><br>Kingston, m. c.                                                                                                                                                                                                     |  | 3 00          |
| Providence, Richmond-st. cong. ch.<br>and so.                                                                                                                                                                                                        |  | 231 44        |
| Slatersville, A. D. Lockwood, to<br>cons. Mrs. SARAH F. LOCKWOOD<br>an H. M.                                                                                                                                                                         |  | 100 00—334 44 |
| <i>Rockingham Co. N. H. Conf. of Chs. S. H. Piper, Tr.</i><br>Brentwood, L. F. R. for ed. of a hea.<br>boy at Ceylon,                                                                                                                                |  | 35            |
| Candia, Cong. ch. and so.                                                                                                                                                                                                                            |  | 64 62         |
| Hampton Falls and Seabrook, Cong.<br>so. wh. and prev. dona. cons. Mrs.<br>SARAH F. ABBOTT an H. M.                                                                                                                                                  |  | 20 00         |
| Stratham, Cong. so. coll. 47; m. c.<br>33; la. 20; wh. cons. Miss EMMA<br>C. NEWMAN an H. M.                                                                                                                                                         |  | 100 00—184 97 |
| <i>Rutland Co. Vt. Aux. So. W. Page, Tr.</i><br>Benson, Gent. and la.                                                                                                                                                                                |  | 41 00         |
| Clarendon, Cong. ch. and so.                                                                                                                                                                                                                         |  | 27 80         |
| Pawlet, Gent. and la.                                                                                                                                                                                                                                |  | 75 00         |
| Sudbury, La.                                                                                                                                                                                                                                         |  | 5 12—148 92   |
| <i>Strafford Co. N. H. Aux. So. E. J. Lane, Tr.</i><br>Gilmanton, 1st ch. gent. 4,50; seven<br>widows, 4,42; Centre ch. coll. 65; 73 92<br>Meredith Village, Ch. and so. 14; m.<br>c. 13;                                                            |  | 27 00—100 92  |
| <i>Sullivan Co. N. H. Aux. So. D. S. Dutton, Tr.</i><br>Claremont, Cong. so. gent. 70,58; la.<br>73; m. c. 23,26; widow's mite 12c. 166 96<br>Langdon, m. c.                                                                                         |  | 8 04          |
| Meriden, Ch. and Kimball union<br>acad. m. c. 41,87; gent. 36; la.<br>34,24; s. s. 4,32;                                                                                                                                                             |  | 116 43—291 43 |
| <i>Taunton &amp; Vic. Ms. Aux. So.</i><br>East Attleboro', A lady,                                                                                                                                                                                   |  | 10 00         |
| Seekonk, Gent.                                                                                                                                                                                                                                       |  | 36 00         |
| West Taunton, Cong. so. wh. and<br>prev. dona. cons. LORENZO LIN-<br>COLN an H. M.                                                                                                                                                                   |  | 54 00—100 00  |
| <i>Tolland Co. Ct. Aux. So. J. R. Flynt, Tr.</i><br>Union, m. c.                                                                                                                                                                                     |  | 20 12         |
| <i>Valley of the Mississippi, Aux. So. G. L.</i><br>Weed, Tr.                                                                                                                                                                                        |  | 874 00        |
| <i>Washington Co. Vt. Aux. So. J. W. Howes, Tr.</i><br>Barre, Mrs. M. French, dec'd,                                                                                                                                                                 |  | 5 00          |
| Montpelier, E. J. Scott,                                                                                                                                                                                                                             |  | 1 04—6 04     |
| <i>Watertown &amp; Vic. N. Y. Aux. So. A. Ely, Tr.</i><br>Champlain, Ch.                                                                                                                                                                             |  | 17 61         |
| Watertown, 1st ch. m. c. 40,80; a<br>friend, 25;                                                                                                                                                                                                     |  | 65 80—83 41   |
| <i>Windham Co. Vt. Aux. So. A. E. Dwinell, Tr.</i><br>Westminster, East, Cong. ch. m. c.                                                                                                                                                             |  | 6 00          |
| <i>Windham Co. North, Ct. Aux. So. G. Danielson, Tr.</i><br>Woodstock, m. c.                                                                                                                                                                         |  | 3 43          |
| <i>Windsor Co. Vt. Aux. So. E. C. Tracy, Tr.</i><br>Hartford, North so.                                                                                                                                                                              |  | 6 00          |
| Royalton, Mrs. R. W. Francis, wh.<br>cons. LEWIS FRANCIS an H. M.                                                                                                                                                                                    |  |               |
| 100; m. c. 21; la. 19,35;                                                                                                                                                                                                                            |  | 140 35        |
| Stockbridge, Cong. ch. 4; Rev. T. S.<br>H. 10;                                                                                                                                                                                                       |  | 14 00         |
| Weathersfield Centre,                                                                                                                                                                                                                                |  | 26 29—186 64  |
| <i>York Co. Me. Conf. of Chs. Rev. G. W. Cressey, Tr.</i><br>Buxton, Cong. ch. and so.                                                                                                                                                               |  | 16 66         |
| Lebanon, do.                                                                                                                                                                                                                                         |  | 7 55          |
| S. Berwick, m. c. 30; J. Plumer, wh.<br>and prev. dona. cons. Mrs. LUCY<br>PLUMER an H. M. 50;                                                                                                                                                       |  | 80 00         |
| Wells, 2d cong. ch. and so.                                                                                                                                                                                                                          |  | 11 00—115 21  |
| <i>Total from the above sources,</i>                                                                                                                                                                                                                 |  | \$14,298 58   |

## VARIOUS COLLECTIONS AND DONATIONS.

|                                                                                    |  |        |
|------------------------------------------------------------------------------------|--|--------|
| A lady, for Joan Maine, Ceylon, 20; do. by<br>E. Learned, 15; a friend, 10;        |  | 45 00  |
| <i>Albany, N. Y. ERASTUS H. PEASE</i> , wh. and<br>prev. dona. cons. him an H. M.  |  | 50 00  |
| <i>Allegan, Mich.</i> Young la. so.                                                |  | 3 00   |
| <i>Alton, Ill.</i> Pres. ch.                                                       |  | 27 00  |
| <i>Amsterdam Village, N. Y.</i> Pres. ch. m. c.                                    |  | 50 00  |
| <i>Ararat, Pa.</i> Cong. ch.                                                       |  | 10 00  |
| <i>Ashtabula, O.</i> Miss E. J. Hall,                                              |  | 2 00   |
| <i>Asheville, N. C.</i> Rev. Dr. Dixon,                                            |  | 20 00  |
| <i>Babylon, N. Y.</i> Pres. ch. 2,90; m. c. 10;                                    |  | 12 90  |
| <i>Ballston, N. Y.</i> Rev. T. S. Wickes,                                          |  | 50 00  |
| <i>Baltimore, Md.</i> 5th pres. ch. m. c.                                          |  | 100 00 |
| <i>Beekmantown, N. Y.</i> m. c.                                                    |  | 5 00   |
| <i>Beloit, W. T.</i> Cong. ch. m. c.                                               |  | 25 00  |
| <i>Berkshire, N. Y.</i> Cong. so.                                                  |  | 20 00  |
| <i>Bethel, Ill.</i> Pres. ch.                                                      |  | 19 00  |
| <i>Boxford, Ms.</i> 1st par. coll.                                                 |  | 36 54  |
| <i>Brunswick, N. Y.</i> Pres. ch.                                                  |  | 17 00  |
| <i>Buel, N. Y.</i> A few friends,                                                  |  | 10 00  |
| <i>Cambridgeport, Ms.</i> 1st so. m. c.                                            |  | 50 00  |
| <i>Canterbury, N. Y.</i> Pres. ch. 27; Rev. J. Sil-<br>liman, 20;                  |  | 47 00  |
| <i>Charlestown, Ms.</i> 1st ch. and so.                                            |  | 131 00 |
| <i>Chatham Village, N. J.</i> Bal. of coll.                                        |  | 10 87  |
| <i>Chazy, N. Y.</i> Pres. ch. m. c.                                                |  | 5 00   |
| <i>Chelsea, Ms.</i> Winnisimmet ch. and so. m. c.                                  |  | 32 30  |
| <i>Chicago, Ill.</i> 2d pres. ch. m. c.                                            |  | 80 00  |
| <i>Christiana, Del.</i> Fem. mite so.                                              |  | 13 31  |
| <i>Cleveland, O.</i> 1st pres. ch. and cong. benev.<br>so. 104,22; ded. dis. 1,03; |  | 103 19 |
| <i>East Cambridge, Ms.</i> Evan. ch. and so. m. c.                                 |  | 4 51   |
| <i>Ebensburg, Pa.</i> Cong. ch.                                                    |  | 30 38  |
| <i>Elizabethtown, N. J.</i> 2d pres. ch. 458; a boy<br>dec'd, 3;                   |  | 461 00 |
| <i>Ellsworth, Me.</i> Cong. ch. and so.                                            |  | 66 18  |

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|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|
| <i>Elmira, N. Y.</i> Pres. ch. s. s. for <i>Solomon L. Gillett and Mary Cleves</i> , Ceylon,                                                                                                                                                                                                             | 30 00  |
| <i>Fort Ticonderoga, Choc. na. m. c.</i>                                                                                                                                                                                                                                                                 | 30 44  |
| <i>Fredonia, N. Y.</i> Juv. miss. so.                                                                                                                                                                                                                                                                    | 7 18   |
| <i>Gilbertsville, N. Y.</i> J. F. Gilbert, 10; Mrs. E. Haslip, 12;                                                                                                                                                                                                                                       | 22 00  |
| <i>Glasgow, Scotland, A. F. S.</i> 15; Mrs. A. F. S. 10;                                                                                                                                                                                                                                                 | 25 00  |
| <i>Green Bay, W. T.</i> Pres. ch. m. c.                                                                                                                                                                                                                                                                  | 32 00  |
| <i>Greenfield, N. Y.</i> Coll. 38; m. c. 9;                                                                                                                                                                                                                                                              | 47 00  |
| <i>Greenville, Ill.</i> Pres. ch.                                                                                                                                                                                                                                                                        | 6 50   |
| <i>Hanging Rock, O.</i> M. A. Hamilton, for the ed. of Sudoos in Ahmednuggur,                                                                                                                                                                                                                            | 20 00  |
| <i>Harrisburg, Pa.</i> C. W. 2; W. B. 1;                                                                                                                                                                                                                                                                 | 3 00   |
| <i>Jefferson, N. Y.</i> Pres. ch.                                                                                                                                                                                                                                                                        | 16 00  |
| <i>Johnston, O.</i> N. W. 2; S. W. 2;                                                                                                                                                                                                                                                                    | 4 00   |
| <i>Livingstonville, N. Y.</i> Pres. so.                                                                                                                                                                                                                                                                  | 8 00   |
| <i>London, Eng.</i> Rev. R. H. Herschell, and his ch.                                                                                                                                                                                                                                                    | 24 00  |
| <i>Madras, India</i> , Mr. Stokes, rec'd at Port Natal,                                                                                                                                                                                                                                                  | 24 00  |
| <i>Malden, Ms.</i> La. benev. so. for ed. of two hea. chil. at Oromonah,                                                                                                                                                                                                                                 | 20 00  |
| <i>Marion, N. Y.</i> Rev. J. Burbank,                                                                                                                                                                                                                                                                    | 3 00   |
| <i>Mendham, Ill.</i> Cong. ch. m. c.                                                                                                                                                                                                                                                                     | 13 50  |
| <i>Millers Place, N. Y.</i> A friend,                                                                                                                                                                                                                                                                    | 3 00   |
| <i>Montgomery Co. Pa.</i> J. Davis,                                                                                                                                                                                                                                                                      | 1 00   |
| <i>Montrose, Pa.</i> Pres. ch. coll. 41; m. c. 39;                                                                                                                                                                                                                                                       | 80 00  |
| <i>Newark, N. J.</i> 1st pres. ch. Mrs. H. Sanford, for <i>Nathaniel W. Sanford</i> , Ceylon, 20; 3d pres. ch. m. c. 44, 38;                                                                                                                                                                             | 64 38  |
| <i>Newark, Del.</i> Union mite so.                                                                                                                                                                                                                                                                       | 12 00  |
| <i>Newburgh, N. Y.</i> 2d pres. ch.                                                                                                                                                                                                                                                                      | 6 00   |
| <i>New Lebanon, N. Y.</i> R. Woodworth, a rev. pen. to cons. <i>Silas Wright</i> an H. M.                                                                                                                                                                                                                | 100 00 |
| <i>Newton, Ms.</i> W. par. B. Eddy, 5; E. par. m. c. 17, 98;                                                                                                                                                                                                                                             | 22 98  |
| <i>Newville, Pa.</i> Miss Ruth Irvine,                                                                                                                                                                                                                                                                   | 80 00  |
| <i>New York, A.</i> lady,                                                                                                                                                                                                                                                                                | 2 00   |
| <i>Orient, N. Y.</i> Cong. ch. m. c.                                                                                                                                                                                                                                                                     | 15 00  |
| <i>Perryville, Pa.</i> S. Maclay,                                                                                                                                                                                                                                                                        | 3 15   |
| <i>Philadelphia, Pa.</i> Central pres. ch. A. Henry, 100; so. for ed. hea. youth, 150; fem. un. miss. mite so. 39, 50; youths' miss. so. of 11th pres. ch. 132, 64; Rev. W. A. Mandell, 5; J. Leeds and fam. for <i>Joseph La Fayette Leeds</i> , Ceylon, 5; Clinton-st. pres. ch. la. 22, 50; dis. 70c. | 453 94 |
| <i>Philadelphos,</i>                                                                                                                                                                                                                                                                                     | 50 00  |
| <i>Pine Ridge, Choc. na. m. c.</i>                                                                                                                                                                                                                                                                       | 3 00   |
| <i>Pompey, N. Y.</i> 1st cong. ch.                                                                                                                                                                                                                                                                       | 15 00  |
| <i>Pottsville, Pa.</i> 1st pres. ch.                                                                                                                                                                                                                                                                     | 34 00  |
| <i>Reading, Ms.</i> Mr. Pickett's so.                                                                                                                                                                                                                                                                    | 100 00 |
| <i>Rensselaer Co. N. Y.</i> A friend,                                                                                                                                                                                                                                                                    | 2 00   |
| <i>Rensselaerville, N. Y.</i> Pres. ch.                                                                                                                                                                                                                                                                  | 27 00  |
| <i>River Head, N. Y.</i> Fem. cent. so. for <i>Samuel Buel</i> , Ceylon, 20; juv. so. of cong. s. s. 3; three girls, 75c.                                                                                                                                                                                | 23 75  |
| <i>Robbinston, Me.</i> Cong. ch.                                                                                                                                                                                                                                                                         | 20 00  |
| <i>Rockbridge Co. Va.</i> Bethesda ch.                                                                                                                                                                                                                                                                   | 3 00   |
| <i>Shirleysburg, Pa.</i> <i>JOHN BREWSTER</i> , wh. and prev. dona. cons. him an H. M.                                                                                                                                                                                                                   | 50 00  |
| <i>Skaneateles, N. Y.</i> B. Trowbridge,                                                                                                                                                                                                                                                                 | 10 00  |
| <i>Spencertown, N. Y.</i> Pres. cong. wh. and prev. dona. cons. Rev. <i>TIMOTHY WOODBRIDGE</i> an H. M.                                                                                                                                                                                                  | 53 55  |
| <i>Troy, N. Y.</i> E. Wickes, wh. cons. <i>JOHN WICKES</i> an H. M.                                                                                                                                                                                                                                      | 150 00 |
| <i>Troy, Pa.</i> S. W. Paine,                                                                                                                                                                                                                                                                            | 11 00  |
| <i>Union City, Mich.</i> s. s. of 1st. cong. ch. for miss. to China,                                                                                                                                                                                                                                     | 9 05   |
| <i>Union Co. Pa.</i> F. Clingan,                                                                                                                                                                                                                                                                         | 5 00   |
| <i>Vermont, H. S.</i> Nichols,                                                                                                                                                                                                                                                                           | 2 00   |
| <i>Vermontville, Mich.</i> m. c.                                                                                                                                                                                                                                                                         | 11 00  |
| <i>Wadsworth, O.</i> Indiv. 12; ch. 1;                                                                                                                                                                                                                                                                   | 13 00  |
| <i>Wailuku, Sandw. Isl.</i> Ch. and cong. for sup. of Rev. Mr. Clark,                                                                                                                                                                                                                                    | 275 00 |
| <i>Walton, N. Y.</i> 2d cong. ch. m. c.                                                                                                                                                                                                                                                                  | 31 31  |
| <i>Washington, D. C.</i> 2d pres. cong. 50; 4th pres. ch. juv. miss. so. 10; <i>JACOB GIBSON</i> , wh. cons. him an H. M. 100;                                                                                                                                                                           | 160 00 |
| <i>West Cambridge, Ms.</i> A friend, 75; m. c. 23, 45;                                                                                                                                                                                                                                                   | 98 45  |
| <i>West Nantmeal, Pa.</i> Pres. ch.                                                                                                                                                                                                                                                                      | 23 60  |
| <i>Wheelock, Choc. na. Ch. and cong.</i>                                                                                                                                                                                                                                                                 | 44 50  |
| <i>White Pigeon, Mich.</i> Pres. ch.                                                                                                                                                                                                                                                                     | 13 00  |
| <i>Williamsport, Pa.</i> 2d pres. ch. s. s. miss. so. for ed. of a boy at Ceylon,                                                                                                                                                                                                                        | 3 00   |
| <i>Wilmington, Ms.</i> Fem. miss. asso.                                                                                                                                                                                                                                                                  | 15 25  |
| <i>Woodbridge, N. J.</i> T. H. Morris,                                                                                                                                                                                                                                                                   | 5 00   |

\$18,276 29

## LEGACIES.

|                                                                                                                        |            |
|------------------------------------------------------------------------------------------------------------------------|------------|
| <i>Augusta, Ga.</i> Wm. A. Mitchell, by Willys Catlin, Adm'r. (prev. rec'd, 1,300;)                                    | 150 00     |
| <i>Boston, Ms.</i> William Sewall, including int. by J. Clap, Trustee,                                                 | 1,905 17   |
| <i>Cornwall, Ct.</i> Rev. Herman Daggett, by J. Miles, Ex'r. (prev. rec'd, 2,807 88;)                                  | 72 00      |
| <i>Franklin, Ct.</i> Dyer McCall, by Henry Strong, (prev. rec'd, 1,300;)                                               | 310 69     |
| <i>Hardwick, Vt.</i> Elnathan Strong, by J. Shedd, Adm'r. (prev. rec'd, 1,618 60;)                                     | 465 00     |
| <i>Monroe, Ct.</i> Miss Hepsy Hawley, by S. Sterling, Tr. (prev. rec'd, 790,08; ) 55; less exps. 5;                    | 50 00      |
| <i>Oglethorpe Co. Ga.</i> Thomas Gillham, by J. H. Lumpkin, (prev. rec'd, 125;)                                        | 137 50     |
| <i>Philadelphia, Pa.</i> Mrs. A. S. Livingston,                                                                        | 5 00       |
| <i>Walpole, N. H.</i> Mrs. Sarah S. Allen, by P. Handerson,                                                            | 491 00     |
| <i>Woodstock, Ct.</i> Alvan Peake, by M. Lyon, 2d, and G. Rawson, Ex'rs. (prev. rec'd, 760,11; ) 115; ded. exps. 7,40; | 107 60     |
|                                                                                                                        | \$3,693 96 |

Amount of donations and legacies acknowledged in the preceding lists, \$21,970 25. Total from August 1st to April 30th, \$185,004 18.

## GENERAL PERMANENT FUND.

|                                                                                                      |            |
|------------------------------------------------------------------------------------------------------|------------|
| <i>Newark, N. J.</i> Legacy of James Dawes, by E. Ingleton and C. Mandeville, 4,000; ded. exps. 135; | \$3,865 00 |
|------------------------------------------------------------------------------------------------------|------------|

## DONATIONS IN CLOTHING, &amp;c.

|                                                                                                                  |       |
|------------------------------------------------------------------------------------------------------------------|-------|
| <i>Brookfield, Ct.</i> A bundle, fr. la. for Mrs. Bingham.                                                       |       |
| <i>Brownhelm, O.</i> Shoemaking, by C. Peck, 5;                                                                  |       |
| W. Betts, 4; S. Goodrich, 5;                                                                                     | 14 00 |
| <i>Carlisle, N. Y.</i> A box, fr. la. of pres. ch.                                                               |       |
| <i>Castleton, Vt.</i> 7 prs. shoes, fr. E. Merrill,                                                              | 11 00 |
| <i>Chester, O.</i> Clothing, fr. la.                                                                             | 34 00 |
| <i>Conway, Ms.</i> A box, fr. J. Nims, for Mr. Hunt, Madras.                                                     |       |
| <i>Mendham, N. J.</i> Two boxes, for Mr. Riggs, Smyrna.                                                          |       |
| <i>Monticello, Ill.</i> A box, fr. young la. of fem. sem. for Mrs. Coan's sch. at Sandw. Isl.                    |       |
| <i>Morristown, N. J.</i> Two boxes, for Mr. Wood, Constantinople, one do. for Mr. Ladd, Broosa.                  |       |
| <i>Nazareth, Pa.</i> A box, for Mr. Schneider, Broosa.                                                           |       |
| <i>New Haven, Ct.</i> A box, fr. Mr. Babcock, for Mr. Ball, China; one do. fr. J. P. Hart, for Dr. Parker, do.   |       |
| <i>New York City</i> , A box, for Mr. Youngblood, Borneo; do. for Mr. James, Gaboon; 3½ reams paper fr. F. Bull. |       |
| <i>Norwich, Ct.</i> 40 reams letter paper, fr. R. and A. H. Hubbard.                                             |       |
| <i>Portland, Me.</i> A box, fr. Armenian cir. for students in Mr. Hamlin's sch. Bebek.                           |       |
| <i>Rutland, Vt.</i> 1½ reams paper, fr. a friend,                                                                | 5 00  |
| <i>Stateford, Pa.</i> A case of assorted slates, fr. S. Taylor.                                                  |       |
| <i>Stratham, N. H.</i> 2 pairs socks fr. Mrs. S. Boardman.                                                       |       |
| <i>West Philadelphia, Pa.</i> Two boxes, fr. J. Crowell, for Miss Ogden, Sandw. Isl.                             |       |
| <i>Unknown</i> , A bundle, for Mr. Bond, Sandw. Isl.                                                             |       |

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationary, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE  
MISSIONARY HERALD.

VOL. XLI.

JULY, 1845.

No 7.

American Board of Commissioners for Foreign Missions.

West Africa.

ANNUAL REPORT OF THE MISSION.

*Review of the Year—Pangwe Country.*

THIS report embraces the operations of the Gaboon mission during the year 1844. After the death of Mr. Griswold, there were but three ordained missionaries in the field, Messrs. Wilson, Walker and Bushnell. And recently Mr. Walker has been obliged to leave his post for a season, on account of the effect of the climate on his constitution. Connected with the mission, there are two principal stations; one of which, called Baraka, is occupied by Mr. Wilson, and the other, called Ozyunga, is committed to the care of Mr. Bushnell. Aside from the death of two lamented and valued missionaries, the year has been one of prosperity and encouragement.

We look back upon the past year with varied emotions. The removal by death of Mr. Campbell on his way to this place, and of Mr. Griswold some months later, the failure of Mr. Walker's health and his consequent absence from the mission, the painful excitement which has existed among the natives growing out of the attempts of the French to extend their jurisdiction over the country, are events which have been truly painful and afflictive. But we feel assured that they will be over-ruled by Him who hath ordered them for the advancement of his own glory and the salvation of this benighted land.

On the other hand we have abundant cause for gratitude to our heavenly Father for his goodness, and sufficient encouragement to prosecute our work with unabated ardor. We have lived among the natives in great quietness and peace; and we think their confidence in us and their interest in our work have greatly increased during the last year. The people have been attentive to our instructions, and there has been considerable outward reformation. Some who were addicted to intemperance, have been reformed; the Sabbath is outwardly observed, and the habit of attending church is becoming general. These things we regard as favorable indications of good, and we hope that the time is not far distant when this may become a Christian people.

The Prudential Committee have been desirous of commencing a mission among the Pangwe people, at the earliest suitable opportunity. Mr. Griswold, it will be remembered, made a visit to the nearest settlement of this powerful tribe, distant about one hundred miles from the mouth of the Gaboon, just before his death. It was his intention, had his life been spared, to make an extensive tour of observation among the same people, in the course of a few weeks, with a view to the commencement of missionary operations. Mr. Campbell was also particularly anxious to explore the same field, and to labor in it, should the way be prepared.

The death of Messrs. Griswold and



Campbell have cut short our expectation of establishing a mission in the Pangwe country for the present. These brethren were eminently qualified for this arduous and somewhat perilous undertaking, and their hearts were intent upon it. Why they should have been removed, in such quick succession, is one of those mysterious events in the providence of God which we cannot fathom. We who remain have as much labor to perform in this immediate neighborhood as our time and strength will allow; and the contemplated mission to the Pangwe people must remain as it is, until we shall have received another reinforcement.

The report next alludes to the relations of the natives in the immediate vicinity of the mission to the French. At the date of this communication it was not known what line of policy the government of France would pursue; consequently the future course of the natives could not be predicted.

#### *Preaching—Church—Language.*

Stated preaching has been maintained at the two principal stations, and, irregularly, at six other settlements. The attendance on our Sabbath service at Baraka has varied from fifty to two hundred persons; the average number being about one hundred and twenty. At Ozyunga the attendance varies from fifty to one hundred; the average number being about seventy-five. At the out-stations the attendance varies from about thirty to one hundred; the average number being about forty or fifty persons. All the natives in the immediate vicinity of the two principal stations have an opportunity to hear two sermons every Sabbath. Weekly meetings are held in some of the villages.

Our brethren are now able to report the gathering of "the first fruits" of the people among whom they are laboring into their little church.

The number of members belonging to our church, including the mission families, is nineteen, eight of whom are natives. Of the native members mentioned in the last year's report, three have returned to Cape Palmas, and have probably joined the Episcopal mission at that place. Of the eight mentioned above, three have been received into the church during the year; two of whom are natives of the Gaboon, and are young men of much promise. A fourth will probably be admitted into the church at the next communion. There has been

one Christian marriage among the natives during the year.

The mission have been able to prepare and publish a few small books, adapted to the state of the people. The whole number of pages printed is 171,000.

Considerable attention has been bestowed upon the Mpongwe language during the past year; and although we have not fully written out a grammar of this new language, its principles have been sufficiently developed to enable us to use it with more confidence and accuracy than heretofore. We have been greatly surprised to find in this remote corner of Africa, and among a people but very partially civilized, one of the most perfect languages of which we have any knowledge. It is not so remarkable for copiousness of words as for its great and almost unlimited flexibility. Its expansions, contractions and inflections though exceedingly numerous, and having, apparently, special reference to euphony, are all governed by grammatical rules which seem to be well established in the minds of the people, and which enable them to express their ideas with the utmost precision. How a language so soft, so plaintive, so pleasant to the ear, and, at the same time, so copious and methodical in its inflections, should have originated; or how the people are enabled to retain its multifarious principles so distinctly in their minds as to express themselves with almost unvarying precision and uniformity, are points which we do not pretend to settle. It is spoken coastwise nearly two hundred miles, and perhaps, with some dialectic differences, it reaches the Congo River. How far it extends into the interior, is not satisfactorily known.

Six schools have been kept in operation during the year; and recently three night schools have been established. The whole number of pupils is more than one hundred and twenty; of these thirty-five are in two boarding schools, one at each of the stations.

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#### *Smyrna.*

LETTER FROM MR. ADGER, FEBRUARY 16, 1845.

#### *Death of a pious Armenian.*

THE families stationed at Smyrna have recently been called to pass through very painful and trying scenes. On the 23d of December, Samuel

Riggs, son of Mr. Riggs, fell from the terrace of his father's house upon the pavement below, and died on the following day. This melancholy event was soon followed by the death of Mrs. Adger's sister, Miss Shrewsbury. In both cases, however, the surviving friends sorrowed not as those who are without hope.

The object of the present communication is to announce the death of Baron Sarkis, one of the native helpers of our brethren at Smyrna. Mr. Adger commenced his letter, it will be perceived, several days before this afflictive occurrence actually took place. This has enabled him to give us a view of the doubts and fears and hopes and joys of the dying man, from day to day; and as we read the narrative we seem to be with our deceased brother, accompanying him, slowly yet joyfully, to the end of his earthly pilgrimage.

Baron Mugudich, the individual mentioned in the second paragraph, was also an assistant of the brethren at Smyrna. His death occurred last year at Constantinople. A notice of this event was published in the November Herald.

I have commenced this letter to tell you of another scene of trial through which we are doubtless soon to pass; and yet it is not so truly a scene of trial as of victory. Our much valued translator, and very dear brother Sarkis, is on the borders of the grave. He has been quite feeble for months with his old complaint, consumption; and I do not think that he can continue with us more than a few days longer. But though his outward man perishes, his inward man is renewed day by day. He is quite ready to depart, trusting in Christ. He says the Savior is with him, and he has no fear of death. Some days ago he complained that clouds and darkness occasionally intruded themselves between his soul and the blessed Savior; but yesterday and to-day he tells me that these have been all dissipated by the Sun of righteousness, and he feels "willing and ready to go this moment."

I reminded him this evening that he would soon see Miss Shrewsbury. "Yes," said he, "I was thinking of that last night in my bed. Soon I shall see Baron Mugudich and Miss Shrewsbury and Samuel Riggs." "There is another person," I said, "whom you will also see; Martin Luther." "Oh, yes," he answered, with an animated smile, "I shall see him too; and I shall tell him, (here he laughed with joy,) that I have been translating the history of the Reformation." "You will see also John Bunyan," I remarked, "and you will tell him that you translated his *Pilgrim's Progress* into

Armenian." This thought also was very pleasant to him; and still more so was the idea that he should see Jesus face to face! I returned home, blessing God for the precious and glorious gospel, and for this fresh trophy of its power.

The Christian character of this dying brother has been a constant and steady flame; and it remains the same, by God's grace, amidst all the damps and darkness of the valley of the shadow of death, through which he is now passing. He is a man of remarkably clear and well balanced mind; his thoughts and words are always orderly and distinct, and the former are much more in number than the latter. He is naturally retiring in his disposition, and, consequently, not so well fitted to be useful by personal intercourse. Nature formed him to be useful in his study and with his pen. Sweetly, indeed, I can assure you, has he preached with this instrument, during ten years, to many of his admiring countrymen. The larger part of our Armenian books have been greatly indebted to him for their elegance and purity of style. The "well told tale" of the "ingenious dreamer," and the eloquent narrative of the Genevan historian, have been by him set forth in beautiful periods, to be read, I trust, by thousands after he shall have been laid in his grave. Our magazine was altogether translated by him during the four years of the first series; and he has also assisted in preparing matter for the new series. To supply his place will be very difficult, if not impossible. There are few of his countrymen who equal him in Armenian scholarship; and I do not know of one who joins to so much power over his own language an equal acquaintance with the English. But the Lord will provide.

I have had many pleasant interviews with him, since the day when I first informed him that the physician really had no hope of his recovery. It is the almost universal custom in this country to deceive dying people, with assurances that they are getting better, and will soon be quite well. It was quite against the doctor's will that I undeceived Sarkis. But it was delightful to behold the calmness with which he received the announcement. And he testifies that ever since, his mind has been entirely composed; whereas before he was tossed up and down between hope and fear, and could get no peace.

Entering his room a few days ago, I found him very weak, and he said he was constantly declining. I remarked that

the gospel makes us conquerors over death. "Yes," said he, "and more than conquerors!" We then talked of the folly of those who put off preparation for death till the dying hour; and he remarked that he trusted he had nothing to do but to shut his eyes and die. I prayed with him, and he expressed a strong wish to depart out of this world of sin.

On the next occasion of my visiting him, after reading the Scriptures and praying with him, I was about to take my leave, when he begged me to sit down a little while. He then expressed the fears which he sometimes felt that perhaps his sins had not yet been forgiven. He said he had a prevailing hope; but sometimes he could not *feel* that he was accepted. "I know," said he, "that if I trust in Jesus, God will not leave my soul to perish; but sometimes I cannot realize it." He was much comforted when I suggested that Satan would naturally endeavor to disturb his peace now, as he did that of Bunyan's Pilgrim going through the dark valley; and that even our Savior fell into horror of great darkness, just before his departure. Also I reminded him of Mrs. Eli Smith's perplexity of mind, a few weeks before she died, which he well remembered, as he was an inmate of my family at that time. "The next time you come," he said, "I will tell you of my wife; how I told her I am going to die, and explained it all to her; but she cannot understand it, and is all against it." His poor wife is much distressed, and, I fear, knows not the consolations of the gospel. She has been usually present when I have conversed and prayed with him. I have endeavored to rouse her mind to a consideration of her own spiritual state; but she seems like one bewildered.

On the evening of the following day Mr. Adger wrote again:

I have just come in from visiting Sarkis. He is rather more comfortable than he was last night. We had some pleasant conversation together. I asked him if he had quite escaped from all his darkness. He replied, "Almost entirely." "Why," he continued, "Jesus Christ says, come unto me, and I will in no wise cast you out. Now if I throw myself into his bosom, will he leave me to fall? I know that I am a great sinner; but he is a greater Savior." "Do you feel?" I asked, "that you are a great sinner?" "O, yes," he answered, with much feeling, "I am a great sinner, Mr.

Adger. And even since I was converted to Christ, I have been a great sinner. I have not done my duty. I have loved the world too much. And this it was which caused that darkness in my mind. I am a great sinner, greater than any in the world!" Then he went on to speak of the "precious promises" and the fullness there is in Christ.

He said also, "I am trying to instruct my wife, and to prepare her mind; but she is in great distress. It is my daily prayer that I may have the happiness to see her mind enlightened before I die." May it please God to hear and answer his prayer!

Two days later Mr. Adger continued his narrative as follows:

Christopher,—who goes in the vessel which takes this to America,—was with Sarkis last evening, and found him in a very happy frame of mind. We repeated to him in Armenian a verse which he also quoted to me in English, the night when I first informed him that he must die. It was one, he said, which he delighted often to repeat.

When I reach the verge of Jordan,  
Bid my anxious fears subside;  
Death of death, and hell's destruction,  
Land me safe on Canaan's side!

This evening I called and found him exceedingly low. I fear that he cannot live till morning. His voice is almost gone, and he has not the strength of a child. I said to him, "I cannot say that I am sorry to see you getting weaker." "Do not say it," he said with a strong whisper, "do not say it!" After attending to one or two items of business, which he had not till then arranged, I asked, "Have you now any thing else upon your mind which gives you trouble?" "No! nothing, only (and here he wrung his hands with anguish) that I am a great sinner!" He then uttered some expressions of faith in the Savior of sinners, and I said, "Do you wish me to pray with you this evening?" "Yes," said he, "always, always!"

On the evening of February 21, Mr. Adger had another interview with his dying friend.

When I visited him this evening, he said, "I have forced the doctor to tell me how much longer I have to live. He says, 'Four or five days longer;' and then"—Here he made a gesture with his hand, expressive of rapid motion upwards; after which he added, with an appearance



of great satisfaction, "And I am glad." All this he said to me in broken sentences, a word or two at a time.

Next evening another visit was paid to the wasted and dying man.

I found him this evening very low; but he smiled at me most pleasantly, when I entered the room; and this he repeated several times while I remained, although he was suffering very much, all the time, from difficulty of breathing. It was evident to all present that he was near his end; and it was also evident to himself. I kneeled down by his bedside and remarked, "The Lord Jesus promised that, after preparing a place for us, he would come again and receive us to himself." He smiled and said, "This night." "You are going," I said, "to the palace of the King of kings; and, therefore, we should not mourn. You go to eternal light; but we remain behind in the dark." "I am not worthy," was the humble reply. Being fatigued, he said, "I wish to sleep." I rose to leave him. He said, "To-morrow will be Sunday." "Yes," I replied; "and as Jesus rose from the dead on Sunday, so I trust you also will rise to-morrow." He signified his assent with a motion of his head.

Just before I made my visit, he called for his little boy to take leave of him. "I am going," he said to the child, "to heaven, where your two little brothers are; and I leave you with your mother. Be a good and obedient child." Here his feelings overcame him, and he motioned quickly for them to take the boy away. Afterwards he wound up his watch, and gave it to his wife, saying, "I have wound it up for the last time."

Two days later the narrative was concluded as follows:

The long struggle is at an end. Sarkis died the night before last, at about nine o'clock, two hours after I left him, and at the very hour of our Saturday evening meeting, which we spent entirely in prayer for him and conversation about him. He remained quite sensible to the last, called for all the family, said, "I am going," bade them all farewell, exhorted his weeping partner to look to God for comfort, and then, without a groan or a struggle, fell asleep!

There is reason to hope that the death of this brother will become the means of spiritual good to some of his surviving friends. May the Lord add his blessing!

## Broosa.

### JOURNAL OF MR. SCHNEIDER.

#### *Introductory Remarks—Various Incidents.*

As preliminary to the perusal of the following extracts, a few remarks of Mr. Schneider, taken from a letter of January 10, may be read with advantage. "A spirit of inquiry has been gradually spreading in this vicinity. Without including Adabazar and Nicomedia, there are now sixteen villages where there is some degree of interest on religious subjects. I do not mean by this remark that many in each of these places have had their attention called to evangelical truth; but the beginning of good things to come has been made. In some instances the movement is very slight; in others it is more marked; but in all the truth has begun to make some impression. It is difficult, without stating particulars in regard to each place, to give a correct view of the actual state of things by a few general remarks; yet I may say that we regard the subject as full of interest, not so much on account of the amount of inquiry now existing, as on account of the animating prospect for the future. Where two or three, or ten or twelve, have been led to the perusal of God's word; and, especially, where there are little companies who meet regularly for reading the Scriptures and prayer, the work may be expected to go forward in time to come. Indeed, since we first ascertained that there was a spirit of inquiry in the neighborhood, there has been a gradual increase; and hence we regard the future with interest and with hope. We would caution ourselves, however, as well as our patrons, not to cherish too sanguine anticipations. Opposition and discouragement, in some form, will undoubtedly appear."

In the journal of Mr. Schneider the names of the different villages, to which reference is made, are uniformly given. Such, however, is the state of things in the Armenian community at the present time, that it is not deemed advisable to publish them. The pages of the Herald are eagerly perused by the enemies of spiritual Christianity.

September 18, 1844. Two enlightened Armenians, from a place at a considerable distance, have been spending a few weeks in Broosa on business. They gave us a very interesting account of the state and progress of the good work where they reside. At present there is no special opposition, and the inquirers enjoy a good degree of freedom. They now meet in four different places on the Sabbath for reading the Scriptures and

prayer. The number, thus collecting, is in all about a hundred. The violence of their enemies obliged them to meet in several companies; but the result has probably been an increase in the number of attendants. They are very desirous of a preacher, and truly they need one. Among the first questions proposed, one of them asked whether we could not send them a preacher; on a former visit the same inquiry was also made. Their number is now so large, and they have been so long without any one well qualified to instruct them, that it seems exceedingly desirable that they should have regular preaching, if possible, by one of their own nation. They took with them nearly one hundred books, small and great, for sale and distribution.

Since the foregoing date there has been considerable persecution at the place referred to above.

23. For several Sabbaths past a few Armenian females have been in the habit of coming to Mrs. Schneider, to hear her read the Scriptures. Yesterday, after she had spent some time with them, she called me in. I found their minds rather tender; and, after making some remarks on our lost condition as sinners, and presenting Christ as our only hope of salvation, I prayed with them. Two of them were quite affected; and one of them, to express her gratitude for my having talked and prayed with them, as soon as I had closed, instantly took my hand and kissed it, her eyes being bathed in tears. She wept freely for some minutes, and, on leaving, remarked to Mrs. Schneider that she would endeavor henceforth to walk no more in the old way, but in God's way.

A regular preaching service is now kept up for the benefit of Armenian females.

Oct. 1. An individual, originally from a distant city, but lately residing in Broosa, has become deeply interested in spiritual things. From his peculiar situation none of us have been able to obtain an interview with him; one of our native brethren, however, who has had much conversation with him, expresses strong hopes of his having been born again. Since his interest in the truth, he has frequently expressed an ardent desire to return to his native place to endeavor to enlighten his townsmen. Providence has now given him an opportunity to gratify his wishes. His influence may be expected to be happy there. He took with him a

few books, all that he could conveniently take. This is one of the many incidents which show the diffusive character of the work among the Armenians.

### *Light and Shade—The Leaven spreading.*

Last autumn one of the native brethren made an excursion to several villages, not far from Broosa, for the purpose of disseminating evangelical truth. It will be seen, by the following account of his reception, that the encouragement which he met with, was various.

22. In one village he was very cordially received by the principal priest of the place, who gives increasing evidence of having become a spiritual man. The first evening, the priest took him to a retired spot by a grave-yard, near the village, and said, "Here let us engage in prayer;" and they unitedly poured out the desires of their hearts to God. The priest is said to be very fervent in his prayers. Being invited to spend a night at the house of the other priest, they had much conversation on religious topics, and the priest manifested a very lively interest in them. Our brother proposed to close the interview with prayer. As the priest assented, a portion of Scripture was read and a prayer offered. The priest was so much interested and impressed with this extempore act of devotion, that he inquired, at the close, whether there were any written prayers of this kind.

The man who is second in influence in the village was also present. Our brother had much conversation with him, and gave him a New Testament and some tracts for his perusal. He exhibited much evidence of having had his interest awakened in spiritual things; so much so, as greatly to gladden the heart of this pious native. Since his return to Broosa, he has received a letter from the principal priest, which breathes the spirit of genuine piety. The letter makes particular mention of the leading man, already referred to, and represents him as diligently engaged in reading the Scriptures, and often coming to the priest to inquire the meaning of different passages. Some opposition having been awakened since the visit was made, he goes to him rather privately. Both of them find much comfort together, strengthening each other in their inquiries after the truth.

In another place which the pious Armenian visited, he found the state of things very different. In the last village to which our brother went, there was nothing but opposition.

Through the influence of the higher ecclesiastics, so much bitterness had been excited that our books, which had been distributed and sold there, had been collected, and some of them torn in the streets, while others were consumed in the flames. An inquirer also, whom we found at the fair at Balikkessar, and who went to this village to spend the winter, has been expelled from the place. Though we have not yet learned the particulars, there is little doubt that his zeal for the truth occasioned his banishment. The priest of the village, who is favorable to the truth, feels apparently much distressed by the course of events, and finds himself much restricted in his efforts to spread the light. He says he occasionally meets with a few persons and reads the gospel to them; and though our books have been publicly destroyed, some of them are still used in school.

In a previous journal Mr. Schneider has mentioned an inquiring Armenian, from a distant village. The same individual is referred to in the following extract.

**November 4.** When I last saw him, the number of gospel readers in his village was only five; but it has now risen to fifteen! They have usually met in the school-room of the teacher, reading and conversing about the Scriptures. The light thus poured into their minds has discovered to them the errors and superstitions of their church, many of which they have begun to reject and abandon. Some of them already absent themselves from the church, in the worship of which they feel that there are many things contrary to the word of God, and they perform their devotions at home. Some have also broken the regular fasts of the church. In these and similar ways, the new sentiments which they have imbibed from the fountain of truth, are manifesting themselves; and such has been the effect on the villagers, that recently a great excitement has been produced, attended with much discussion of these new doctrines, these inquirers defending them, and the supporters of superstition and error, advocating the old system. One of the priests has even gone so far as to compile a little work, in which he endeavors to support, with passages from the Bible, the invocation of Mary and the saints, auricular confession, the sign of the cross, &c., &c. The occasion of this attempt is the fact that these gospel readers have adopted the true Protestant principle of rejecting

everything not authorized by the Bible. Their enemies, obliged to admit that the word of God must be the ultimate appeal in matters of faith and practice, are driven to the necessity of resorting to it for pretended confirmation of their errors. So bitter has been the enmity of opposers, that this little band were threatened with banishment; and the individual who gave me this information, was actually driven from his home by his own father, and could not return for some days. This persecution, however, has only given him a stronger conviction of the truth of his sentiments; and he never seemed more desirous of being able to confirm them by the word of God; and I doubt not, all the rest have been similarly affected.

#### *Good News from the Villages—Device baffled.*

14. A native brother from Constantinople, in a recent missionary excursion, passed through an Armenian village at which he spent an evening, and had a most interesting interview with a few of the people. They were all exceedingly interested in the evangelical views he presented. He was both surprised and delighted with their eagerness and readiness to hear and receive the truth. Among them is the teacher of the village; and his mind seems to have been specially awakened. As he listened to this young man, he would frequently exclaim, "Alas! Alas! We are lost; we are lost!" An ecclesiastic who has been living in a monastery, but who recently returned to this, his native place, seems to have been the instrument in awakening his interest. This individual has become so much enlightened and so much impressed by the truth, that he has left the monastery. He is so desirous of becoming more fully acquainted with the truth, that he expressed a determination to repair either to Broosa or Constantinople for this express purpose. He appears to be ready to sacrifice his reputation to his spiritual good. Such a spirit among the higher clergy is truly encouraging.

15. An Armenian from another village recently called on one of our native brethren, and informed him that he had embraced the truth. On further inquiry into the circumstances under which he was led to a knowledge of the gospel, he remarked that on a visit to Adabazar, the teacher of that place exposed to him so fully all the errors in which he had been



brought up that he could make no reply. Though convinced of the truth, he did not yield to his convictions at the time ; but he was so much disaffected towards the teacher, as not to go near him again while he remained in the place. The teacher next sent him a New Testament. This he accepted merely to avoid the appearance of disrespect, and not because he intended to read it or felt his need of it. Soon the teacher visited his own village, and had another long and faithful conversation with him ; and so convincing were his arguments that he could no longer avoid acknowledging his impressions, and from that time he has yielded obedience to the truth. He appears to rejoice greatly in his new views and feelings. He also said that there were eight or ten, besides himself, who had embraced these new sentiments, and who met regularly for reading the Scriptures, conversation and prayer. The teacher of the school is among their number, and appears to be their leading man. They make it a special object to interest others on these subjects. I had once or twice sent books to this village, but we were not aware that so encouraging a beginning had been made.

Under date of December 16, Mr. Schneider mentions the presence of two new hearers at the service of the previous Sabbath, one of whom avowed his attachment to evangelical truth. He had been in the habit of reading the New Testament to some ten or fifteen of his companions, frequently rising before daylight, so as not to be molested.

17. Yesterday one of our native brethren was sent as teacher to a village of twenty-five hundred Armenian inhabitants. We regard it as peculiarly providential that this young man should be selected. He will have a fine field for usefulness there ; especially as he goes not only to take charge of the school, but with particular directions to give instruction from the word of God to the priests, and also, as he may have opportunity, to the villagers. Thus is the Lord preparing the way for the coming of his kingdom in this vicinity.

18. A young man who has spent four years in the Armenian convent, called on me to-day, saying that he was going to Constantinople to join the school of our mission at Bebeck. In leaving the convent he has sacrificed prospects which, to a worldly mind, are quite inviting.

This young man has since been admitted to the seminary at Bebeck.

A pious priest who was sent to the monastery, mentioned above, to circumscribe his influence, has been the means of the change in this individual. Indeed, so deep is the impression which the priest has made on many minds there, that a council was recently held to deliberate what was to be done with him. The enemies of the truth had supposed that, by confining him to this convent, his influence would be nullified. But now they feel impelled to inquire where they shall send him next.

This priest has since been banished to Cesarea.

30. Yesterday I received a letter from an inquirer, residing a few miles from Broosa, in which he says that the number of "gospel brethren," as he calls them, are increasing in that region ; especially, in consequence of the efforts of an enlightened ecclesiastic, who is actively engaged in diffusing light and truth. He also mentions three teachers of villages near his own, but not hitherto mentioned by us, as having received the light of the gospel into their hearts.

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LETTER FROM MR. SCHNEIDER, JAN. 23, 1845.

OUR brethren who are laboring among the Armenians of Turkey, have repeatedly described the piety which is springing up in that community as of a peculiarly primitive and interesting character. In what follows, we have an illustration, in the language of a pious native, of the kind of spirit which is exhibited by those who embrace the doctrines of the gospel. The subjoined remarks of Mr. Schneider will furnish the needful explanations. The visit of the pious young man which occasioned this letter, is described in the preceding journal, under date of October 22.

I herewith send you the translation of a letter, written by a priest, who resides in one of the villages in this vicinity, to one of our pious young men who had visited him. To me it seems to breathe an excellent spirit. It shows what kind of piety is spreading on every side of us, and what various forms of opposition will be developed.

The "new friend," of whom the writer speaks, is one of the leading men of the place. The priest himself is the principal one of the village. As is customary in the East, he often uses the first person plural instead of the singular. The words included in brackets I have inserted for

the better understanding of the writer's meaning.

October 20, 1844.

BELOVED :

Your separation from me has given me great pain; but I rejoice greatly and give thanks to God the Father, that I have been permitted to meet with a brother, adorned with joy and truth like you, and that we have been permitted to embrace each other in sacred love. I rejoice also that by way of correspondence, God, through the aid of the Holy Spirit, is giving me comfort.

Since your departure from us, lo! the persecutions of the holy gospel have begun anew; but we receive them with heartfelt satisfaction and with great desire; that is, we acquiesce in them, and entreat from the Father the Holy Spirit, lest, through fear of these threats, we should fall into despair and deviate from the truth. But we labor to be happy by Christ. Our new friend — gives me great comfort and joy. How great a comfort he is to us! As great as the mind is capable of receiving; for by reading the holy gospel, from day to day, he increases his own interest and desire [in spiritual things]. He has read the four gospels and Acts, and proceeded to the sixteenth chapter of Romans. [The man had never read the word of God before.] Sometimes, he comes to my house, and sometimes I go to his; and by reading the gospel we strengthen each other in the truth of Christ and in holy love.

The commencement of these persecutions was as follows. The second evening after you had left us, we took this friend and another one, and went to the house of priest —, for the purpose of reading the holy gospel there. Before sitting down to meals, we read a chapter from Mark; and immediately this priest, like Obstinate and Pliable in Pilgrim's Progress, spoke as follows: "How is it that fasting is vain, and that the intercession of the saints and ancient fathers, and the decrees of the latter, are vain, as the Protestants say? Has not G. [the young man to whom the letter is written] said the same thing?" We said thus: "Those who are called Protestants, and who always read the holy gospel and preach it, never said, nor say, that anything of their own invention is the real and true example; but they simply maintain the traditions and laws and exhortations which Christ, on the part of God, enjoined upon the apostles and believers; and they say not a single word which is not in the holy gospel." This is the reply we made. But whatever we said was of no use. He persisted in uttering his own words, saying, "If it is so, let us close the church. The hymns, and rites and ceremonies, and the making of long prayers in church, are vain. Let us say to the people that we, and our ancestors, and church fathers, were ignorant, and we have strayed from the road; and these men [the Protestants] have found the true way." Falling on each other in this way, we had much discussion. On the intercession of the saints, we also had much

discussion. Finally, we took our meal, and then left and went home. Since that time he [the priest] is not on good terms with me; * * * * but I am not concerned. Let him do what he pleases. For the sake of my soul's salvation, I will endure it. However much they may thus give us trouble, our new friend finds time to come to me secretly, and reads the holy gospel. But I rejoice much at what this priest does against me; and I have confidence that God through Christ has given me a new desire and interest, that I may not be sorrowful. Looking to his promise, I do not oppose and quarrel, but I exercise patience. However much trouble they may make, or persecute, or slander, I bear it patiently. But happy would it be, if these persecutions resembled those which the apostles suffered from love to Christ; those persecutions which all the believers suffered under the preaching of the apostles, and if we should be as favored as they, and should be invited to paradise. Here the words of Christ have been fulfilled, "For my name's sake the father shall cast off his son, and the son his father, and the mother her daughter;" as is the case, when, like this priest, they are trying to reject and persecute their beloved ones; [this priest is a near relative of the writer.]

But beloved, I entreat that in your brotherly prayers you would remember us two; and, particularly, pray for me from the heart, taking by faith the Son as intercessor between you and the Father, that my evil desires may be broken; that I may labor to follow the truth from day to day, and that I may not be lost by yielding to my corrupt nature. I entreat you to intercede that a new spirit may be given me by the Father, that I may be saved thereby; for if the Father does not call me, and the Son does not become my helper and guide, I cannot go to him. If the eternal physician of salvation, who is Christ, does not administer medicine to the wounds which are ruining me, and to my incurable pains, and deliver me, I am entirely helpless, and it will be impossible for me to be saved. * * * *

But however much I should write, I could not exhaust the subject; but be not weary of praying for us, and we will also pray for you always.

Constantinople.

LETTER FROM MR. HOMES, MARCH 26,
1845.

Demand for Books—Various Incidents.

THE present letter is made up, for the most part, of incidents which have come under the notice of Mr. Homes in connection with the distribution of evangelical books. It will be seen that this department of labor has been followed with the divine blessing.

A young man, a native of Sivas, temporarily residing here, called recently to purchase some Armenian New Testaments. He said that he had been asked by letter to contribute some money to build a church in his native town; but that, instead of contributing to build a church of material stone, he would prefer to contribute, according to his ability, to build up a church of living stones. And, therefore, instead of sending money, he wished to send the word of God. I cheerfully furnished him with what he wanted, and with many tracts in addition.

A man of about fifty years of age, a carpenter, has often called on me of late, who gives very good evidence of piety, and longs daily to learn more and more of the truths of the gospel. This man confessed to me with tears in his eyes, and with strong ejaculations in prayer that God would forgive him, that when the order came out, several years since, directing all who had the infidel books of the Americans to bring them to the Patriarchate to be burned, he collected and carried his there with great eagerness. In proof of his repentance he has now re-supplied himself, and procured a quantity to give to others. Another confesses that he stood by the ovens when the books were burned, and crowded them into the fire; he has bitterly repented of his conduct, and now forms one of a Bible class in a city in the interior. He has also a son in our seminary at Bebeck.

A vartabed from Cesarea has been, for several days, urging me to furnish him with books for the region from whence he came; which I have accordingly done. Although he was too poor to pay for them, he will at least distribute them at his own charges, even if he sells them, as I have no doubt he will. We have heard of some of our books, especially our bound monthly magazine, being sold in the interior for two or three times the price at which we sell it ourselves.

Another vartabed, who gives much evidence of piety and of genuine earnestness in bringing his countrymen to the knowledge of the gospel, has been virtually exiled from the city by ecclesiastical authority. This has only given him occasion to supply himself with several boxes of our books, and to visit the interior of Armenia and sell them. He expects to go to mountainous regions, where no missionary has ever yet been. We have not yet heard of the success of his tour.

The April number of the Herald contained a letter from Mr. Homes, in which he gave an account of two pious Armenian book distributors who were travelling in Turkey in Europe.

These brethren have since returned empty handed, their great complaint being that they had not books enough to supply the demand. In the town of Rodosto, God gave such effect to their preaching that a rising congregation of Armenian Catholics was entirely dispersed; and all those who were sending children to the Catholic school, have taken them away. At one time five priests in that town came to them in a body; and to them they preached on salvation by faith for many hours. The head priest took occasion to preach to the people that they must beware not to worship the pictures before which they burned candles; but that still the saints represented upon them were their intercessors!

In Sophia the Christian population is chiefly Bulgarian. Here the people are so degraded that our brethren saw, on the Sabbath, men and their wives with their drinking priests in grog-shops. Indeed some of the priests seemed to be more in the grog-shop than in the church. It was the custom of every one, before drinking his glass of wine, to make the sign of the cross three times. Their market-day is the Sabbath; and this custom is very extensive, it having been introduced by their Mohammedan rulers as a means of breaking the power of the Christian religion on the hearts of the people. They rightly judged that nothing would tend so much to annihilate the Sabbath, and thereby destroy the acquaintance of the people with their religion, as making the Lord's day the principal day for trade. And hence our ordinary name for Sunday, in Turkey, is "market-day."

In Sophia our brethren preached with the freedom of prophets against idolatry, it being perhaps the first time, for hundreds of years, that any person, in the spirit of Christ, had awakened the sluggish native mind to the nature of spiritual worship. Some manifested great eagerness to know the truth. One confessed with tears that Christ must be his only Mediator and Savior. Another avowed that Christianity was only made a matter of traffic in Sophia. He found many who were ready to co-operate with him in changing the day of the market, as the Christians have succeeded in doing at Philippi, another place, through which

they passed. Would that some evangelical missionaries could be sent to labor for these four millions and a half of Bulgarians!

In Salonica our brethren sold many hundreds of copies of the Scriptures to the forty-five thousand Jews found there. A Greek bishop bought all the Bulgarian and Greek Scriptures and Testaments which I had sent him, and gave, in part payment, a large silver cross, with a figure of Christ upon it. One man was convinced of his sin as a Sabbath breaker, and ceased to open his shop on God's holy day. Another confessed the good that he had received from the instructions of the missionaries at Athens. Still another was anxious to have our brethren pray for and with him.

Salonica—Constantinople—New Work.

Since the return of these brethren from their tour, one of them has started again. His main object is to sell Hebrew Scriptures to the Jews in and around Salonica, in which he is abundantly successful. Even the New Testament is frequently demanded. And he finds such demands for Greek and Bulgarian New Testaments, as surprises us all. I am this day sending him four additional boxes of New Testaments, with tracts in the same languages. He writes to me that the people say, "Formerly we paid some attention to the prohibitions of these books by our clergy; but that day has now gone by." The region of Salonica has been more rarely visited for missionary labor than any other on the shores of Turkey. We regard it, however, both in respect to Jews and Christians, as a most promising field. This brother, while distributing books, is none the less engaged in preaching to Jews and Gentiles.

Considerable attention is still given to the department of book distribution in Constantinople and its vicinity.

Besides our agents who sell in book-stores, we have two who daily traverse the length and breadth of the city, in different directions, and all the shores of the Bosphorus, carrying with them the Scriptures, to sell or give away. They start with a small select bundle in their hands, and dispose of them in the shops, in the coffee-houses, preaching to all men. They often bring persons to us for religious conversation; others they bring to hear preaching on the Sabbath. They have been engaged in these labors for

several months, and we witness no relaxation in their zeal. They are men of solid minds and warm hearts, who have embraced, with the heart and the understanding, the fundamental doctrines of the gospel. Mighty in the Scriptures, being men of one book, which they continually read, they not only thereby supply the place of classical learning; but they are always able to give an answer from God's word to those who oppose them with arguments from the so called "church," or the questionable testimonies of the fathers.

In this place Mr. Homes alludes to a work which, together with various other books and tracts, he is now editing. It is "Daillé on the Right use of the Fathers in the Decision of the Controversies of the present Day in Religion." It is to be published in the Armeno-Turkish language.

Daillé was a pastor of the Reformed Church of Paris, and he endeavored to prove that the Fathers cannot be called in as judges in the controversies between evangelical Christians and Roman Catholics, first, because it is hard to find out what they thought on these topics; and, secondly, because they are not infallible. The book was highly esteemed by Jeremy Taylor and Chillingworth; and it is as well adapted to the wants of the people in this country, as it was to the time of Daillé. The same motives which have called for modern editions of it in England, call for its publication here; for many thoughtlessly appeal to the authority of the fathers as evidence in favor of their superstitions, just as if they were appealing to something of equal rank with the Bible. Another reason for our publishing this book is, that the numerous works which come out from Catholic and Armenian presses, are continually quoting testimonies against evangelical and Protestant doctrines from the fathers; and we have not time to examine their citations, one by one, and prove their irrelevancy. But this book will put our friends in the possession of principles by which they may answer the allegations of their enemies, once for all.

Erzerroom.

JOURNAL OF MR. PEABODY.

Encouraging Indications.

THIS journal records a series of occurrences, very similar to what has been heretofore reported

in the communications from this station. There are many persons at Erzerroom, who are evidently longing for the light and liberty of the gospel; but the cruel policy of their spiritual guides keeps them in darkness and in bondage. It is painful to contemplate this protracted struggle between truth and error; but, sooner or later, the former must gain the victory.

March 25, 1844. Two men called from a village of Pasin, visited by me last summer. At the house of one of these individuals, whom I described in my last journal as somewhat eccentric, but possessing much more mind and influence than ordinary, I remained while I was in the village. Soon after I left, the old man went after wood, about nine miles from home, where he was taken by the Koords, bound hand and foot, and tied to a tree; after which they robbed him. They also evinced their barbarity by making a horse tread upon one of his feet, severely maiming it. In the morning he contrived to gnaw off the rope, and was at length found and conveyed home by some villagers in search of him.

He told me that during the long confinement, made necessary by his severe wound, he read, with deep interest, the books I had left with him, and also thought much on the conversations which I had held with him. I made allusion to the vartabed who followed in my track to collect the books which I had distributed. He appeared very indignant at the course pursued by this vartabed. He said that when the latter visited his village, he did not give up his books; that they contain no error; and that the Bible is perfectly sufficient as the standard of faith and practice. He spent several hours with me, conversing on the great truths of the gospel, and I hope and pray that this may prove both to him and his companion a savor of life unto life.

April 11. One of the principal Armenians of this place visited, a few days since, the Bey of Erzerroom, who has recently come to this city. The Bey said to him: "My dear man, do not any longer follow the traditions of men and practice idolatry, as you now do, by worshipping pictures, &c. But take the gospel as your standard. Your old practices are bad; they have come to nought; therefore abandon them." The Armenian appeared very much troubled by these remarks. He said to one of our friends: "See what these gospel men are doing; they have been filling his ears about us. I did not know what to say to him. I could not say any thing against

following the gospel; nor could I defend all our practices. These Protestants are very bad men; they make us much trouble."

This Bey spent two months last year in the house of one of our friends. While there he had intercourse with many enlightened Armenians; and, no doubt, formed a favorable opinion of the gospel from the influence it exerted upon them.

I have also had a very interesting interview with several persons at our room. Of one of these individuals we have frequently heard; but we never have seen him till to-day. For several months he has been reading the Scriptures attentively, and pursuing a new and better course of life. On account of this change in his conduct, he has been much persecuted. He said that when he lived in the open violation of all God's commandments, he was treated well; but since he has endeavored to observe them, he is dreadfully abused. We conversed much upon faith, repentance, love, &c.; and he appeared to have very just ideas in relation to these subjects, a rare phenomenon among this people. But he has been carefully perusing the Scriptures. There were nine or ten Armenians present; they all seemed much interested in the truths discussed.

21. Within the last two weeks, things have assumed quite a new aspect here. We have become somewhat acquainted with six or eight men, some of whom manifest much earnestness in seeking a knowledge of the great doctrines and duties of spiritual Christianity, and much zeal in endeavoring to excite in others similar interest! Oh, that this may be the Lord's set time to favor this people!

Persecution—Comparative Quiet.

The favorable indications, alluded to by Mr. Peabody in the preceding paragraph, were destined to give place to others of a very different character.

May 5. I have preached to-day upon the omniscience of God. Five Armenians were present, a smaller number than usual on account of the revival of persecution. Evening before last, the Bishop bastinadoed a young man, connected with the most influential family of this place. He was one of the first to form an acquaintance with us. He has often been mentioned in our journals, as having called to make inquiries upon religious topics, when there were almost none besides who manifested any desire to do so.

The circumstances of the case were as follows. More than a year ago, this young man sold two Psalms to a servant, connected with the family to which he belongs. As the other servants observed him often engaged with a book, they asked him what he was reading. He told them it was the Psalms. The others said, "That is a Protestant book and you must not read it." This man then went to the Bishop to inquire if the Psalms, in the modern language, were not correct. The Bishop told him that they contain no errors, but that he must not read them. "But what shall I do with them?" was the next inquiry. "Throw them into the fire," said the Bishop. "I do not wish to do this," was the reply, "as I bought the books, and you say they contain no error." "But they are prohibited," said the Bishop again. "Of whom did you obtain them?" The name of the young man, above referred to, was given. Soon afterward he was called before the Bishop, who said to him, "You have been circulating books." "No, not recently," was the answer. The Bishop replied that he had proof of it, and mentioned the books which he had sold to the servant. The young man said that he sold those books more than a year ago, before they were prohibited. The servant was called and confirmed this statement. The Bishop then said, "You go to the house of the Protestants' helper." He first denied that he went there; but afterwards acknowledged that he had been there on business. The Bishop then commanded his servant to bastinado him. After receiving twenty blows, he was thrust into prison, whence, after remaining a short time, he was released through the interposition of his friends.

This young man is now exceedingly sad on account of his great disgrace. Such an act of cruel and shameful punishment, inflicted upon one of our friends of the highest standing, has inspired the others with great fear. Some have said, "If the Bishop has bastinadoed that young man, he will kill us." Thus our prospects, which had just begun to brighten, are again darkened. How frequent and terrible are the storms here! How transient the calms!

On the following Sabbath, however, eight Armenians attended the preaching service.

29. There has been another case of bastinadoing to-day. An enlightened teacher of a village school, about nine miles distant, was punished in this man-

ner by the Bishop, for proclaiming the truth among his fellow-villagers. The books which he had received from us, were also taken from him.

In consequence of this new outbreak of persecution, Mr. Peabody was able to accomplish but little, in the way of direct effort, for several weeks.

August 14. To-day, and also once before, I have met the priest who was so severely bastinadoed for the sake of the gospel, and was obliged to leave this place, last October, to make a pilgrimage to Jerusalem. He appeared cheerful, and told me that he had distributed many books, while in Syria, which he obtained from English missionaries at the Holy City. On account of his having written letters to us, during his absence, which fell into the Bishop's hands, he was somewhat persecuted after his return. He was divested for a time of his sacerdotal power; but upon his engaging not to visit our houses, it was conferred upon him again. He feels at liberty, however, to call at the house where we meet our Armenian friends. He appears well, and I hope he is trying to do good; but he is obliged to use the utmost caution.

On the following Sabbath, August 18, eight Armenians received religious instruction from Mr. Peabody.

25. To-day I have read the Scriptures, and conversed with seven Armenians, one of whom was from Moden, and one from Diarbekir. The latter is said to be the most influential Armenian of that city. He very frankly admitted that his nation, even those who understand the truth, do not obey it. I inquired, "What must become of them, if they continue in this condition?" He could only exclaim, "God have mercy upon us."

On the succeeding Sabbath, Mr. Peabody spent six hours in imparting religious instruction to "a goodly number." "So great is their fear of the enemies of the gospel, that they dare not meet often; but when they do come together, they are very reluctant to leave." From this time there were religious exercises every Sabbath.

October 20. I have had only one service at our room to-day. I preached from James i. 5. "If any man lack wisdom," &c. Six Armenians were present. I spent two hours in religious conversation, and in answering questions, which were very numerous. A merchant,

a native of Van, was present, whom I have met only once before, about two months since; he then took some of our books. The light is beginning to shine into his dark mind, and he has already abandoned much of his superstition and idolatry, and many of his errors. It was very interesting to witness the zeal and good sense, manifested by our enlightened friends, in endeavoring to illuminate the understanding of this man.

The cruel treatment of the individual mentioned below, was stated under date of May 29.

December 5. The school teacher who was punished by the Bishop for his enlightened views and conversation, called on me to-day; indeed, he has done so several times since he was bastinadoed and deprived of his books. He seems to be not at all terrified by the persecution he has suffered, but looks upon it as an evident token of perdition to him who inflicted it. I have furnished him with more books, which he hopes to be able to retain. He says there are a few in his village who are favorably disposed to the truth. He is allowed to teach his school again, which contains about forty pupils, and as his remuneration is a mere trifle, we have afforded him a little assistance the present year.

Persecution again—Interesting Inquirer.

That instances of cruelty and oppression, like those which are described in the following extracts, should be allowed to occur even under the Turkish government, seems to us almost inexplicable.

14. A merchant, one of the earliest and most zealous friends of the truth in this place, has just come to my house in circumstances of painful interest. Early this evening he was sent for by the Bishop. On repairing to the residence of the latter, he was asked why he continued to go to our house, to send others there also, and to ensnare the people. Soon the Bishop, and about a dozen others, began to treat him in the most outrageous manner, pushing him and knocking him on the head, until they finally knocked him down. He was then seized, put in irons, and cruelly bastinadoed. After he was liberated, he succeeded in hobbling to my house to make known his case, and to tell me of another man whom he left in irons.

This was the individual who was mentioned in this journal, under date of October 20. A few weeks previous to this,

as he was making some inquiries in regard to books, he was told that we had books to dispose of; and he came to our house to obtain some. This afforded me an opportunity to converse with him upon the subject of religion. He received instruction with much readiness of mind; and after searching the Scriptures to ascertain whether these things were so, he spoke very freely with others in regard to them. Being convinced that our views of doctrine and duty were scriptural, and knowing that his nation professed to receive the Bible, he appeared to feel as if there could be no opposition to the truth. But he soon found himself mistaken. For merely speaking the truth he has this evening been seized by his religious overseer and guide, and barbarously treated, with a view to humble and terrify him, and thus prevent him from entering the kingdom of heaven himself, and from inducing others to enter it. There is much reason to fear, as he is not firmly established in the true faith, that the Bishop will succeed in his endeavor.

So violent became this new storm of opposition, that Mr. Peabody deemed it advisable to take the step mentioned below.

15. I shall suspend my meetings for the present, and wait till the storm, which will doubtless rage terribly for a time, subsides. This I regret very much, as it has been exceedingly pleasant, during the last few months of comparative quiet, to instruct those whom I have met from week to week. They have seemed eager to obtain spiritual knowledge, and some of them have made remarkable proficiency in their acquaintance with the doctrines and duties of the gospel.

Particularly is this the case with one individual. Since March he has been a constant attendant at our meetings, whenever we have held them; and during the time, I have become more and more favorably impressed in regard to his character, and I trust that he possesses true piety. Some time since, he gave me his religious experience. Having heard of us, he felt a desire to see us; but as he dared not venture to call at our houses, he sent and obtained some portions of the Scriptures and several other books. He had long been a reader; but never till he began to read our publications in the modern language, could he answer the question in the affirmative, "Understandest thou what thou readest?" He began to feel his ignorance, guilt and danger, and he applied himself to the study of the

lively oracles, looking to the Sun of righteousness for light; and, as he expressed it, "The Lord opened his heart, and he rejoiced." I trust that God is raising him up to be an instrument of great good to this people. He is much respected and beloved by those who are friendly to the truth.

17. I have heard to-day that the man who was put in irons, Saturday evening, was kept there till next morning; that his books were taken from him and burned before his eyes; and that he was forced to give a written pledge that he will hereafter have nothing more to do with us or our books. He says it was terror that led him to do this, as he was afraid they would kill him if he did not assent to the conditions imposed.

New Cases of Cruelty—Prospect.

20. I have been informed that the Bishop sent for the pious young man whom I have repeatedly mentioned, for the purpose of bastinadoing him; but, through the intervention of friends, he did not go. His father strongly remonstrated against his son's being thus treated. He said, "He is my only son, and of a delicate constitution; and if he is beaten he will die. Let the Bishop call and bastinado me, rather than my son." The priest who delivered the summons remarked that the Bishop told him that we did not believe in the Trinity, or in the divinity of Christ, &c. &c. But the young man replied, "I have often been with them, and I know that they believe all that is in the Bible." He has said, "I am not afraid to lay down my life, if called to do so, for the sake of the gospel. Had I died before I became acquainted with the truth, I should have gone to hell; but now I hope to go to heaven."

28. Never before has there been so fierce a persecution here, and probably it will not subside for some time to come. The Bishop appears determined to do the utmost in his power to compel the few friends of the gospel to renounce it. The other day a man with whom we are not acquainted, barely escaped the severe castigation usually inflicted by the Bishop, for saying a few words in favor of pure religion. The priest of the merchant who was bastinadoed, as described Dec. 14, was himself punished in the same way for calling at the merchant's house after he was beaten. The young man mentioned under date of Dec. 20, has also recently suffered this cruel pun-

ishment for venturing to speak according to the gospel. Another priest is said to have been treated in a similar manner for the same cause; but of this I am not quite certain.

Mr. Peabody concludes his journal for 1844 with the following general remarks. It will be seen that he is not discouraged by the severity of the storm, which is beating upon those who are seeking a better acquaintance with the truth.

It will be seen from the foregoing extracts, that we have had much to contend with during the past year. Most of those who have manifested an interest in the truth with all their caution, have suffered much, either from fear and perplexity, or from physical violence. Among the Armenians of this city there is less religious liberty than among the Mussulmans. About eight weeks since, two individuals who had embraced Mohammedanism, wishing to recant and return to the Christian faith, were allowed to do so, without suffering any injury. This, however, might not have been so easily effected, had not the English Commissioner, now resident here, interposed in their behalf, with great energy and decision. But the tyrant, Christian in name, who presides over this Armenian community, inflicts the severest punishment upon any of its members, for simply reading the Scriptures, speaking with one another in regard to them, and meeting together where they can listen to instruction derived from this sacred book; and there is no one here who can restrain his vengeance. A large proportion of his people, I suppose, approve of the course which he pursues. It has been reported that twelve men went to him the other day, and said that the merchant whom he had recently beaten ought to be put to death; and that they were ready to perpetrate the deed, though for doing it they themselves should suffer death; declaring that they were not worthy of the name of Christians if they were not willing to pour out their blood for the sake of their faith. An Armenian neighbor of ours told a person in my employment, a short time since, that he would put us to death if he could.

But notwithstanding all the obstacles with which we have been obliged to contend, I am persuaded that the truth has never made so much progress among the permanent residents of this city, during any previous year since this station was commenced. And I cannot doubt that the word of the Lord, if we are faithful,

and Christians pray as they ought for the advancement of Christ's kingdom among this people, will have a much freer course here.

Nestorians.

LETTER FROM MR. STOCKING, FEBRUARY 21, 1845.

THE main object of this letter is to describe the history and progress of the female boarding school at Oroomiah. This school is committed to the care of Miss Fisk. Mr. Stocking acts, however, in the capacity of superintendent; and other persons furnish more or less assistance.

Having completed his notice of the boarding school, Mr. Stocking very naturally passes to the prospects of Nestorian females generally. His remarks under this head will be read with interest and pleasure.

History of the Girls' Boarding School.

We have had a girls' school on our premises, as you already know, for several years. Previous, however, to the arrival of our last reinforcement, it was gathered entirely from the Nestorian quarter of the city, adjoining our premises. The girls had been allowed to board at home, receiving a small sum as an equivalent for the cost of their support. On the re-opening of the school, in the autumn of 1843, it was thought desirable to establish a boarding department; not only that we might more fully control the time, and thus hasten the improvement, of our pupils, but also to give those from the villages, who could not board at home, and who at the same time might wish to attend school, the opportunity. It was at first proposed that we should take six girls, if so many could be obtained, as boarders. They were to have a separate table, but to be considered as members of my family, under the particular care of Miss Fisk. Some of our number doubted the possibility of finding six girls whose parents would consent to be thus separated from them, without receiving some pecuniary reward. But such apprehensions have proved entirely groundless. Nestorian parents were found not only willing, but desirous, of having their daughters instructed in the way we desired. Being cast into a community by themselves, no objections were made on the ground of innovation or change of custom. We soon had the pleasure of receiving not only six, but

twice six, as permanent inmates of our family. At the same time, a still larger number of the former pupils of the school continued to receive instruction as before; but they were not considered as boarders.

Those who became members of our family, soon underwent a pleasing outward change. Their improved appearance in neatness and cleanliness showed that they belonged to another community. Persons about us were pleasantly struck by it; and some of their simple-hearted mothers really thought that their children had grown very pretty by residing with us. Being not a few of them strangers to the wonderful properties of clean water, they would ask, again and again, "How do you make them so white?" Not only was their outward appearance improved; a corresponding change took place in their behavior, habits and minds. Lying, swearing and stealing, the common vices of Nestorian children, and alas! of their parents too, they brought with them. But on receiving instruction in regard to the sinfulness of such practices, most of the young twigs seemed inclined to shoot upward in the direction of a virtuous life, and to forsake their old and sinful ways. And we were often gratified to hear them, with great propriety, reproving our Nestorian visitors, when, perchance, an oath fell from their lips. The parents of the children seemed to be highly gratified with their improvement, and they themselves appeared perfectly contented and happy, while they were becoming strongly attached to their instructress, who was watching over them with more than their parent's care. We were sensible of their growing attachment to their teacher and to their school. But we knew not how closely the fibres of their affections had become entwined around these objects, until an attempt was made to break them.

During the last summer, when Mar Shimon's brothers ordered all readers to leave our premises, it was thought to be expedient, in view of all the circumstances, to dismiss the school. The anticipation of the necessity of such a measure was to us exceedingly painful; but the reality was still more painful. It was mid-summer, and we were at our retreat at Seir. After coming to a decision in favor of such a step, I sent for the children to come to our room, and told them why we thought it best that they should leave us. No sooner was this announced than there was a general burst

of grief; and their tears and sobs told, more expressively than language could have done, the bitterness of their hearts. Nor did they weep alone. We could not restrain our own tears. And who would not weep at such a scene? Here were those whom we had hoped to train up for immortal blessedness, and in respect to whom we felt that our Savior was saying, "Suffer them to come unto me," about to be sent back to a darkness almost like that of heathenism. The stoutest hearts of the Nestorians who were standing by, were melted; and those, who were unused to weeping, let fall the tear of sympathy. After commending these tender lambs to the gracious Shepherd of Israel, they began to make their preparations for leaving us. The most trying moment, however, was yet before them, the parting of pupil from pupil, and from those who had for months taken the place of their parents. When they were ready to leave, they threw their arms around the neck of their teacher, and there poured forth the deep sorrows of their hearts. It seemed as if they could never unclasp their folded arms, and consent to go away. With affecting earnestness they said, again and again, "We shall never hear the words of God more." Weeping they left us; and the breezes bore back their mournful sighs when they were out of our sight.

The mission were subsequently inclined to believe that this school might have been kept in operation. The Patriarch's brothers, when they heard of the affecting separation of the pupils, said that they had no intention of bringing about such an event. But our brethren think that the suspension of the school has had a happy influence upon the Nestorian community. The nature and value of the advantages enjoyed are much better understood than they were formerly.

Present State of the School.

The scholars who were sent away during the summer, began to return in October. With few exceptions all have come back, without any request on our part, and at a time when it was known that the patriarchal family were opposing all our operations. Their voluntary return, in such circumstances, shows that the parents were prepared to encounter ecclesiastical opposition. New applications have been made from different Nestorian families and villages, and our present number amounts to twenty-six. A portion of these still come from the city, entering

our premises a little after sun-rise, and remaining till after sun-set, and during the evening when required. They receive their food with the other pupils, and nearly all their time is thus at our command.

The native teacher of the school is a Nestorian deacon, a good scholar, and desirous himself of further improvement; he is faithful to his charge. He is exceedingly modest and unexceptionable in his deportment; he opens and closes the school with prayer in the modern language, expounds the Scriptures, and inculcates the practical duties of religion with great simplicity and propriety. We cannot but regard him as a true Christian, desirous of the salvation of his pupils and people. He became hopefully pious during the religious interest last winter. He is the subordinate head of the school, and, aided by a Nestorian woman, superintends and provides for the table.

The school is divided into classes. The first class embraces those who have been longest connected with the school. They have become good scholars in both the ancient and modern language. In ability to read and translate correctly the Scriptures in the ancient language, they excel the bishops and most of the other readers. They have translated orally the whole of the New Testament, and the greater part of the Old Testament, in the Jacobite character. To enable them the better to understand what they read, I devote a part of my time to their special benefit. The other classes read such books and portions of Scripture as have been printed in the modern language. The older scholars are also instructed by Miss Fisk in geography, arithmetic, and natural history. But as no books adapted to such studies, have been printed, the labor of teaching these branches is very great.

Besides the instruction imparted to them during the hours of school, they also acquire in a familiar way, through their own language, a great amount of religious knowledge. They listen with great interest to anecdotes and memoirs of pious children; and their tears and secret devotions furnish proof that they are not unaffected by what they hear.

They are also taught some useful arts, of which their less favored mothers know but little or nothing. Among these are knitting and sewing. Being more accustomed to the labors of the field, few of the Nestorian females know how to sew with any degree of neatness; and

still fewer can cut and fit a rude garment for themselves. Knitting also is what few of them understand. But now many Nestorian mothers, emulating the example of their children, are eagerly seeking instruction from them in these useful branches. The school is arranged into classes for the purpose of learning to sew, each of which is under the immediate superintendence of one of the ladies of the mission. They devote a portion of their time, each week, to this employment.

Among other lessons inculcated are industry, self-denial and benevolence. They are taught the preciousness of time, and to fill up the moments, not employed in exercise, in reading, knitting or other labor which may benefit themselves or others. Miss Fisk, having translated to them some interesting pieces from the *Youth's Companion*, published in America, they expressed a wish to have it sent to them for their benefit. The inquiry was then made, "How will you pay for it?" They replied that they would knit socks and send them to the editor. They were told that this would not be necessary; but that they should receive six cents a pair, and thus pay for the paper.

A few days since a family of Mountain Nestorians, in extremely destitute circumstances, came into our yard to beg some clothing for their needy children. To ascertain the willingness of our pupils to deny themselves, and give a part of what they have to those who are more destitute than themselves, they were asked, "Who of you will give your own clothes, and in the mean time wear poorer ones till you can make others." The question was promptly responded to by most of them; and the one who gave her best dress, was considered the most favored. Some even wept that they could not have the same privilege.

One of the greatest accomplishments of a Nestorian female, hitherto, has been the ability to embroider according to the native taste. Months, and even years, are thus spent under the tuition of some skilful matron who expects her reward when the girl is married. Only one person in the city,—an elderly woman, sixty or seventy years of age,—enjoys the rank of teacher, attained by her superior skill in her profession. Afraid of losing her patronage in consequence of the girls leaving her to attend Miss Fisk's school, she made a great effort with their parents to recover some of them. A few Nestorian mothers were simple enough to

listen to her, and took their daughters from the school to attend to this kind of work. But the father of one, on ascertaining it, came and brought his daughter back, saying that he wished her to attend to what was far more useful; and he requested that she might not be permitted again to leave us, even if her mother should send for her.

The whole school are also taught to sing. Some appropriate hymns have been prepared for them in their own language, and Mrs. Stoddard has been very successful in instructing them in sacred music. Nestorian fathers and mothers are delighted to hear their children harmoniously sing the praises of God.

To furnish increased advantages to this school, it has been thought best to form a primary department, which is committed to a native female teacher. She has been connected with the school from its commencement till her marriage, a little more than a year ago. She was the best scholar in the school, and is no less happy to return to it than we are in securing her services. Her husband is a lad about twelve years of age, a member of Mr. Stoddard's seminary. She is the first and only female ever employed as a teacher among the Nestorians; and we regard it as an interesting event in the history of female education among this people.

An Interesting Conversion.

Having given an account of the boarding school, Mr. Stocking proceeds to describe the efforts which have been made for the religious instruction of Nestorian females generally.

For more than a year, with the exception of occasional interruptions, there has been a weekly meeting for females on the Sabbath at my house, at which the attendants have varied from ten to sixty. Many of these meetings have been interesting and solemn. The word of God has been spoken with plainness, and in a manner adapted to their comprehension; and the Holy Spirit has evidently been present in his convicting and converting influences. The solemn and fixed attention, the penitential tear, and the anxious inquiry, have been the visible tokens of God's presence.

A marked case is that of the wife of a priest who lives in the Nestorian quarter, near our premises. During the past winter she became a regular attendant at our meeting. She attracted our notice by the seriousness and interest with which she listened to the preached gos-

pel. Her case excited the attention of some of the female members of our mission, and led them to visit her. She was the mother of one of the girls attending the female boarding school. The mind of her daughter had been deeply affected with serious thoughts during the religious interest then existing; and she had conversed and prayed with her mother. This was the occasion of awakening the attention of the latter, and it led her to attend our meeting on the Sabbath. She came frequently also on other days to seek instruction. She appeared to be deeply convicted of sin, and spoke of herself as lost and wholly unfit to appear before God. Her life, she said, had been a life of sin and rebellion against him; and she knew that no prayers nor fasts nor other outward observances had renovated her soul, or could in the least avail, as the ground of her acceptance with God. She had no longer any hope from these things. She saw herself a lost sinner, and desired to know what she should do to be saved.

In this state of mind she was directed to the Lamb of God as her Savior, to his atonement and righteousness as her only ground of hope, and was urged to go to him with a broken heart and surrender herself unconditionally. She continued thus for some time; and we began to fear, that she was relapsing into her former state of security. But what the Lord began in her soul, we have good reason to believe was, through divine grace, completed. She was relieved of her burden, and, instead of sorrow and distress, she felt peace and joy. She describes the change, by saying, "I was praying, and the Lord poured peace into my soul." To the present time she gives cheering evidence of being a child of God. She appears to love the truth, and to delight in attending the means of grace. She is now a praying mother, leading her children with her to the throne of grace from day to day.

The change in her character is a subject of public observation and remark among her neighbors. Formerly she was noted as one of the most disagreeable, turbulent and noisy of the females in her vicinity. Now she is as remarkable for her meekness, gentleness and consistency. In short a radical change has taken place in her entire character. The effect of her conversion has been most happy on the females living in the same house, and also on her neighbors, some of whom have been led to reform, outwardly at least, in the observance of

the Sabbath. There are also a few other females, whom we have equally good reason to regard as Christians; but there are none whose conversion has been so decidedly marked.

Nestorian Women—An Excursion.

Mr. Stocking thinks that there is as much encouragement to labor for Nestorian females as for the other sex. To the wives of the missionaries they are always accessible. "Sociability and hospitality" he says, "are two prominent characteristics of this people. They are always glad to receive us into their houses; and they consider themselves as privileged in entertaining us as their guests." In confirmation of this statement he refers to an excursion, made by himself and family, last summer, to several Nestorian villages. The extract given below will illustrate the character of the intercourse which the missionaries are permitted to have with the people.

June 15. Taking my family with me, I set off for the village of Ardishai, distant twelve or fifteen miles, where we proposed to spend the Sabbath. We started just at evening, and pitched our tent in the village of Geog Tapa. Here the people gathered around us in large numbers, particularly females. And at evening worship, which was conducted in the Syriac language, many came to our tent, who listened attentively to the reading of the Scriptures accompanied with remarks. A priest with several deacons, of their own accord, slept in the open air, a short distance from our tent, to afford us security and protection.

16. On arriving at Ardishai, we pitched our tent, at the request of the people, on the roofs of the houses, in the midst of their villages. Here we were literally thronged during the day by scores of the people, mostly females, who seemed highly gratified with our visit; and with the opportunity thus afforded them of free conversation with the ladies. This was diligently improved in answering their questions, and imparting such information and instruction as they needed. The papists living in the village, having circulated many false reports respecting our religious views and observances, they appeared gratified to have their wrong impressions corrected. At evening prayers in the church and in our tent, we had favorable opportunities for instructing large numbers in the Christian religion, which we endeavored to improve.

17. (Sabbath.) It was proposed to have two meetings in the church, one in the morning with more particular reference

to the men, and another in the afternoon for females. This morning, therefore, some three hundred, mostly men, assembled in the church and listened attentively to a discourse from Luke 13: 24. "Strive to enter the strait gate," &c. In this discourse was shown the nature of the obstacles which hinder men from seeking salvation, and the necessity of vigorous efforts to overcome them. Sin, Satan, the love of the world, and a vain dependence upon our own righteousness and works, were pointed out particularly as hinderances in the way of a sinner's obtaining eternal life. Those present seemed impressed with the greatness of the work, and the importance of something more than a mere resting in outward rites and ordinances. At the close of the service, the pupils of one of the schools united in singing one of the hymns which their teacher had taught them. In this the assembly seemed much interested.

At the appointed time in the afternoon the congregation assembled in the church. The house, though the largest on the plain, was densely filled, and some were unable to enter. It is thought that six hundred females were present, besides a number of men. The discourse was founded on our Savior's words to Martha, Luke 10: 41 and 42. The case of Martha seemed to afford a precise illustration of the character of thousands of Nestorian females, who, though exceedingly sociable and hospitable, are yet criminally inattentive to the word of God and the one thing needful.

We returned to the city after an absence of four days. In this visit we were much impressed with the importance of more personal intercourse with the people.

Prospect of Usefulness.

Mr. Stocking concludes his letter with the following remarks in relation to the general prospects of the mission.

Some may have supposed that the late opposition of the patriarchal family has shut us out from intercourse with the people, and greatly obstructed, if not altogether destroyed, our usefulness. Such an apprehension, however, in my opinion, is not to be entertained. So long as the civil powers do not molest us, the way must be open for preaching the gospel to this people. Interested and hostile ecclesiastics may combine; papists may threaten; and our preaching in the

churches may be forbidden; but still men, women and children will listen. The open sanction which, for so many years, has been given by the ecclesiastics to our labors; and the general confidence reposed in us by the people, are calculated to render feeble the strongest opposition of our enemies. But we would not inspire confidence in men. We have a firmer support, and better encouragement, in the grace and promises of God. Relying on these we may go forward in the midst of opposition yet to come. But it does not appear to me that while we have tongues to speak and hearts to labor, and the privilege of dwelling in the land, that the time will come when we shall not have enough to do. Such a time has not come yet; and if our hands are tied, I fear it will be because we tie them ourselves, and prefer idleness to labor. The Nestorians are a peculiar people. Nearly eight years of extensive intercourse with them convinces me that missionaries, worthy to labor among them, will always find opportunity to preach the gospel "in the house" and "by the wayside," if not in the congregation.

Our late difficulties, moreover, should not be attributed to any considerable portion of the people or priesthood. They have arisen from a few selfish and evil-minded persons, prompted, no doubt, by foreign influence and the hope of ultimate pecuniary gain. The patriarchal family demanded money of the mission, on the ground that they were the ecclesiastical heads of the people. We boldly and unanimously replied that we could not appropriate the sacred funds of the church to encourage idleness or support rank; that we could not buy their influence with money. The people, as a body, have sense enough to discern that the warfare against us was of a pecuniary rather than a religious character. Many of the people are now looking with dissatisfaction on the conduct of their spiritual guides, and inquiring, "Why do you not preach the gospel yourselves, and allow others to preach it? Why are not our children instructed? You neither enter the kingdom of heaven yourselves, nor suffer those who are entering to go in." But while such is literally their language, too much should not be inferred from it. And yet there is enough to encourage the friends of Christ to pray for this poor people, that what is apparently adverse may be overruled for the furtherance and purity of the gospel among them.

Ahmednuggur.

LETTER FROM MR. BALLANTINE, FEBRUARY 25, 1845.

Tour among the Villages.

THE annual report of this mission, published in the last number of the Herald, presented an interesting and encouraging view of the missionary work in the neighborhood of Ahmednuggur. The present letter contains additional facts of the same general character. The Lord has evidently begun a good work among the Mahrattas. May he hasten it to its accomplishment !

I have had the privilege this month of performing a most interesting tour to the villages north of Ahmednuggur, in the course of which I visited five places where either one or two Christians reside, and baptized twelve children of native members of the church. All of these Christians, except one, have been received into the church since the first of last year, and all are engaged in agricultural pursuits. In all these places, moreover, except one, I met several inquirers who expressed their desire to be received into the church, some of whom were from villages which I did not visit ; two or three, indeed, were from places many miles distant, and they had been brought into contact with these native Christians, and had been led to believe that Christianity was the only religion that could save them. The wives also of several of the Christians expressed a desire to be admitted to the church.

At a small village about thirty-eight or forty miles from Ahmednuggur, where two of our most wealthy Christians reside, they begged that a place of worship might be built on land which they would give for that purpose ; and they desired that a native catechist might be stationed there permanently, for the purpose of instructing them in the Scriptures, as not one of them is able to read, and also to instruct their children. This village is in a very central position in reference to several other villages where our native Christians, and some interesting inquirers, reside ; there being as many as ten or twelve individuals within three miles who have declared themselves desirous of embracing Christianity, and a still larger number who appear to be favorable to the cause of truth ; and we, therefore, think that the providence of God shows us plainly that that field should be occupied

by one of our native assistants, as soon as possible.

I spent a Sabbath (February 9) at that village, and was very much gratified with what I saw. The two Christian parents residing there, and a Christian father from a village only two miles distant, presented five of their children for baptism. I preached in a little shed adjoining the house of one of the Christians ; and quite a company of men and women of the mahar caste were present. I was also very much gratified to see three or four men of the higher castes come and sit down among the rest. After the conclusion of the service the principal personage among them entered into conversation with me, and seemed to be much interested in hearing about the gospel. He said that had I not been there he never would have come in ; but as I had entered the house of a mahar, he did not see what harm it could do him to enter also. I had two good opportunities of addressing the people of the higher classes at that village, including the head men ; and they listened with apparent cordiality and interest. Some months ago they exhibited violent opposition, and were unwilling that Harripunt should drink of the water of the public well. They made no objections, however, at this time.

At two or three other places on this tour, however, we met with considerable opposition, and even abuse. At a place where one of our Christians resides, the principal men of the village told me that neither Harripunt nor myself should be allowed to take water from the public well, as we were defiled by our intercourse with the mahars. We told them that they could not lawfully interpose any obstacle in the way of our obtaining water, as this had been already decided by the magistrate of Ahmednuggur. They, however, declared that mahars were not allowed to take the water ; and Harripunt, being lower than a mahar, would not be suffered to touch it. Notwithstanding their threats, Harripunt proceeded to get water from the well, and then they were filled with rage, and gave vent to the foulest abuse. At this place I baptized four children of the native Christian residing there, and had the pleasure of meeting with several new inquirers. All the mahars were friendly, while the higher castes exhibited the most bitter hatred to the gospel.

LETTER FROM MR. FRENCH, FEBRUARY 27, 1845.

Baptism of a Gosavee.

MR. FRENCH had the pleasure of receiving into the church at Seroor, on the first Sabbath of February, an individual who promises to exert considerable influence in favor of Christianity. A brief sketch of his history and his supposed conversion may be interesting to the readers of the Herald.

Shivaram was a *gosavee* of the mahar caste, but not one of the ignorant, wandering sort. He has been for many years a resident of this place, and he was in the habit of reading the shasters, and might be called a respectable *gosavee*. He was the son of a vow, as was supposed, made by his father, who promised that the child he might receive, should become a *faquir* (religious beggar) for twelve years. But when the boy began to think for himself, he refused to fulfil his father's vow, and renounced the character of *faquir*. Some time after this, in performing a feat of agility he received an injury which resulted in permanent lameness. This misfortune his friends attributed to the broken vow; but he now speaks of the event, with much gratitude, as an intervention of Providence which entirely modified his future course, and eventually led him to the knowledge of Christ. Soon after this occurrence he learned to read, became the disciple of a *gosavee*, and subsequently a *gosavee* himself. He retained this character for some twenty-five years, and had, at different times, as many as one hundred disciples, several of whom are now residing in this place.

Shivaram has been an occasional attendant on my preaching ever since I came to this station, nearly four years since, and I have frequently met with him in my more private labors. During this period the truth has been gaining more and more access to his mind, only to be resisted, however, till a few months since, when, being convinced that Hindooism had no claims on his belief, and held out no reasonable hopes of salvation to the perishing sinner, he began in earnest to examine the claims of Christianity, and was soon led to see that it is the true religion. He had some doubts, however, as to the practical results of the system; and, for the purpose of satisfying his mind on this point, he went to Ahmednuggur in the month of November, accompanied by one of his disciples,

and spent several days. His intercourse with the native Christians had a wonderful effect upon his mind. He received a great amount of instruction; his doubts were all removed, and he became satisfied that Christianity was true. He has often said that his "heart was baptized at Ahmednuggur."

Soon after his return his aged mother died; and, according to the customs of this people, he did not go abroad for several days. Then he himself became sick, and was detained at home some time. These circumstances, together with my being abroad in the villages, prevented my seeing him much for a month or more; and when I did see him, he seemed to have a reluctance to confess Christ before men, which I did not then understand. It afterwards appeared that he entertained the idea that if his heart was baptized, as he believed it was, it was of little consequence whether he received any other baptism or not. He thought that by remaining among his people, he could exert a more extensive influence in favor of Christianity, than by leaving them and publicly confessing Christ. He was doubtless influenced in some degree by the fear of obloquy and persecution which he expected to meet, and by the entreaties of his friends, who labored hard to dissuade him from becoming a Christian. Supposing him to be affected by worldly motives, they wished to know if they had ever neglected to furnish him with the means of subsistence; and they promised to render him hereafter any assistance which he might require in a temporal point of view. He assured them that no worldly considerations induced him to embrace Christianity, but that his only desire was to obtain salvation. He told them, moreover, that if they would convince him that there is salvation in Hindooism, and point out the way in which it can be obtained, he would immediately renounce the idea of leaving them. But no one ever attempted the task.

He was finally led to the determination to confess Christ publicly in the following manner. One Sabbath morning, after the public service, I invited him to come to the bungalow for the purpose of reading the Scriptures with me. He came, remained till night, and then returned to his people. The next day he came again with the request that I would allow him to remain with me permanently, alleging that he could no longer live among his people, that he had suffered much abuse from them in consequence of

his having spent the Sabbath with me. In the course of the conversation, I assured him that he could not serve two masters, that he must either come out from the world or give up the hope of becoming a Christian. The following day he renewed his request with more earnestness, and, at the same time, expressed a desire to renounce all his worldly attachments, and cast in his lot with the people of God. From this time he took up his residence with me. This gave me an opportunity to instruct him more fully in the principles of Christianity, and to ascertain his character and his motives in seeking the fellowship of Christians. Being satisfied on these points, I gave him the seal of the covenant, and welcomed him to the church of Christ, as above stated.

He has thus far satisfied my expectations, and he promises to be an instrument of much good in his particular sphere. Several of his disciples are favorably inclined to Christianity, and some of them I regard as sincere inquirers after the truth. A new impulse has been given to the cause of Christ in this place; and for its continuance and increase I ask the prayers of the people of God.

Madura.

LETTER FROM MR. LAWRENCE, OCTOBER 14, 1844.

Encouragement at Dindigul.

MR. LAWRENCE is still prosecuting his labors at Dindigul. In addition to the ordinary and inevitable trials of the missionary, he is oppressed by the magnitude of the work which the providence of God seems to be casting upon that station. The condition of the public mind, on every side of him, is such as to justify and demand a great increase of laborers. Besides the encouraging indications mentioned below, more recent letters from India contain the gratifying intelligence, that Mr. Lawrence has been permitted to admit quite a number of persons to Christian baptism.

Our catechists and myself have traveled some thousands of miles during the past two years, and we have given away thousands of tracts, and held thousands of conversations and discourses, concerning "the way, the truth and the life;" and we find a readiness to hear and receive us, which quite surprises and encourages us. At the same time, those villages on which we bestow the most labor, show us plainly that the prejudices of the heathen and of papists are inveterate, and re-

quire patient, unremitted and assiduous toil.

The progress of India towards western civilization, in consequence of our increasing proximity to it, especially by means of steam, is very striking, and must become greater, from year to year. It is hardly possible for the moral sentiment of the people not to undergo a corresponding change; and though it is a rare thing for a nation to change its gods, it will be wonderful if the Lord of lords does not accomplish the work. Rarely now do we see a heathen temple receiving repairs; but it is not a rare thing to see one neglected and shut up. It is very rare to see or hear of a pagan going over to the Romanists, for that is scarcely a change of gods, only of names; but it is not rare to see both pagans and papists receiving the New Testament, asking for schools and catechisms, and even giving up their idols. I have had these badges of idolatry sent in to me, during the past year, by two intelligent men; and they are both now desirous of a connection with the church. When men give up their sacred thread, their beads and their yellow robes, there is at least encouragement; and more, there is a loud call for additional labor on the part of the church. I think I speak within bounds when I say, that the careful prayerful labor of ten missionaries could now be most profitably put forth in the sub-collectorate of Dindigul. And each of these missionaries, moreover, might fully employ ten native helpers. There would then be more than two thousand souls to each native helper and missionary, or twenty thousand souls to each missionary.

Will the church of England ever meet this want? By no means. Indeed this branch of the Christian church is actually contracting its operations in this region, and the other churches and societies of England have no hold in the district. It may be asked, however, "Is it not better wholly to abandon the field, and cluster together in and about Madura?" If more help is not afforded, it may be better to do so; and yet almost any other station in this mission ought sooner to be given up.

Ceylon.

OBITUARY NOTICE OF MR. WYMAN.

THE death of Mr. Wyman was briefly noticed in the last number of the Herald. He was born in

that part of North Yarmouth, Maine, which is now Cumberland, August 31, 1814. He was hopelessly converted to God in 1830, and made a profession of religion at Cumberland, in the course of the same year. Soon afterwards he became desirous of preparing himself for the Christian ministry; and, having pursued his preparatory studies in North Yarmouth, he entered Bowdoin College in 1834. After remaining at this institution four years, he went to Bangor Theological Seminary. Having completed his education, academical and theological, in 1841, he received ordination, and embarked for the Ceylon mission, October 17. He reached Colombo, March 15, 1842; and arrived at Jaffna, April 1.

By the advice of the mission Mr. Wyman took up his residence at Batticotta. During the summer of 1842 he had charge of the central day school at that station, and in the following winter he was associated with Messrs. Ward and Cope, as an instructor of the seminary. His labors in this institution were abundant; and he subsequently derived much satisfaction from the belief that they had not been altogether in vain. The education of young men, particularly for the sacred office, he regarded as eminently hopeful for the Tamil people. Batticotta seminary, therefore, had a strong hold upon his affections.

At the close of the spring term, 1844, Mr. Wyman was obliged to suspend his duties in the institution. At first he removed to Oodoopetty, a station just vacated by the death of Mr. Apthorp, in the hope of regaining his health by a change of location. But he grew worse rather than better. He next determined to go to Madras, with a view to an embarkation either for Singapore or China. After taking medical advice at Madras, and trying the effect of such remedies as were prescribed, he was told that his only hope of recovery was in a long voyage. Accordingly he sailed, December 27, for the United States. At first his health seemed to improve. But on the 10th of January his disease took the form of inflammation of the brain, depriving him of his reason; and it soon became apparent that his end was nigh. For three days, however, his constitution struggled with the malady that was taking down his earthly house. On the 13th of January the contest terminated; and his body was committed to the deep, there to remain till the sea shall give up the dead that are in it. His bereaved widow arrived in Boston, May 4.

Mr. Wyman could say little, of course, to evince the state of his feelings, as he drew near to the close of life. On the evening of January 10, he said that "he wished to quiet his heart and think of Jesus; that Jesus seemed peculiarly sweet to him." Still later "he expressed resignation to the will of God, and said that he had no fears of death." Other remarks of a similar character were made by him. How far he was in the pos-

session of his faculties, when he gave utterance to such sentiments, it might have been difficult, occasionally at least, to decide. But his friends are fully persuaded that, had his consciousness been perfectly undisturbed, he would have declared his unshaken trust in a crucified Savior, and yielded up his spirit, calmly and willingly, at the bidding of his Lord.

Cherokees.

LETTER FROM DOCT. BUTLER, MARCH 11, 1845.

The Church at Fairfield.

DOCT. BUTLER is still prosecuting his labors in behalf of the Cherokees at Fairfield. For the last year, however, his efforts have been frequently interrupted by ill health. The account which he gives of the church at Fairfield is as follows:

Some things have taken place which are calculated to try us, and there are other things which afford us encouragement. Our meetings have been well attended for some time past, and generally the truth has been listened to with apparent interest.

The church found it necessary, last November, to excommunicate three of our members. This step was taken after repeated admonitions had been given, and long indulgence had been allowed. The backsliding of each of these individuals seemed to commence in their forsaking the assembling of themselves together.

At our communion season, last December, two persons were added to our number on profession; and a former member of the Brainerd church was received on confession. On the last Sabbath in February, five persons were admitted to the fellowship of the saints, all in consequence of a profession of their faith for the first time. Of these eight persons, four were from this immediate vicinity, and three were from a neighborhood, ten miles from this place, where I formerly preached, once a month, in the open air. Owing to my ill health I have been obliged to suspend this exercise for the present. Some seriousness is apparent in the minds of several other persons. A weekly prayer meeting in the school-room is generally well attended.

The present number of communicants in our church is ninety. May God still more abundantly grant us his reviving Spirit! Our Sabbath school we consider flourishing; between thirty and forty meet together to receive its instructions.

Proceedings of other Societies.

Foreign.

FRENCH EVANGELICAL MISSIONARY SOCIETY.

THE twenty-first anniversary of this society was held at Paris, April 17. The Divine blessing was implored by Pastor Taillefer of Athis; after which the President delivered an address. The annual report was read by the Director of the House of Missions.

The balance in the treasury at the commencement of the year was 61,723 francs, and 98,996 francs have been since received, making the resources of the society for the year 160,719 francs. The expenditures have been 86,711 francs, leaving in the treasury 74,008 francs.

The missionary operations of the society are confined to Southern Africa. The whole number of stations is nine, at which sixteen missionaries and assistant missionaries, not including females, are laboring. During the past year, 174 persons have been admitted to the church, and the candidates for baptism amount to 212. The whole number admitted to the church from the beginning is 606.

Addresses were made by MM. Cambon, pastor at Marennes, Fontanès, pastor at Nismes, Olivier, pastor at Lausanne, Vernes, pastor at Nauroy, Monod, pastor at Paris, Puax, pastor at Luneray, Gautier of Geneva, and Boucher. MM. Frédoux and Cochet, missionaries under appointment, also addressed the meeting.

ENGLISH BAPTIST MISSIONARY SOCIETY.

THE fifty-third anniversary of this society was held at Exeter Hall, London, May 1; George Foster, Esq., being in the chair. After an address by the Chairman, the Secretary submitted an abstract of the annual report.

The society employs missionaries and teachers in Europe, Asia, Africa and America. In India it supports thirty-eight missionaries and seventy-one native preachers and teachers. There are in connection with its various churches 1,404 members, of whom ninety-five have been added to the churches during the last year. There are also seventy-eight day and boarding schools, containing, in all, 3,115 children; all these are receiving a sound and scriptural education. In translations, 54,760 volumes have been printed during the year, in the Sanscrit, Bengalee, Hindostanee and Armenian languages. The Old Testament in Sanscrit is still in progress; about one half has been completed. The number of tracts distributed by missionaries of the society, in India alone, amounted during the year to upwards of 150,000. In Africa the society has stations at Fernando Po, and on the continent, near the mouths of the Niger. There are about two hundred children in the day-schools, and five hundred in the Sunday-schools. Upwards of twenty persons, nearly all Africans, have been added to the church in the year. Seven teachers, natives of

Jamaica, are now laboring in Africa, under the auspices of the society. Parts of the Scriptures have been translated into the Fernandian, Isubu, and Dewalla tongues. The Dove missionary ship is employed in visiting different parts of the coast. In America and the West India Islands, the Committee have important stations, also in Honduras, Canada, Trinidad, Hayti, and the Bahama Islands. In these various districts, they have sixteen missionaries, and thirty-five native teachers. There are also 3,027 members connected with the churches. The number of schools is fifteen, and scholars 910. To these may be added the churches in Jamaica, containing about 34,000 members, and having in connection with them above 5,000 day scholars. In France the society has three stations and two ministers, one of whom is busily occupied in translating the New Testament into Breton. The district in which the missionaries labor, contains a population of three millions, and there are but four evangelical ministers amongst them all. At several of the stations of the society there are institutions for training native agents, of whom there are upwards of one hundred at work among their countrymen, preaching the glad tidings of the kingdom of God.

The total receipts of the society were £20,347, showing a decrease, as compared with the previous year, of £1,313. This diminution of receipts, together with the special calls from Jamaica to relieve the personal distress of its former agents, has created a balance against the society of £2,398.

Addresses were made by Rev. Dr. Godwin, Rev. Robert Newstead, Rev. Francis Tucker, Rev. J. Broad of Hitchen, Rev. Dr. Barth, Rev. W. Knibb from Jamaica, Rev. E. Carey, and Rev. Dr. Sharpe of Boston, Massachusetts.

WESLEYAN MISSIONARY SOCIETY.

THE annual meeting of this society was held in Exeter Hall, London, May 5. The Marquis of Breadalbane took the chair, and made the introductory address; after which the annual report was read by Rev. Elijah Hoole and Rev. John Beecham.

The income of the society from the usual sources was £103,326; to which the sum of £2,360—"advances to foreign stations repaid,"—is to be added. The expenditures were £109,188. For several years the ordinary income has been below the expenditure. Early last year an effort was made to increase the receipts. At the Committee of Review, during the Birmingham Conference, pledges were given by ministers and others that additional contributions should be obtained. The result was that the income of 1844 was increased £4,045, from the ordinary sources of revenue.

The missions of the society are found in Ireland, Germany, Ceylon, Continental India, Australia, Polynesia, Southern Africa, West Africa, the West Indies, North America, and at Gibraltar.

The following abstract of a part of the report will be read with pleasure.

The general aspect of the work in Ceylon is one of encouragement and hope. In the southern or Cingalese district, the errors of Buddhism are losing their hold on the native mind, one hundred and forty-five new members have been added, three additional chapels have been completed, and there is an extensive and efficient school system. In the northern or Tamil district, the mission is not less successful in all its departments. The congregations are large, a new church is erecting, towards which the Governor has contributed, and native agents, male and female, are in training. Great attention has been paid by Mr. Percival to the preparation of suitable books in the native language. In the district of the Batticaloa mission many natives have been converted; and the good work has extended into the jungle, among the Veddahs, or wild men of the woods. On the continent of India, facts show that the missionaries are making an impression on the public mind, and this is further confirmed by the progressive increase in the number of professing Christians, and the eagerness with which the people avail themselves of instruction in the schools. One formidable obstacle had been removed by a government ordinance, namely, the law which deprived any Hindoo or Mohammedan of rank and property on embracing Christianity. In respect to the Australasian and Polynesian missions, including the operations in New South Wales, Australia Felix, South and Western Australia, Van Diemen's Land, New Zealand, the Friendly Islands, and Fejee, the statements were generally gratifying; but, in several instances, annoyance and opposition have been experienced from popish emissaries. From the Cape of Good Hope district, South Africa, a very satisfactory view of the work was contained in the latest communications. The Rev. Richard Haddy, whose twenty years' experience and acquirements eminently fitted him for the undertaking, had entered upon a new station among the Damaras, and the progress he had made was described in an interesting letter. The Albany and Caffraria districts, both within and without the colonial boundary,—the border stations and those more remote,—furnished many cheering facts, particularly in the translation and printing department. From the Bechuana district, a visit had been made by two missionaries to the Baraputsi, and a mission was commenced among them. The various important stations in Western Africa are as prosperous as could be reasonably anticipated, taking into account the small number of missionaries. The missions at Ashantee, Badagry, and Abokuta in particular afford much encouragement. The West Indian missions formed an important feature in the report. In many parts of the Antigua district an improvement in the state of the work is indicated by a considerable increase in the number of church members. The St. Vincent's and Demarara districts afford many proofs that the work is advancing; and the same remark applies to Jamaica, Bahamas, and Hayti districts, in the school departments particularly. The review of the West Indian missions afforded altogether great encouragement.

The meeting was addressed by a large number of speakers, among whom were Rev. Dr. Hannah, Sir George Rose, Rev. Thomas Guthrie of the Scotch Free Church, Rev. W. B. Boyce, missionary from Southern Africa, Rev. Dr. Barth of Wurtemberg, Rev. Thomas Waugh of Ireland,

and Right Hon. Fox Maule. During the progress of the meeting, Rev. Dr. Bunting announced two donations, one of £1,000 from Mr. Farmer, and another of £2,000 from Mr. Crowther.

CHURCH MISSIONARY SOCIETY.

THIS society held its forty-fifth anniversary in Exeter Hall, London, May 6. The chair was taken by the Earl of Chichester, who made the introductory address, after prayer had been offered by Rev. R. Davies. Parts of the annual report were read by Rev. R. Davies and Rev. J. Venn, Secretaries of the society.

The receipts of the year, on account of the general fund, were £100,422; for special funds, £4,826. The expenditures on the general fund account amounted to £89,093. The sum of £5,077 has been also transferred from the general fund to the Capital Fund. The expenditures of the current year are limited to £92,000.

The mission in West Africa is going on prosperously. In Sierra Leone the number of missionary stations, attendants on divine worship, baptized adults, communicants, and educational measures, has been increased. The schools in the island of Syra (Greece) have been in operation fifteen years, during which 4,222 children, 2,243 of whom are girls, have enjoyed the blessing of Christian education. In Asia Minor the labors of the missionaries have steadily proceeded. During the past year 9,264 copies of the Scriptures have been circulated in Egypt. The Coptic institution at Cairo contains twenty students, and has received the public sanction of the Patriarch. The accounts from East Africa are cheering. In New Zealand the mission is encouraging.

With regard to the North India mission the Rev. Mr. Weitbrecht wrote in terms of admiration at the improved state of the mission at Krishnagur within the last four years. "A church, a missionary-house, a boarding-school, with forty or fifty boarders, and a stated ministry," said he, "are cheering in a heathen land." In Southern India, notwithstanding some trials arising from the ravages of the cholera among missionaries, the work of education and evangelization is advancing. China, beyond the expectation of the missionaries is open, and open far beyond what the Christian church seems prepared to do. Each treaty with China and the nations of the west has secured fresh concessions to them. The English stipulated only for commercial residence and privileges; the United States for missionaries and the right of building churches, schools and hospitals; and the French, in league with popery, has shown a zeal and boldness it would have been well for Protestant England to imitate. At Amoy the people freely talked of the Christian religion, and the chief magistrate had evinced his interest in Christian missions. At Shanghai and Ningpo the missionaries enjoy full respect and security. It would be far better that China had never been opened than that popery should take possession of it. There are seven popish priests in Hong Kong; six had arrived at Macao; and in the centre of the north-western provinces one society alone numbers ten bishops, four assistants, and one hundred and forty-four priests. Even the impostor of Mecca has numerous followers scattered over unnumbered islands, and shames, by their zeal, British Protestant Christians. There

are not wanting encouragements to greater exertion. In 1835 the number of communicants under the charge of the society's missionaries was below 900; this year it is 10,000.

The meeting was addressed by Sir R. H. Inglis, Hon. and Rev. B. W. Noel, Rev. H. Elliott of Brighton, Lord Glenelg, Prof. Scholefield, Rev. Hugh Stowell, and Rev. Hugh McNeile.

BRITISH AND FOREIGN BIBLE SOCIETY.

THIS society held its forty-first annual meeting at Exeter Hall, London, May 7; Lord Teignmouth being in the chair. The Rev. Mr. Brandram read the report.

In France 150,562 copies of the Scriptures have been issued during the year, only 123 of which were given away. In Belgium 11,560 copies have been issued, making the total issues since 1834, 135,550. In Holland, 46,155 copies have been issued, making the whole number, since 1834, 570,000. In Germany, the issues were 53,472; in Hungary, 11,571; in Russia, 27,297; in Sweden, 23,454; in Malta, 8,982; at Constantinople, 1,000; at Calcutta, 51,580; at Madras, 23,500; at Bombay, 8,106; at Sydney, 2,000; at New Zealand, 10,000 Bibles and 2,000 Testaments; in Africa, 3,850; in Jamaica, 5,000; in Antigua, 400; in Canada, 21,753. In Greece 4,000 copies have been placed at the disposition of M. Colette, the Prime Minister. The issues at home have been 605,600; abroad, 310,211.

The free contributions of auxiliary societies were £31,548; the donations amounted to £6,324; the legacies to £8,533. The money received on the purchase account was £47,899. The expenditures of the society were £85,817.

Addresses were delivered by the Bishop of Norwich, the Bishop of Chester, Lord Glenelg, the Bishop of Cashel, Rev. Dr. Codman, of Dorchester, Massachusetts, Wm. A. Hankey, Esq., Rev. Dr. Cumming of Scotland, Rev. George Smith of Poplar, and Rev. Mr. Kuntze of Berlin.

RELIGIOUS TRACT SOCIETY.

THIS society held its forty-sixth anniversary at Exeter Hall, London, May 9; John G. Hoare, Esq. being in the chair. The meeting was opened with prayer by Dr. Henderson. After an address from the Chairman, the Secretary, Rev. Mr. Jones, read an abstract of the report. From this document it appeared that 182 new tracts and works were published during the year; that 15,380,322 publications were issued from the depository, making a total circulation in about ninety-six languages, including the issues of foreign societies assisted by the parent institution, 396,000,000. The total benevolent income was £5,355, including special contributions. The gratuitous issues were £6,669. The legacies amounted to £315; and the total receipts were £54,104.

The meeting was addressed by Joseph Tritton, Esq., Rev. Dr. Barth of Wurtemberg, Rev. Dr. Archer, Hon. and Rev. B. W. Noel, Rev. George Smith of Poplar, and Rev. Dr. Codman of Dorchester, Massachusetts.

LONDON MISSIONARY SOCIETY.

THE fifty-first anniversary of this society was held at Exeter Hall, London, May 15. Mr. Alderman and Sheriff Hunter took the chair, and Rev. J. A. James implored the divine blessing. After a brief address by the Chairman, Rev. Mr. Tidman, one of the Secretaries, presented a brief survey of the operations of the society during the year, and Rev. J. J. Freeman, another of the Secretaries, submitted a view of its financial condition. The ordinary income of the society has been only £65,563; while the expenditures have been £82,876. The contributions received towards the Jubilee Fund have amounted to £21,000.

The Rev. R. C. Mather, a missionary from Mirzapore, India, made some interesting statements respecting the progress of Christianity in the East.

We have only to take, he said, the most cursory survey of Mohammedan empires as they exist, and we are forced to the conclusion that the influence of the false prophet is on the wane. Many of the empires celebrated in the history of past times, have already become Christian. The empire of the Great Mogul, which was the first among them, has become Christian; Afghanistan has been terrified and humbled; Algiers is now under the influence of a Christian power; and Turkey and Persia remain only by sufferance. There is not among them one so strong that it can stand by itself. The loss of political power is, to the mind of the Mohammedan, one of the most humbling circumstances that could have occurred. The Mohammedan, like the Jew, if he expects the favor of God, expects also all temporal blessings; and amongst these, temporal power occupies the chief place. The great obstacle in the way of the conversion of the Mohammedans, is their power, and their pride of power. But the fact that their power is passing away, has produced a great change among them. Some of our native teachers, and one of the ablest of them, were Mohammedans. Although there is a peculiar adaptation in their religion to their state and circumstances, yet there is no reason why we should not expect the same amount of success amongst them, that we expect to realise, ere long, among the Hindoos.

The aspect of the Hindoo field is abundantly encouraging. Many who have read of Hindooism, and observed its high antiquity, have formed the idea that it is a system unchanging and unchangeable. No conclusion, however, can be more fallacious. The fact is, that Hindooism is not one system, but many, and is incessantly changing. Its original form, that of a spiritual paganism, has ceased to be universal, and is only held by a few sects here and there. The religion of the Pooranas has introduced gods many and lords many, and made up of many observances. A distinct and peculiar order of things exists at the present time. The Shasters of the Hindoos are now being abandoned, and in their

place the individual teaching of gooroos—spiritual instructors—is followed. Thus one immense obstacle is taken away; for it would require great time, learning and expense to refute their shasters. Another ground of encouragement is, that many of those who act the part of gooroos, are young persons who have been indoctrinated in the Christian religion. In one of my travels, I met with a gooroo who told me that he had two hundred disciples. He stated that he had been to Dinahpoore, that he had studied our religion, that he had the Pentateuch, and he declared that he taught many of its doctrines. This opens a new door of hope; you have heard of five thousand in Krishnagur who have come over for Christian instruction to the Church Missionary Society, and they were principally of the class I have mentioned, those who had forsaken their shasters. When I came to Berhampore, I had an interview with the Rev. Micaiah Hill, and he told me that he and Mr. Lacroix were in conference with about five hundred who were proposing to come over to Christianity. When I left, about a year ago, a proposal was made by a sect of about two hundred persons, who agreed that I should be their gooroo, that they would attend my instructions, and that, together, we would fully investigate the merits of Christianity.

India is now an unoccupied field; and since God has chosen you out of the nations of the earth, and given it to you to send laborers into it, if you do not improve the present opportunity, others will take care to do it for you. I fear that popery is extending far and wide in India. The Propaganda is sending more laborers there than to any other part of the earth; and in their estimation, it is the most promising field that they can adopt.

The Rev. Mr. Davis, a missionary from Berbice, subsequently addressed the meeting, and communicated the following facts.

Berbice, the scene of my labors, is a part of the exterior colony of British Guiana, and forms a portion of the northern margin of the great continent of South America. In the interior there are hills and dales; there are valleys and mountains; there are waterfalls and cataracts, and splendid scenery, and a salubrious climate. But the colonised, the cultivated part, is a complete swamp, a perfect flat, an immense plain of mud and musquitoes. It is a land that kills its inhabitants, especially its European inhabitants. There fell Lewis and Wray and Howe and Harris and Giles, all devoted servants of our common Lord, besides "devout women not a few." There, too, have I and my beloved wife, again and again, been brought to the very gate of death, and before we had been there four months we were compelled to flee for our lives to the neighboring island of Barbadoes, and, during our absence on that occasion, three of the wives of missionaries, the only three then in Berbice, were numbered with the dead.

In 1839 I went out to take the pastorate of the church at New Amsterdam. Though I felt greatly interested in the welfare of the African race, and was quite disposed to love my future flock, still I was under greatly mistaken views with regard to them. I had been led to think of the negroes very erroneously; to think of them as very ugly, and very dirty, and very silly. Instead of that, I found them, though black, comely and clean and intelligent. I consider that, both physically and mentally, they have the elements of the finest people under the sun. They are, to use the beautiful language of the late Dr. Mason

Good, "God's own image, though carved in ebony." Children of Adam I admit they are, and their "carnal mind is enmity against God." Even in those who, we trust, have been renewed by divine grace, there is much over which we cannot but mourn. Ignorance, obstinacy and unloveliness, are often found associated with the greatest excellences. In them extremes often meet. Their character is remarkably paradoxical. We find intelligence and dulness; we find docility and stubbornness; we find generosity and meanness; we find affection and indifference; we find firmness and feebleness, often in strange and remarkable combination. Nevertheless, as a Christian people, they exhibit some features of the Christian character with such lovely prominence that they deserve to be named.

On my arrival I found their gratitude for freedom fresh and glowing. They were not unmindful of the instrumentality of their friends in bringing about that happy change; they were thankful for what you had done in order to ameliorate their condition; but their gratitude arose to God as the chief source whence that boon came. They distinctly recognized, and they do still recognize, the hand of God in the pleasing change. Often have I heard them say, "No man make this free come; God make him come, God make we free." Lately John Allard, a poor old African, whom I had long known, appeared before me as a candidate for the fellowship of the church; and after having, at my request, given a brief sketch of his eventful history, from the moment when he was torn away from his native land to that hour, after telling me of the sufferings he had endured and the dangers he had escaped, he seemed to glance at the cross, the source and the medium of all his mercies, and then, with a heart almost too full for utterance, and with the large tears trickling down his black cheeks, he exclaimed, "Ah, Sir, Jesus Christ has been too good for me; what Jesus Christ has done for me, no mind can tell."

The erection of the large and beautiful chapel in New Amsterdam, at which I have the honor to conduct my ministrations, affords a striking instance of their liberality. During the five years of my pastorate there, that congregation contributed no less a sum than seven thousand pounds sterling towards the cause of God in various ways. Nor is their liberality diminished, now that the excitement connected with emancipation has subsided. During the last year my congregation raised the sum of eleven hundred pounds sterling towards the Redeemer's cause. Tell me not that their means are abundant; tell me not that their wants are few; tell me not that they are liberal merely because they are so ignorant as not to know the value of money. It is not so. Their wants are many; and they are as well acquainted with the value of money as any of you are. They are liberal because they regard it as part of their religion to support, to the utmost of their power, the cause of God; they are liberal, because they feel it their duty to make sacrifices for that cause. And shall I tell you one great secret of their ability to do so much? It is this; they have entirely abandoned the use of all intoxicating drinks.

The church at New Amsterdam is emphatically a working church; more so, perhaps, than any other church that I have ever seen. We have there no idlers. All do something; all do what they can. Nearly all the congregation are in the Sabbath-school, either as teachers or as scholars; tract distribution all over the town is attended to on Monday evenings; twenty prayer-meetings are held in private houses, to which persons invite their neighbors and friends. Almost every member of the church makes it his solemn duty

to try each month to be the means of bringing one soul to the Savior; and at the end of each month they meet, to tell the success or discouragement which has attended their labors. It is in this manner, by the activity of the church, rather than by any efficiency on the part of the pastor, that, during the last five years, we have added three hundred members to the church, besides about fifty candidates who now stand proposed for the same privilege.

The other speakers were Rev. George Smith of Poplar, Rev. Dr. Cumming of the Scotch Church, Rev. Dr. Halley of Manchester, Rev. C. Prest, a Wesleyan, and Rev. Dr. Codman of Dorchester, Massachusetts.

Domestic.

METHODIST EPISCOPAL MISSIONARY SOCIETY.

THE twenty-sixth anniversary of this society was held in the Allen-street Methodist Church, New York, May 19; Bishop Janes being in the chair. Prayer was offered by Rev. Mr. Stocking of the New York conference; after which an abstract of the annual report was presented by Dr. Pitman, the Corresponding Secretary.

In the department of *foreign* missions, the operations of the society appear to be in a prosperous condition. The Liberia mission has suffered much for want of laborers. In the colonies of Liberia and Cape Palmas, and among the native tribes in the interior, there are ten or twelve stations, fifteen missionaries, and 837 church members. There are also sixteen day schools, having 363 pupils, and twelve Sunday schools, having 488 pupils; 120 of these children are natives. The Monrovia seminary is under the care of Rev. Francis Burns.

The operations of the Oregon mission, in some respects, have been contracted. At Willamette there are forty-one whites and Indians who are members of the church; at the Dalls there are three whites who are communicants; at the Clatsop station five whites are in church fellowship. Most of the Indian church members are at the Dalls; of these no report has been received for some time past.

The churches connected with the Texas mission have 5,085 whites and 1,005 colored members, together with sixty-five local preachers; being 1,129 more than there were last year. The two literary institutions, under the care of the conferences, are represented as prosperous. Seven years ago there were only three missionaries of this society in Texas; now there are more than fifty, besides local preachers.

Rev. Mr. Norris is still laboring at Buenos Ayres; and it is thought that he is effecting good. The temperance society and Sabbath school are flourishing.

In the *domestic* department, the operations of the society are extensive. The German missions embrace thirty-nine stations, forty-four missionaries, 2,866 church members, about forty schools, having 200 teachers and 1,200 scholars. These stations are chiefly in the valley of the Mississippi.

The Indian missions embrace twenty-five stations, forty missionaries, and 4,339 church members. There are two literary institutions, one among the Choctaws, and one among the Shawnees.

Among the colored people are eighty-four missionaries and 18,343 church members.

In Iowa and Wisconsin there are 174 missionaries, 21,954 white and 1,194 colored church members, showing an increase of 3,459 during the year.

The receipts of the society during the year have been \$121,535, and the disbursements amounted to \$125,943.

Addresses were made by Rev. Mr. Seys, Dr. Bangs and Bishop Janes.

AMERICAN SUNDAY SCHOOL UNION.

THE twenty-first anniversary of this society was held in the Musical Fund Hall, Philadelphia, May 20; the President, Alexander Henry, Esq., being in the chair. After prayer by Dr. Lord of Philadelphia, F. A. Packard, Esq., one of the Secretaries, submitted the annual report.

The value of the books distributed by the society during the year is \$91,112, which exceeds that of the previous year by \$21,903, and is larger than the amount of any year, except 1832 and 1841. The donations also exceed those of last year by the sum of \$10,587. The total amount of donations and legacies for the last year is \$25,930; the salaries and expenses of agents to collect this sum, and of missionaries to establish schools and promote the general interests of the institution, amount to \$9,233.

The value of libraries, &c., furnished gratuitously, is \$14,320; the average value of these libraries being about \$7.50 each. It is estimated that the number of schools assisted, in all parts of the land, is not far from 2,000.

The society has printed during the year 185 new publications. Thirty of these are bound library books, and twenty-two are original works, prepared for the society. The number of new pages stereotyped during the year, is 4,309; which is equal to sixty 18mo volumes of seventy-two pages each. The number of pages put in circulation during the year is 87,000,000, without including any of the periodical or pamphlet publications. Including these the aggregate would be 200,000,000.

Addresses were delivered by Doct. Reese of New York, Rev. Mr. Chidlow of Ohio, Dr. Johns

of Baltimore, President Maxwell of Hampden Sydney College, Dr. Parker of Philadelphia, and Rev. Mr. Shadrach.

AMERICAN AND FOREIGN SABBATH UNION.

THIS society held its second annual meeting for business at the Old South Chapel, Boston, May 24. Dr. Edwards, the Secretary, submitted the annual report.

From this document it appears that the Secretary has travelled more than 20,000 miles and through seventeen states, and more than 8,000 miles during the past year. There have been fifteen general Sabbath conventions; eight of them have been state conventions, attended by from one hundred to five hundred delegates. One of them was a national convention, attended by more than seventeen hundred delegates, from eleven different states.

A state Sabbath union has been formed in Rhode Island; and measures have been taken to put a copy of the Permanent Sabbath Documents into every family in the state. This document has been stereotyped at Boston, New York and Philadelphia; it has also been translated into German. Arrangements have been made during the year to put a copy of it into more than 60,000 families.

On more than 12,000 miles of rail road, the running of cars is confined to six days in the week; and more than 80,000 miles of Sabbath breaking mails have been stopped within a few years. Several canal companies have ordered their locks to be closed; and various steamboats have ceased to run on the Sabbath.

On the evening of the following day, (Sabbath,) Dr. Beecher of Cincinnati, Ohio, delivered a sermon, addressed particularly to young men in relation to the Sabbath, at the Tremont Temple.

AMERICAN EDUCATION SOCIETY.

THIS society held its twenty-ninth annual meeting in Park-street Church, Boston, May 26; John Tappan, Esq., Vice President of the society, being in the chair. Prayer was offered by Dr. Emerson of Salem, Massachusetts; after which the Secretary, Rev. S. H. Riddel, read extracts from the annual report.

The number of young men whom the society has assisted during the year, is 345. The number of new applicants is 48; this is 20 less than were received last year. The whole number entered in the books of the society from the beginning is 3,587.

The income of the society from all sources, during the year, has been \$34,842. The balance in the treasury at the commencement of the year was \$2,686, making the disposable funds for the year \$37,529. This is an increase of \$13,096

over the receipts of the previous year, occasioned mainly by the unusual sum which has been realized from legacies. The amount received by the Central Education Society is \$16,377. Thus the whole amount of receipts for the year stands at \$51,219, which is an advance of \$16,407, upon the receipts of last year. The sum of \$3,212 has been refunded to the parent society by those who have heretofore received assistance.

The disbursements for paying appropriations to students, expenses of the society, interest on the debt, together with a part of the principal, have amounted to \$35,420, leaving a balance in the treasury of \$2,108.

The debt at the commencement of the year was \$27,998. Of this amount \$20,368 have been paid during the year, leaving \$7,630 as the present debt of the society.

The expenses of the parent society, last year, were \$4,120.

The disbursements of the Central Education Society, and of the other societies which transmit their accounts to that institution, have amounted to \$14,423.

Addresses were made by Rev. Mr. Fowler of Fall River, Massachusetts, Dr. Carroll of New York, and Dr. Beecher of Cincinnati, Ohio.

AMERICAN PEACE SOCIETY.

THIS society held its seventeenth anniversary in the Central Church, Boston, May 26; Samuel E. Coues, Esq., being in the chair. After a prayer by Rev. Baron Stow of Boston, the Secretary, Rev. G. C. Beckwith, read a brief abstract of the report.

The society has continued its ordinary operations during the year, and extended its efforts considerably in certain departments. It has issued more tracts and volumes, and it has circulated nearly 90,000 of its periodicals; making its whole circulation between 2,000,000 and 3,000,000 of tract pages. Two lecturing agents have been employed, in addition to the services of the regular officers. Special efforts have been made to bring the subject of peace before public men, ecclesiastical bodies, &c. A large number of newspapers have been enlisted in the advocacy of peace, and they are exerting an important influence. In its general aspects the cause was never more prosperous.

The receipts of the society have been \$3,400. The expenditures were \$4,819.

An address was delivered by the Hon. William Jay of New York.

MASSACHUSETTS SABBATH SCHOOL SOCIETY.

THIS society held its thirteenth annual meeting in Park street Church, Boston, May 29; Hon. S. T. Armstrong, President of the society, being in

the chair. Prayer was offered by Rev. Jotham Sewall of Maine; after which the Secretary, Rev. Mr. Bullard, submitted an abstract of the annual report.

From the sales of Sabbath school books, cards, &c., \$26,500 have been realized during the year; being an advance of nearly \$6,000 on the previous year. Seventy-nine new publications have been issued, sixty-six being bound volumes. The whole number of the society's publications is now 621, of which 376 are bound. Thirty-seven question books and catechisms have been published. The Congregational Visitor and Well Spring are extensively circulated; the latter has 10,000 subscribers. One hundred and thirty schools have contributed towards supplying destitute schools with libraries. Of the \$4,000 given

for this object, \$2,800 were from Sabbath schools, juvenile societies, and individual children. There are connected with this society, including auxiliaries, 500 schools. In 440 of these there are 7,926 teachers, and 66,210 scholars; in the libraries of these schools there are 112,047 volumes. There are also 136 maternal associations, 94 juvenile benevolent societies, 73 juvenile temperance societies, and 210 Sabbath schools which continue through the winter. Two hundred and fifty-four conversions are reported as having occurred during the year.

The meeting was addressed by Rev. Mr. White of Cincinnati, Ohio, Rev. Mr. Haven of Unionville, Massachusetts, Rev. Mr. Hatfield of New York, and Rev. Mr. Todd of Pittsfield, Massachusetts.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

GREECE.—The excitement raised against Mr. King, as mentioned in the last Herald, has somewhat abated. Under date of March 21, he writes as follows: "It is said that some monks are getting up a petition to the House of Representatives against me. Should this prove true, I shall be most happy, if permitted, as I hope to be, to make my defence before that venerable body. I doubt much, however, whether such a petition will be presented." In the same letter he also says: "This is a nation in which I feel, I think, an unabated interest. It will certainly arise in a few years, and shake itself from the dust, and put on more beautiful garments. Only think of twenty-five newspapers now in Athens, a constitution, freedom of the press, a university, a gymnasium, and many schools both for males and females! And I too, a stranger, permitted to make a defence, which in Spain or Italy would have consigned me to the horrors of the Inquisition! In the midst of all the attacks which have been so furiously made upon me, I have still continued my regular services on the Lord's day, and have been surprised to see that so many have dared to attend."

SYRIA.—For some time past an unfavorable issue of the Hasbeiya movement has been anticipated. The Protestants, failing to secure toleration for their new opinions, exposed to persecution, and even extermination, for their attachment to the gospel in its purity, and having no hope of future relief, have made their peace with the Greek Church. How far they have been obliged to conform to the rites of that church, does not appear. There is some reason to believe that

the Patriarch and his party were so glad to recover them nominally, as to consent to a sort of compromise; and that the Protestants, on renouncing this odious name, will be left to do very much as they please in other respects. But whatever may be the present aspect of affairs at Hasbeiya, there is no occasion for despondency or discouragement. Much good has undoubtedly been accomplished. We may hope, not unreasonably, that some individuals in this afflicted and persecuted company will secure, whether tolerated and protected in the enjoyment of their rights or not, the salvation of their souls. Other changes will soon take place, more permanent in their character, and richer in their fruits; and they will be found, perhaps, to have had an intimate connection with recent events at the foot of Mount Hermon.

CONSTANTINOPLE.—Mr. Schauffler, writing February 11, says, "I have resumed my German service, and it is fuller as to attendance than it ever was; especially is the number of Jews greater than ever. It is almost, and often quite, half filled with Jews; and if the audience for once is small on account of bad weather, more than half of my hearers are Israelites. I have a meeting also on Sunday afternoons and Wednesday evenings, when most of the hearers are Jews. Next Thursday I expect to commence giving Christian instruction, in reference to baptism, to a physician and his wife."

The edition of the Hebrew-Spanish Scriptures, of which three thousand copies were printed, has been nearly exhausted. There is an increasing demand for the New Testament.

ERZERROOM.—A letter has been received from Mr. Peabody, dated March 14. The persecution

which is described in his journal,—as published in this number of the *Herald*,—is still continued. The merchant whose case was mentioned under date of December 14, was subsequently excommunicated. The Bishop also ordered every one who saw him to spit in his face. He was obliged to suspend his business; and he was afraid even to leave his house for several weeks, except in the most private manner. His oldest son was grossly insulted.

Mr. Peabody has resumed his Sabbath service, and he preaches to a small number of the firmest friends of evangelical truth. During the last year he was able to preach the gospel about half the time. Some of his hearers have made, as he says, "more rapid progress in the knowledge of the great doctrines and duties of the gospel, than any individuals in our own highly favored land with whom I was ever acquainted."

NESTORIANS.—Mr. Holladay, under date of March 27, writes as follows: "Since we wrote last, we have recommenced preaching in the villages, and have found the people as ready to attend our meetings as they were before our late troubles. Priest Abraham, who is laboring as an itinerant preacher among the villages, has good congregations. In one or two instances, however, the villagers, though not opposed to his preaching, have desired him not to preach again until they could learn the wishes of the Patriarch's brothers. They (the Patriarch's brothers) are not now making any open opposition to our labors. Our seminary and female boarding school are both as full as we wish them to be at this time; and there are many applications for admission which we must refuse. Both institutions are objects of great interest to us, and afford us much encouragement."

MADURA.—Several letters have lately been received from this mission. Mr. Cherry writes from Madura, his present station, under date of January 17, as follows: "A new year has opened upon us with brighter prospects and fairer promises than we have ever had, so far as Christian villages are concerned."

Again, writing from Sivagunga, January 27, he says, "I left Madura last week on a tour of a month among the villages surrounding this, my old and much loved, station. Yesterday was a Sabbath of great interest to the church in Sivagunga. Twelve were admitted to its privileges, who had been waiting from one and a half to two years. There are now here thirty-one church members without a pastor! And there are also several villages in the vicinity who have renounced Romanism and heathenism. To-day two members of the church have been married. They are going to a village, ten miles distant, to act as missionaries; at which place there are six

families who profess to love the truth as it is in Jesus."

Mr. Muzzy writes from Madura, February 18, "I have made three short tours to the villages, and Mr. Cherry has been absent four or five weeks on the same service, and we have reason to be much encouraged. We found that, although the congregations were generally small, the catechisms and Scriptures were daily taught, and many of the villagers, besides our people, were favorably disposed towards the gospel. Other villages are also wishing to come under instruction. I think I informed you last month that a man came sixty miles and besought us to grant him a teacher and catechist, and would not leave without one. He was obliged to wait two or three weeks before we could comply with his request."

In a letter, dated March 12, Mr. Muzzy says that the cholera has again made its appearance in Madura. Hitherto, however, a kind Providence has restrained its ravages. In this letter he writes, "The evidence that the Lord has begun a great work among this people, is becoming more and more plain every day. There are tokens of the Spirit's presence in the boarding school which have encouraged our hearts. A few families in different villages have put themselves under the watch and care of the mission during the month."

CEYLON.—The annual tabular view of the operations of this mission for 1844, has just been received. From this document it appears that the number of missionaries is two less than it was at the commencement of the year; and the number of pupils in Batticotta seminary is thirty-two less. On the other hand the number of pupils in the English schools is fifty more; the number of native free schools is twenty-two more; and the number of pupils in these schools is 1,302 more. Fifteen persons have been admitted to the church by profession; while three church members have died, one has been excommunicated, two have been suspended, and fifteen have been restored from suspension. The churches now have three hundred and sixty members. The gospel is preached stately at twenty-three different places; the average number present being 2,230. It is believed that the character of the native free schools has been much improved. A statistical view of the seminary, including the names of the pupils, has been received; and it will be published in the next *Herald*.

BORNEO.—Letters from Messrs. Youngblood and Thomson announce the death of Mrs. Thomson, December 5. "She left Karangan," says Mr. Youngblood, December 12, "on the second instant to obtain medical aid in this place; and on the morning of the fifth, a little more than two

hours after her arrival, her spirit took its flight, as we trust, to mansions of blessedness. On her arrival she was speechless and, apparently, unconscious, and had been so for several hours previous." Additional particulars will be given in the next number of the Herald.

Mr. Youngblood, who now resides at Pontianak, made two short tours, last year, among the Dyaks under the jurisdiction of Landak. "I was every where," he says, "kindly received, so far as I could judge; and I was often welcomed by those who perhaps had scarcely ever before seen the face of a white man. To the preaching of the gospel, likewise, they paid good attention."

Mr. Thomson writes from Pontianak, December 31, as follows: "The most favorable circumstance at present, in the prosecution of our work, is the fact that two persons,—one a fine, bright youth of about fifteen years of age,—have of their own accord put themselves under instruction, and seem determined to persevere. They came about a month ago, have followed me to this place, and are still with me, making good progress. May they yet preach the gospel to their fellow Dyaks!"

Home Proceedings.

OLD COLONY AUXILIARY.

THE annual meeting of this auxiliary was held at North Rochester, April 29. In the absence of the President, Rev. I. W. Putnam, one of the Vice Presidents, took the chair. The Secretary, Rev. J. Bigelow, submitted a verbal report; after which addresses were made by Rev. Messrs. Roberts, Poor, Nott and Holmes. Doct. Scudder, who was present as a delegate from the Board, also addressed the meeting. No report was presented by the Treasurer; from the returns which were made by the societies represented on the occasion, however, it is presumed that the contributions of the auxiliary will be about the same as those of the previous year.

MEETINGS IN BEHALF OF THE BOARD.

A MEETING in behalf of the Board and its objects was held in the Tabernacle, New York, May 9; the President, Hon. Theodore Frelinghuysen, being in the chair. Prayer was offered by Dr. Beecher of Cincinnati, Ohio; after which, Dr. Armstrong read a statement, exhibiting a view of the operations of the Board during the last year. Addresses were delivered by Dr. De Witt of New York, Rev. Samuel Hutchings of the Ceylon mission, Rev. John Todd of Pittsfield, Massachusetts, Rev. Levi Spaulding of the Ceylon mission, Rev. J. P. Thompson of New York, Rev. Mr. Wilkes of Montreal, Canada, and Dr. Beecher of Cincinnati, Ohio. The following

paragraph is taken from the remarks of the last named speaker.

The question has been often started, what can be the cause of the mournful suspension of divine influence? There is but one answer satisfactory to me. The Church has *faltered in the work of foreign missions*. For want of unwavering trust in God, she has, in troublous times, withheld from his service the gold and the silver which are clearly his, and has ungratefully left the missions, planted by his providence and watered by his heavenly grace, and demanding continual care and sacrifice, at least, to deep reproach, and seemingly impending ruin! The Savior has thus been wounded; the Holy Spirit grieved. And now, at parting, I would say, as a thought to be remembered, "Take care of foreign missions, and God will take care of you and yours. Never again falter. Take care of foreign missions, and God will revive his work, and will give his Spirit till nations shall be born in a day."

A similar meeting was held in the First Presbyterian Church, Philadelphia, May 13; Ambrose White, Esq., being in the chair. After a prayer by Dr. Neill, Dr. Armstrong submitted a sketch of the operations of the Board during the past year. Addresses were made by Rev. David Malin, general agent of the Board, Rev. Messrs. Spaulding and Hutchings of the Ceylon mission, and Rev. S. D. Burchard of New York.

A similar meeting was also held in Park-street Church, Boston, May 29; President Hopkins of Williams College being in the chair. Prayer was offered by Dr. Tappan of Augusta, Maine; and a brief survey of the missions of the Board was presented by Rev. S. B. Treat. The meeting was then addressed by the Chairman, Rev. Mr. Todd of Pittsfield, Massachusetts, Rev. Mr. Spaulding of the Ceylon mission, and Dr. Beecher of Cincinnati, Ohio.

DONATIONS,

RECEIVED IN MAY.

<i>Board of Foreign Missions in Ref. Dutch Ch.</i>	
W. R. Thompson, New York, Tr. (of wh. fr. Harlem, N. Y. s. s. 2,12;)	3,512 48
<i>Board of Foreign Missions in German Ref. Ch.</i>	
Rev. E. Heiner, Baltimore, Tr. for Broosa,	300 00
<i>Auburn & Vic. N. Y. H. Ivison, Jr. Agent.</i>	
Auburn, Soc. of inq. in theolog. sem.	6 00
Genoa 5 Corners, Cong. ch. m. c.	7 71
Hannibal, Cong. ch.	7 02
Sennett, 1st pres. ch.	20 31
Skaneateles, Pres. ch.	35 19
Summerhill, do.	8 43—84 66
<i>Barnstable Co. Ms. Aux. So. W. Crocker, Tr.</i>	
Falmouth, 1st cong. ch. and so. gent.	
do. la. (of wh. fr. young la. benev.	
so. for Mr. Peet's sch. Siam, 20;)	245 80
Harwich, Cong. so. m. c.	17 65
Orleans, Cong. so. gent. and la.	52 00—314 65
<i>Berkshire Co. Ms. Aux. So. T. Green, Tr.</i>	
Williamstown, Williams college, m. c.	17 55
<i>Boston, Ms. S. A. Danforth, Agent,</i>	
United m. c. Park-st. ch.	945 10
Old South ch. and cong. gent.	2,168 26;
la. 769,78; s. s. for Samuel H.	
Stearns, Ceylon, 20;	2,958 04
Central do. gent. 1,683 25; la. 456,70;	
s. s. 63,32;	2,303 27

Bowdoin-st. do. gent. 1,593 25; la. 383; 1,976 25	
Park-st. do. gent. 1,146; la. 432.55; 1,578 55	
Mount Vernon do. gent. and la. 1,448 77; m. c. 4 months 115.60; 1,564 37	
Essex-st. do. gent. and la. 1,543 47	
Salem-st. do. 822.17; m. c. 87.72; 909 89	
Phillips do. 303.16; m. c. 31; la. benev. so. 15; 349 16	
Pine-st. do. gent. 119; la. 100; 219 00	
Maverick do. 15; m. c. 51.08; 66 08	
Messiah do. (of wh. fr. Miss G. 2;) 56 68	
Mariners' do. 30 00	
Miss M. B. H. 20; R. S. Davis, 10; G. S. Holmes, 10; a friend, 2; museum m. box, 1.60; Mr. S. for Choc. hymn book, 1; 44 60	
Other dona. particulars of wh. have been published, 1,235 70	
Ded. am't prev. ack. 15,680 16	
11,279 05—4,401 11	
Brookfield Asso. Ms. A. Newell, Tr.	
A friend, to cons. ALONZO WHITE, of Leicester, an H. M. 100 00	
Oakham, s. s. class for schs. in Ceylon, 1 00	
W. Brookfield, Fem. juv. so. for chil. in Ceylon, 3 50—104 50	
Buffalo & Vic. N. Y. Aux. So. J. Crocker, Agent.	
Buffalo, Miss J. Bush, for James F. Cogswell, Ceylon, 5; W. G. O. 5; 10 00	
Sardinia, Young men, 50—10 50	
Caledonia Co. Vt. Conf. of Chs., E. Jewett, Tr.	
Barnet, Cong. ch. 3 00	
Chittenden Co. Vt. Aux. So. M. A. Seymour, Tr.	
Burlington, m. c. 7 72	
Essex, Indiv. 6 40	
Hinesburgh, Ch. and so. 47.50; m. c. 1.70; 49 20	
Williston, m. c. 17 68—81 00	
Cumberland Co. Me. Aux. So. D. Evans, Tr.	
Bridgeton, m. c. 14.37; a fem. friend, 5; la. 3.25; 22 62	
Portland, Miss R. Merrill, 12 00—34 62	
Essex Co. North. Ms. Aux. So. J. Caldwell, Tr.	
Amesbury and Salisbury, La. 22 75	
Haverhill, A. K. wh. and prev. dona. cons. Miss SARAH NOYES KIRTRIDGE an H. M. 25 25	
Newbury, 1st par. young la. Ceylon so. for a sch. in Ceylon, 25; Belleville, la. 37.62; Mrs. M. Greenleaf, wh. cons. Mrs. ANNA HARRIS an H. M. 100; 162 62—210 62	
Essex Co. South. Ms. Aux. So. C. M. Richardson, Tr.	
Danvers, S. ch. and so. gent. 282; la. 124.17; m. c. 109.67; friends, for Nestorian miss. 10; 3d cong. so. 35; 560 84	
Lynn, 1st cong. ch. 12 00	
Manchester, 1st cong. ch. and so. 84.20; la. 10; m. c. 12.37; to cons. Mrs. MARY TAYLOR an H. M. 106 57	
Salem, Crombie-st. ch. 92.20; Tab. ch. 65.57; S. so. m. c. 9.44; 167 21	
Topsfield, Ann. contrib. 93 97—940 59	
Fairfield Co. West. Ct. Aux. So. C. Marvin, Tr.	
Bridgeport, Rev. D. De F. Ely, 11 00	
Greenwich, Rev. M. Mead, 10 00—21 00	
Franklin Co. Ms. Aux. So. L. Merriam, Tr.	
Ashfield, La. 21 72	
Geneva & Vic. N. Y. C. A. Cook, Agent.	
Albion, m. c. 9 36	
Candor, Young people's miss. asso. 5 12	
Hector, 13 50—27 98	
Grafton Co. N. H. Aux. So. W. Green, Tr.	
Lebanon, m. c. 50 00	
Loudon, Chil. for Miss Mudgett's sch. 1 32—51 32	
Greene Co. N. Y. Doct. J. Doane, Agent.	
Durham, 1st pres. ch. m. c. 10 00	
Pine Orchard, A friend, wh. and prev. dona. cons. JAMES BUCHANAN, CAVE JOHNSON and WILLIAM L. MARCY, Washington, D. C. H. M. 200 00	
Windham, 1st pres. ch. 15 53—225 53	
Hampshire Co. Ms. Aux. So. J. D. Whitney, Tr.	
East Hampton, S. Williston, 500 00	
Plainfield, H. Hallock, 12 00—512 00	
Harmony Conf. of Chs. Ms. W. C. Capron, Tr.	
West Millbury, Mrs. M. W. 1 00	
Hartford Co. Ct. Aux. So. H. A. Perkins, Tr.	
Hartford, Centre so. S. Treat, 100; m. c. 4.64; 104 64	
West Avon, Gent. 4 50—109 14	
Hillsboro' Co. N. H. Aux. So. J. A. Wheat, Tr.	
Bennington, Cong. ch. and so. 14 00	
Manchester, 1st cong. ch. and so. 40; Miss S. Barnes, 10; 50 00	
Milford, Cong. ch. and so. 80 43	
Mont Vernon, La. benev. so. 30 61	
New Boston, Pres. ch. and so. 45 50—220 54	
Kennebec Co. Me. Conf. of Chs. B. Nason, Tr.	
Litchfield, m. c. 20 00	
Waterville, Cong. so. 5 00—25 00	
Litchfield Co. Ct. Aux. So. C. L. Webb, Tr.	
Watertown, La. for fem. orp. sch. at Bombay, 12 00	
Lowell & Vic. Ms. W. Davidson, Tr.	
Lowell, John-st. ch. 250 00	
Merrimack Co. N. H. Aux. So. G. Hutchins, Tr.	
Canterbury, Cong. ch. and so. 20 90	
Franklin, Coll. 8.48; m. c. 18.38; 26 86	
Pembroke, Gent. 21.37; la. 21.63; 43 00—90 76	
Michigan, Aux. So. E. Bingham, Tr.	
Detroit, Pres. ch. m. c. 9 74	
Fort Snelling, Iowa Ter. GEORGE F. TURNER, U. S. A. wh. cons. him an H. M. 109 00	
Hillsdale, Pres. ch. m. c. 5 00	
Homer, 1st pres. ch. 15 51	
Ded. dis. 139 25	
2 00—137 25	
Middlesex Co. North & Vic. Ms. Char. So.	
J. S. Adams, Tr.	
Littleton, Ortho. cong. ch. 31 06	
Stow, Cong. ch. and so. 10 22—41 28	
Middlesex Co. South. Ms. Conf. of Chs. Rev. G. E. Day, Tr.	
Northboro', Evan. ch. m. c. 20 00	
Unionville, A friend, wh. and prev. dona. cons. Mrs. ELIZABETH HAVEN an H. M. 50 00—70 00	
Middlesex Asso. Ct. H. C. Sanford, Tr.	
Essex, A friend, 10 00	
Monroe Co. & Vic. N. Y. E. Ely, Agent.	
Medina, Pres. ch. 8 00	
Penfield, do. 50 66	
Rochester, Brick do. 100; 3d do. 20; 120 00—178 66	
New Haven City, Ct. Aux. So. A. H. Maltby, Agent.	
New Haven, 1st ch. and so. 1,258 95; union m. c. 22.43; Church-st. ch. do. 7; 3d ch. do. 4.39; a friend, 10; 1,302 77	
New Haven Co. West. Ct. Aux. So. A. Townsend, Jr. Tr.	
Wolcott, Mrs. T. Bailey, 6 00	
New York City and Brooklyn, Aux. So. J. W. Tracy, Tr.	
1,358 27	
Norfolk Co. Ms. Aux. So. Rev. S. Harding, Tr.	
Canton, m. c. 12; la. 13; 25 00	
Dorchester, 2d par. juv. miss. asso. 26 50	
Dover, Miss M. Wight, 5; s. s. inf. class, 34c. 5 34	
Milton, 1st evan. ch. and so. coll. 88.36; m. c. 16; s. s. 2; 106 36	
Roxbury, Eliot ch. and so. gent. 187; la. 10; m. c. 20.40; 217 40	
Sharon, Cong. ch. 23.25; m. c. 14.65; 37 90	
Stoughton, A friend, 30 00	
West Medway, Cong. ch. and so. la. to cons. DANIEL WILEY an H. M. 100 00—548 50	
Old Colony Asso. Ms. H. Coggeshall, Tr.	
Fairhaven, 1st cong. ch. (of wh. to cons. Rev. WILLIAM B. HAMMOND of Canton, an H. M. 50;) 220; Centre ch. 70; 290 00	
Mattapoisett, Cong. ch. and so. to cons. Rev. ISAIAH C. THATCHER an H. M. 66 47	
Middleboro', 1st par. gent. 105.58; la. 88.58; m. c. 42.59; 2d cong. ch. and so. to cons. Rev. J. K. BRAGG an H. M. 50; 286 75	
New Bedford, Pacific ch. 30 00	
Rochester, Centre so. la. 33.50; North so. 15; Mrs. Briggs 3; 51 50—734 72	
Oneida Co. N. Y. Aux. So. J. Dana, Tr.	
Augusta, Pres. ch. (of wh. fr. a friend, to cons. S. AYLESWORTH an H. M. 100;) 134 37	

Boonville, Cong. ch.	6 00
Utica, 1st pres. ch. m. c. 3,39; Z. B. 1; 4 39	
Vernon, Cong. ch.	8 00—152 76
<i>Orleans Co. Vt. Conf. of Chs. T. Jameson, Tr.</i>	
Glover, Miss Wright,	75
Irashburgh, Cong. ch. m. c.	20 12
Troy, 2d cong. ch.	2 22—23 09
<i>Palestine Miss. So. Ms. E. Alden, Tr.</i>	
Easton, Cong. ch. m. c.	21 42
North Bridgewater, Rev. J. P. Tyler, dec'd,	10 00
North Scituate, Cong. ch. and so.	17 50
North Weymouth, Mr. Emery's so.	75 02
South Weymouth, 2d cong. ch. and so.	15 00—138 94
<i>Penobscot Co. Me. Aux. So. E. F. Duren, Tr.</i>	
Bangor, 1st cong. ch. and so. m. c.	
62; Hammond-st. cong. ch. 52,80;	114 80
<i>Pilgrim Asso. Ms. J. Robbins, Tr.</i>	
North Marshfield, Trin. cong. so. m. c. 8,70; a friend, 20;	28 70
Pembroke, Miss M. C. Ford, (of wh. for <i>Hannah Ford</i> , Ceylon, 20);	30 00
Plymouth, 2d ch. 12,21; 3d ch. and so. m. c. 50,50; gent. 10; la. 31,50;	104 21
Plympton, Gent.	26 06—188 97
<i>Rhode Island, Aux. So.</i>	
North Scituate, Cong. ch. m. c.	16 25
<i>Richmond & Vic. Va. Aux. So. S. Reeve, Tr.</i>	413 00
<i>Rockingham Co. N. H. Conf. of Chs. S. H. Piper, Tr.</i>	
Rye, Cong. so. 21; Rev. J. T. McEwen, 10;	31 00
Salem, Rev. W. H. Hayward,	10 00
South New Market, Cong. so. m. c.	24 00
West Chester, Cong. so.	16 69—81 69
<i>St. Lawrence Co. N. Y. Aux. So. J. Smith, Tr.</i>	
Morristown, s. s. for Bombay miss.	6 00
<i>Stafford Co. N. H. Aux. So. E. J. Lane, Tr.</i>	
Durham, Cong. ch. and so.	33 22
Great Falls, Contrib. and m. c. wh. cons. Rev. JAMES T. McCOLLUM an H. M.	50 00
Milton, Cong. ch. and so.	12 00
Moultonboro', do.	15 90
Sandwich, do.	10 15—121 27
<i>Taunton & Vic. Ms. Aux. So.</i>	
Mansfield, Cong. ch. m. c.	12 10
Rehoboth, Cong. ch. and so.	15 25
Seekonk, Mrs. Bunn,	1 00
Taunton, Spring-st. ch.	10 00—38 35
<i>Union Conf. of Chs. Ms. S. Andrews, Tr.</i>	
South Paris, S. Morse,	15 00
<i>Valley of the Mississippi, Aux. So. G. L. Weed, Tr.</i>	657 50
<i>Western Reserve, O. Aux. So. Rev. H. Coe, Agt.</i>	
Amherst, 8,75; Ashtabula, 11; Berlin, 13,91; Bloom, 5; Brownhelm, 4,50; Columbia, Mrs. L. Goddard, 5; Fitchville, 8,60; Geneva, 16; Greenfield, 17,87; M. Lawrence, 20; J. Childs, 10; s. s. 1,93; Lyme, 57,37; R. Knox, 10; Margaretta, 7,48; Medina, for meeting house at Kohala, 18; Melmore, 3,50; Milan, 2; Rev. E. Judson, 5; Jay miss. so. 16,25; Monroeville, 12,44; Morgan, 9,78; Norwalk, 150; Orwell, 8,78; Peru, 3; Mrs. A. G. Smith and fam. 11; Richfield, 7,87; Rome, Dea. Chester, 2,50; Sandusky City, 80; Sharon, 6,28; Tallmadge, 8; Wakeman, 10; Wayne, for Mr. Andrews, Sandw. Isl. 6; 557 81	
<i>Windham Co. Vt. Aux. So. A. E. Dwinell, Tr.</i>	
Brattleboro' East, gent. 76; la. 62,45; m. c. 17,46; West, m. c. 3,75; A. V. D. 5;	164 66
Fayetteville, Coll.	29 85
Marlboro', Indiv. 7,33; H. E. G. 5;	12 33
Putney, Coll. 6; I. Grout, 10;	16 00
Saxton's River Village, R. A. Severance,	10 00
Wilmington, a friend,	25
Windham, Gent. 10; la. 14,41;	24 41—257 50
<i>Windham Co. North, Ct. Aux. So. G. Danielson, Tr.</i>	
Brooklyn, A lady,	5 00
North Killingly, Gent. 31,25; la. 27,53;	58 78—63 78
<i>Windsor Co. Vt. Aux. So. E. C. Tracy, Tr.</i>	
Ludlow, Mrs. Wetherbee,	5 00
Norwich, South ch.	10 86
Windsor, Mrs. Kidder,	2 00
Woodstock, Cong. so.	50 00—67 86

<i>Worcester Co. Ms. Central Aux. So. A. D. Foster, Tr.</i>	
Worcester, Centre ch. miss. sew. so.	65 00
<i>Worcester Co. North, Ms. Aux. So. B. Hawkes, Tr.</i>	
A friend, (of wh. to cons. Mrs. MARY BALDWIN an H. M. 100;)	300 00
Templeton, D. Whitcomb,	100 00—400 00
<i>York Co. Me. Conf. of Chs. Rev. G. W. Cressey, Tr.</i>	
Alfred, Cong. ch. and so.	24 90
Kennebunkport, 1st cong. ch. and so.	7 37
Limerick, Cong. ch.	56 84
Limington, Ch.	12 00
Newfield, Cong. so.	13 75
Shapleigh, do.	20 55
Wells, 1st. cong. ch. and so.	40 00
York, 1st ch. and so.	59 00—234 41

Total from the above sources, \$19,574 70

VARIOUS COLLECTIONS AND DONATIONS.

A friend, 5; a lady, 2; do. 1;	8 00
<i>Adrian, Mich.</i> 1st cong. ch.	23 25
<i>Albany, N. Y.</i> T. Kirby, 5; Mrs. L. Herring, 50;	55 00
<i>Alexandria, D. C.</i> Mrs. M. A. Harper,	2 50
<i>Allentown, Pa.</i> Pres. ch.	8 00
<i>Amsterdam Village, N. Y.</i> s. s. for <i>Chandler Bartlett</i> , and <i>Maria Dauchy</i> , Ceylon, 40; mater. asso. for <i>M. S. Goodale</i> , Ceylon, 20;	60 00
<i>Andover, Ms.</i> W. par. gent. 41,50; la. 39; m. c. 16,50;	97 00
<i>Bedford, Co. Ky.</i> Rev. G. W. Leyburn,	3 80
<i>Belfast, Me.</i> N. ch. m. c.	46 00
<i>Bethany, Pa.</i> Pres. ch. m. c. 87c.; Rev. T. Williston, 10; Miss J. B. 1;	11 87
<i>Brooks, Me.</i> m. c.	18 65
<i>Bucksport, Me.</i> E. D. B. 56c. H. L. B. 69c. for Madras miss.	1 25
<i>Cambridge, Ms.</i> Shepard ch. sew. cir.	25 00
<i>Cambridgeport, Ms.</i> 1st. evan. cong. ch. m. c.	50 00
<i>Canaan Centre, N. Y.</i> 1st pres. ch. m. c. 15; coll. 10;	25 00
<i>Canandaigua, N. Y.</i> 1st cong. ch. and so. m. c. and indiv. 371; s. s. for <i>Walter Hubbell</i> and <i>Eliza M. Hubbell</i> , Ceylon, 40;	411 00
<i>Carlton Place, U. C.</i> Mr. and Mrs. Bell,	10 00
<i>Cattaraugus, N. Y.</i> Indian contrib.	10 00
<i>Cedarville, N. J.</i> Pres. ch.	6 67
<i>Charlestown, Ms.</i> A friend,	2 00
<i>Chelsea, Ms.</i> Winnisimmet ch. and so. m. c.	38 74
<i>Cherry Ridge, Pa.</i> Miss M. Darling,	2 00
<i>Cleveland, O.</i> 1st pres. ch. and cong. 69; J. M. Woolsey, 10; Mrs. L. Day, 10; m. c. 8,94; ded. dis. 1,45;	96 49
<i>Constableville, N. Y.</i> Rev. A. L. Chapin and wife, 10; E. Miller and others, 4,75;	14 75
<i>Constantinople</i> , Doct. A. Smith,	70 00
<i>Cullodensville, Ga.</i> R. Holmes,	10 00
<i>Delhi, N. Y.</i> Pres. ch.	14 48
<i>East Cambridge, Ms.</i> Evan. ch. and so. m. c.	7 10
<i>East Hebron, N. Y.</i> J. R. and J. W.	2 00
<i>Ellsworth, O.</i> L. Lord,	15 00
<i>Elizabethtown, N. J.</i> 2d pres. ch. s. s. for <i>W. F. Day</i> , Ceylon,	17 00
<i>Emmetsburg, Md.</i> W. Walker,	10 00
<i>Fairfield, N. J.</i> Pres. ch. m. c. 9,66; Rev. E. Osbourn, wh. and prev. dona. cons. Miss SARAH McQUEEN an H. M. 50; indiv. 7; fem. mite so. 12,50; disc. 60c.	78 56
<i>Flairmount, Pa.</i> 1st pres. ch. s. s.	7 00
<i>Flushing, N. Y.</i> Mrs. M. H. Strale,	10 00
<i>Fort Pulaski, Ga.</i> A friend,	8 94
<i>Frederick Co. Va.</i> Miss Davis,	1 00
<i>Fresh Pond, N. Y.</i> Pres. ch. m. c. 9,71; la. 9,56;	19 27
<i>Fryeburg, Me.</i> Cong. ch.	70 70
<i>Galesburg, Ill.</i> Benev. asso. of pres. cong. 128,71; Rev. J. Waters, 10;	138 71
<i>Gettysburgh, Pa.</i> m. c.	32 45
<i>Gilbertsville, N. Y.</i> Pres. ch.	28 00
<i>Godfrey, Ill.</i> Rev. W. Chamberlain,	10 00
<i>Greenbush, N. Y.</i> Pres. ch. m. c.	19 00
<i>Greenville, Ill.</i> Misses R. and A. Birge,	9 00
<i>Hanover, N. J.</i> 1st pres. ch.	61 00
<i>Harpersfield, N. Y.</i> Pres. ch. m. c. 11,42; Mrs. A. Dayton, 5; Mrs. H. 3;	19 42
<i>Hoosick Falls, N. Y.</i> Pres. ch.	72 00
<i>Kingsboro', N. Y.</i> Mrs. L. Giles, 25; P. Yale, 10; indiv. 8;	43 00
<i>Kinsman, O.</i> Pres. ch.	10 00

Lansburg, N. Y. 2d pres. ch. 26,04; a young la. 5;
Lewis, N. Y. Cong. ch.
Leyden, N. Y. La. for Leyden fem. sch. Madura,
Lockport, N. Y. 2d pres. ch. m. c.
Lovell, Me. Cong. so. 11,66; fem. miss. so. 4;
Madison, N. J. Pres. ch.
Malden, Ms. La. benev. so. for ed. of two chil. in Oroomish,
Manlius, N. Y. Trin. pres. so. m. c. 14,79;
 CHARLES SMITH, wh. and prev. dona. cons.
 WALTER STORM of New York an H. M. 90;
Marathon, N. Y. Pres. ch. 10; J. M. R. 5;
 chil. 2;
Mayfield, N. Y. Rev. J. Wood, 10; F. Bouta, 10; indiv. 2,75;
Mecklenburg, N. Y. Pres. ch.
Medford, Ms. T. Magoun, to cons. Mrs. MARTHA T. MAGOUN an H. M.
Methuen, Ms. Gent. 167,80; m. c. 28,40;
Middle Granville, N. Y. Union so.
Moquoketa, Iowa,
Moravia, N. Y. Cong. ch.
Morganfield, Ky. A lady, av. of watch,
Mount Pleasant, Pa. Pres. ch.
Newark, N. J. 1st pres. ch. young people's miss. so. wh. cons. DAVID A. NICHOLAS an H. M. 100; 2d do. Miss Jane Ward, wh. and prev. dona. cons. PHILIP C. HAY, Jr. of Geneva, an H. M. 50; a bro. and sis. 1;
New Lebanon, N. Y. R. Woodworth, rev. pen. to cons. JOHN S. WOODWORTH of Palestine, Ill. and Rev. JEFFRIES HALL, of Wolfboro', N. H. H. M.
New Providence, N. J. Pres. ch.
New Rochelle, N. Y. Miss S. Brewster,
New York, Miss C. W. Gallaudet,
Northern Liberties, Pa. Central pres. ch. B. B. Stewart,
Nyack, N. Y. Chil. of s. s. for Dr. Scudder,
Oakland, Mich. W. M. Axford,
Paducah, Ky. m. c. 1,65; Mrs. Campbell's fem. sch. 22,35; disc. 30c.
Parsippany, N. J. Pres. ch. 32,49; fem. rea. and sew. so. 20;
Paterson, N. J. 2d pres. ch. m. c.
Peekskill, N. Y. Payson pres. ch. m. c. 9,39; s. s. miss. so. 12;
Peru, Vt. Cong. so.
Philadelphia, Pa. Fem. so. for ed. hea. youth, 120; a friend, 5; unknown, 3; 5th pres. ch. la. 1,30; disc. 79; Margaretta Perit, for Margaretta Perit, Ceylon, 20;
Pittsfield, Ill. Cong. ch. and so.
Plaistow, N. H. and N. Haverhill, Ms. United so. m. c.
Port Richmond, N. Y. Chil.
Poughkeepsie, N. Y. 1st cong. ch. wh. cons. Rev. LEVI F. WALDO an H. M.
Princeton, N. J. A. D. White,
Raleigh, N. C. Mrs. F. Devereaux, for Catherine Ann Devereaux and Frances Ann Polk, Ceylon,
Sag Harbor, N. Y. Pres. ch.
Searsport, Me. Cong. ch. and so.
Sheffield, Eng. Wilson, Hawkesworth, and Moss,
Smithfield, N. Y. Pres. ch. m. c.
Smithtown, N. Y. W. F. Buffett,
Sparta, N. J. Pres. ch.
Springfield, N. J. do. m. c.
Stoneham, Ms. La.
Sweden, Me. Fem. miss. so.
Tecumseh, Mich. Pres. ch. s. s.
Tisbury, Ms. Mrs. Cottle,
Tripes Hill, N. Y. Pres. ch. m. c.
Troy, N. Y. 1st pres. ch. (of wh. fr. G. G. Wilder for George G. Wilder, Ceylon, 20);
York, Pa. Pres. ch. 124; la. miss. so. 107,85; disc. 1,50;
Waterford, Me. W. W. Greene,
West Dracut, Ms. Cong. so. m. c.
Westfield, N. J. Pres. ch. m. c. 41,57; coll. 26,10;
Whippany, N. J. Pres. ch.
Williamsport, Pa. Pupils of fem. sem.
Woburn, Ms. Gent. wh. cons. Rev. ABEL P. CHUTE an H. M. 105,05; la. 126,27; m. c. 49; av. of watch key 60c.; s. s. 7,41;

Unknown, C. A. D. 10 00
 By Dr. Scudder,
 Little Falls, N. Y. Juv. sew. so. 52; chil. in Providence and other places, for Bibles and tracts, 36,54; College Hill, New York, lads, 6; Andover, Ms. chil. 2; Gloversville, N. Y. 2;
 98 54
 \$24,058 63

LEGACIES.

Albion, N. Y. Joel H. Thurston, by S. B. Thurston, Ex. (prev. rec'd, 50); wh. and prev. pay. cons. CALEB C. THURSTON an H. M.
 50 00
Avon, Ct. Mrs. Mary Kellogg, by B. C. Kellogg and M. A. Kellogg, Ex'r's.
 250 00
Byron, N. Y. Alfred Holbrook, by Calvin Wells, Ex'r.
 412 42
Charlton, Ms. Miss Mary Williams, by Leonard Towne, Ex'r.
 40 00
Gloversville, N. Y. Sidney S. Mills, by Frederick Steele, Ex'r.
 200 00
Lancaster, Ms. Miss Fanny Willard, by John H. Willard, Ex'r.
 26 30
Milan, O. Dudley S. Tucker, by Rev. H. Coe, New York, A dec'd friend, by A. C.
 100 00
Otis, Ms. Benjamin Barber, by Robert Hunter, Ex'r.
 500 00
Sacketts Harbor, N. Y. Jacob W. Brewster, by S. T. Hooker, Ex'r. 1,000; disc. 7,50;
 992 50
Tolland, Ct. Perez, Marshall, by E. L. Tinker and A. Webber, Ex'r's.
 260 00
 \$2,871 22

Amount of donations and legacies acknowledged in the preceding lists, \$26,929 85. Total from August 1st to May 31st, \$211,934 03.

DONATIONS IN CLOTHING, &c.

Two friends, 100 Copies Scripture Manual.
Andover, Ms. A box, for J. C. Smith, Ceylon,
Chester, Vt. A bed quilt, fr. juv. sew. cir. of cong. so. for Mrs. L. Butler, Cher. miss.
 4 00
Colerain, Ms. A box, for Mr. Lyons, Sandw. Isl.
Gilsum, N. H. A bundle, fr. la.
 15 87
Grafton, Ms. A box, fr. la. sew. cir. of evan. cong. so. for La Pointe,
 70 90
Henniker, N. H. 2½ reams paper, fr. A. Connor.
Keene, N. H. A box, fr. la. Heshbon so. for Sioux miss.
 37 08
Lynchburg, Va. A box,
Manchester, Vt. do. fr. ch. for Mr. Hamlin, Bebek.
Newark, N. J. One set of Emmons' works, fr. J. A. Paine, for Sandw. Isl. miss.; one do. for Ceylon miss.
Niagara, N. Y. a box, fr. A. H. & A. Porter.
Shelburne, Ms. A box, fr. young la. sew. so. for Cattaraugus, Tuscarora and Stockbridge, W. T.
 70 29
 S. Reeve, Treasurer of the Auxiliary Society of Richmond and vic. Va. acknowledges the receipt of the following sums, viz.
 Richmond, Shockoehill, coll. 63,72; s. s. class for Madras miss. 5,06; S. M. Pleasants, 25; J. R. S. 12; A. S. H. 10; indiv. 71; Lynchburg, Rev. WILLIAM W. POLLARD, wh. cons. him an H. M. 50; Mr. and Mrs. E. C. Pleasants, 20; Mrs. J. Royall, 5; Prince Edward co. Douglass ch. m. c. 10,40; Jane Morton, for fem. sch. at Ahmednuggur, 20; A. Dupy, 10; S. Edmonds, 10; indiv. 83,85; Bedford, Peaks ch. 13; Farmville, Miss F. Johns, 2;
 411 03

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

VOL. XLI.

AUGUST, 1845.

No 8.

American Board of Commissioners for Foreign Missions.

Nestorians.

VISIT OF MESSRS. PERKINS AND STOCKING TO TEHRAN.

Introductory Remarks—Proposed Route—Post-horses.

PREVIOUS numbers of the Herald have contained brief notices of the difficulties in which our brethren of this mission have recently found themselves involved, in consequence of the efforts of the French envoy to procure their expulsion from the Persian empire. As they apprehended evil, with good reason, from the partial and unfair report of the Mohammedan meerzas, who were sent to Oroomiah for the purpose of ascertaining the truth of the charges preferred against the mission, Messrs. Perkins and Stocking were deputed to visit the capital and submit a correct view of its operations to the government. On their arrival at Tehrân, the importance of this measure became very obvious. They found the report of the meerzas, just referred to, very artfully prepared, and bearing manifest traces of the influence of the Jesuits. While it made but few direct and tangible charges, it contained many serious and unjust insinuations. Being upon the ground, however, they were able to meet it with satisfactory explanations and proofs; and thus the storm which at one time seemed so threatening, passed away without inflicting the injury which the mission feared.

Mr. Perkins has prepared, and sent to this country, a full and interesting account of the journey performed by himself and Mr. Stocking,

as mentioned above. It is matter of regret, however, that only a few extracts from this document can be published in the Herald.

Our brethren commenced their journey on the morning of November 9. The next day (Sabbath) they spent at Gavalan, with Mar Yohannan. On the following morning they proceeded on their way, and reached Tabreez, November 13. Here they were greatly cheered by reading, in the New York Observer, an account of the annual meeting of the Board, held at Worcester in September last.

A general view of the route from Tabreez to the capital is presented below.

The distance from Tabreez to Tehrân is something more than four hundred miles. The direction is east-south-east. The country is mostly level, its lofty table lands and plains being interrupted only by two considerable ridges on the first half of the way from Tabreez. The route is bounded, the whole distance, by lofty parallel ranges of mountains, forming a grand Appian way, laid out by the Creator's hand. These ranges are distant from each other from five to thirty miles. The northern one, after leaving the Kara-dagh mountains, in the vicinity of Tabreez, is the Elburz, the great chain which sweeps around the southern shore of the Caspian, at a distance of seventy-five or one hundred miles from the sea, and then proceeds eastward into Khorasan, and, with some interruptions in that country, stretches still onward into Affghanistan. The range which bounds

this route on the south, in most places less high than the northern one, is made up of different mountains, (though the chain is hardly interrupted,) branching off from the Koordish mountains, as the Sâhend, the Kôflân Koo and others.

At Tabreez Messrs. Perkins and Stocking found it important, for the sake of greater expedition, to employ post horses during the remainder of the journey. The mode in which these are provided for travellers in Persia, is explained in the following paragraph.

The keeper of each post-house is hired by government. He agrees to have twelve horses at all times in readiness for the public service; and he receives from the government, in return, an annual sum, not varying much from five hundred dollars. All public couriers are furnished with horses without further remuneration to the owners, unless it be a trifle in the form of occasional presents. Travellers, as well as couriers, may be furnished with horses, even without paying hire, if the government please to bestow on them that favor and give them an order accordingly. For myself, however, I much prefer to pay those at whose expense I ride; they always complain, and with good reason, when compelled thus to subject their horses to extra service without any return. It sometimes happens that the twelve post-horses of the station are all in use at the same time; and if others are required at such a juncture, the contractor must hire them from the village. Keeping post-houses in Persia is thus a hard line of business, both for horses and their owners. The postillion must not be forgotten. He always considers himself entitled to a few pence, at the will of the traveller or courier whom he serves.

The rate at which post-horses are furnished, is about one cent and a half per mile for each horse.

Journey from Tabreez to Tehrân.

Messrs. Perkins and Stocking left Tabreez November 16. They rode fifty miles and reached Tiekma Dash, where they spent the succeeding Sabbath. On the evening of November 19 they arrived at a small village, called Bâgh, after a weary day's journey of seventy miles.

A good fire was soon kindled in our humble lodgings, in the end of a stable; and our wet clothes were smoking before it, when down came the rain in streams through the flat mud roof. A man was

sent up immediately to tread the earth on the roof, which effectually stopped its leaking, to our no small relief; though the rain was still falling in torrents without. On our requesting a supper, our host told us that he had the luxury of fresh mutton at our service. We seconded his proposition to prepare some for us; and in the course of a few minutes he was seated by our side, cutting the meat into mouthfuls with his rude pocket knife, and stringing the pieces upon an iron rod as a spit; and then, after holding the spit over the fire a few moments, where we stood drying our clothes, he pulled off the meat with his fingers, placed it upon the thin cakes of bread that were spread out before us, and announced our supper as ready. And seldom have I eaten with better zest, hungry and tired as I was, than when I partook of that humble repast in the stable.

Our room was full of visitors, several of whom joined us in our meal. We entertained them with some account of the New World, at which they of course greatly marvelled. A more interesting topic with them, however, as is the case with most Persian peasants, was their own story of oppression and wrongs.

Leaving Bâgh in the morning, Messrs. Perkins and Stocking soon came to Zenjân, which has a population of twelve or fifteen thousand inhabitants; all of whom are Mohammedans, except a few families of Armenians. It is surrounded with a single wall, and it formerly had a fosse; but this is now nearly filled. In the afternoon our brethren arrived at Sultanea, once a place of considerable size, and, indeed, the capital of the empire. Its situation is very fine, as it occupies the highest point of a vast and lofty table land, which gradually and gracefully descends to the east and west. The late king made it his summer retreat for a long series of years. Now, however, only two hundred houses remain of this ancient city.

Proceeding from Sultanea, Messrs. Perkins and Stocking passed through Seeâdin, containing about five hundred houses, and arrived at Cazveen, November 22. The road which they travelled, like most of that which they had gone over previously, was excellent. "Truly," says Mr. Perkins, "this is a sublime route, marked out by the Creator as a grand national highway. For a hundred miles we have passed over nothing that could be called a hill; and far more than a hundred miles lay before us, still more perfectly smooth and level, an unbroken expanse, stretching all the way to Tehrân, and to a great distance beyond."

Cazveen is a walled city, and has sixty or

seventy thousand inhabitants. It was the capital of the empire under the immediate predecessors of Shâh Abbas the Great, who made Isfahan the seat of government. It is admirably situated for trade, being at the intersection of the great route from the Caspian to Bagdad and the high road from Tabreez to Tehrân.

The Sabbath (November 24) our brethren spent at Karatch, which is less than thirty miles from Tehrân. At this place there is a magnificent summer residence, built by the late King; it is seldom visited, however, by the present Shâh. When vacant, foreign travellers are allowed to lodge in it; and here our brethren passed a quiet Sabbath. On the following day they reached the end of their journey.

Description of Tehrân—Summary Justice.

Tehrân, notwithstanding the heat and unhealthiness of its climate, has an advantageous situation as a capital. Its position is nearly central from west to east, and from no other point could all parts of the empire be more easily reached or conveniently defended. It is a modern city, founded by Kareem Khân, in the course of the last century. It was made the capital of the empire near a century ago by Agha Mohammed Khân, the founder of the present dynasty, in preference to Isfahan, for the reasons doubtless above suggested; as also from its vicinity to his native province, from which it is separated only by the Elburz mountains. His nephew and successor, the late Shâh of Persia, did much, during his long and peaceful reign, to improve the city. It is about four miles in circumference; surrounded by a double wall, which is flanked with many towers, and a broad, deep ditch, all of which are in better repair than those of any other city that I have seen in this country. It is entered by only five gates.

Tehrân contains, according to the common impression, about sixty thousand inhabitants. Considerable plats in the city are still uninhabited. Its bazars are extensive, but not equal to those of Tabreez. There is an ark, or citadel, in the northern part of the city,—itself enclosed by strong walls and a ditch,—quadrangular in form, which is at least two miles in circumference. This citadel contains a large public square, barracks for troops, the royal palace, the residences of many public officers, of the Russian embassy, and of princes not a few.

On the public square is a great cannon, raised upon a platform, which is said to have been there at least a century, and used as a *place of refuge*. Under this

cannon the oppressed and the guilty are alike secure against the arm of power and the pursuit of justice. Not even his Majesty can arrest a subject on this hallowed place of refuge. On one side of this square is a lofty gate, which enters the enclosures of the palace, and by a figure of speech, the royal presence and royalty itself are spoken of as “the gate,” in the same manner as at the Turkish capital the government is designated “the Sublime Porte.”

The palace proper is the interior of two or three concentric squares, unpretending in its exterior, but containing a great range of magnificent apartments within.

On entering the courts of these apartments, one is struck with astonishment at the greatness of the change occasioned by passing through a single mud wall; there being literally but a step, not so much between the ridiculous and the sublime, as between extreme poverty and wretchedness, on the one hand, and the abounding luxuries and dazzling splendors that surround an eastern ruler, on the other. And this, indeed, is true, to a greater or less extent, throughout this country. A sombre mud wall, with a squalid beggar full of sores lying at the gate, in the dusty, filthy street, has only to be entered, to behold “a rich man” in his paradise, “clothed in purple and fine linen, and faring sumptuously every day.” Nor less sudden is the transition, often, in passing from the barren, arid sands of a desert plain, through a single mud wall, into a smiling garden, canopied with rich and grateful arbors, cooled by rivulets and murmuring fountains, redolent with flowers, and vocal with the music of birds. Trees are abundant in the city of Tehrân, more particularly in the citadel, portions of which are delightfully shaded with numerous tall sycamores.

Some idea of the mode in which justice is administered in Persia, may be obtained from the following paragraphs.

While Mr. Reed was with the Shâh to-day (November 26), twenty men were marched into the court, strung together with chains about their necks, like a train of camels. The king had previously heard the accusations laid against them, which charged them with insubordination to their Governor. “Cut off their ears,” was the first sentence uttered by his Majesty; a sentence which meant something more than a threat, in the

same terms, from a restive school mistress; the order being* no sooner given than their ears were falling under the knife of the executioner. A great outcry of protestations of innocence arose from the whole gang. "Enough," said the king, when two or three of the ring-leaders,—the first in the train,—had been thus mutilated. "Sticks," (that is, "bring rods and bastinado the others,") was the next laconic order; and it was obeyed with great severity.

Persons are often brought before his Majesty, in relation to whom he simply utters the word "rope," and the bow-string is immediately applied to their necks, and they are strangled in his presence. — Individuals, in such cases, are sometimes rescued by the intercession of the prime minister, or some favorite courtier, who ventures to rush forward and prostrate himself before the Shâh, begging to be his Majesty's "sacrifice," in place of the person arraigned, on which, if he happens to be in a gracious mood, he pardons. Men of course fear and cry out, while under the knife, the rod and the bow-string. But when released, in a land of such darkness and wickedness, how soon do they turn again to folly!

Messrs. Perkins and Stocking, on visiting the Russian ambassador, ascertained that the report of the meerzas, referred to above, had not been submitted to the government. He very kindly placed it in the hands of our brethren, requesting them to examine it and prepare a reply to it, to be given to the proper officers of the empire, in connection with the report itself. To this request they readily acceded.

The document of the meerzas bore evident marks of a foreign origin. "Not all the Persians in this country," says Mr. Perkins, "could have framed so artful an instrument, uninstructed." Two French papists were frequently at the lodgings of the meerzas, during the investigation; and their native agents were there most of the time. The reply of the missionaries, as already stated, was satisfactory. It was thought advisable, nevertheless, that the three Nestorians who were said to have been drawn off to a new ecclesiastical organization, should be summoned to Tabreez, for the purpose of declaring whether the allegation was true or not. This was done subsequently, as the readers of the Herald have already been apprised.

Turcomâns—Jews—Guebres.

Such is the situation of Tehrân that it usually has a large representation of the different eastern

nations. The following extract discloses a singular feature in the policy of the Persian government.

I have been particularly amused with the appearance of a community of Turcomâns, who are kept at the capital as hostages. They consist, I think, of some three hundred families. They are of a much lighter complexion than the Persians, though their features are less regular and handsome. The women promenaded the streets with unveiled faces, a practice which appears singular in the East. Their dress has much more resemblance to the costume of European females, than has the dress of the Persian women, being composed of a kind of petticoat of striped cotton, and a short-gown of some more gaudy material worn over it. They have singularly small, deep set, sharp eyes, and short, pointed noses, peculiarities which would not perhaps be regarded as indicating the most amiable traits of character, in some longitudes; though I am not aware that the Turcomân ladies are remarkable for bad dispositions. Both the males and females have rather square faces, with high, prominent cheek bones, somewhat like those of the American Indians. A community of these Turcomâns are kept at the capital at the public expense, for the period of three years, when they are allowed to return to their homes, on being relieved by another community of their countrymen. This is a more practicable and economical system, for the Persian government, than it would be to support an army on their borders, to keep this wild and formidable people from stealing Persian subjects.

Under date of December 5, Mr. Perkins made the following entry:

To-day I have visited the Jewish quarter of Tehrân, for the purpose of making some inquiries respecting the language used here by this people. There are about a hundred families of Jews at the capital. I found that those of them who read,—and the number of such is very considerable,—can speak Hebrew, though they mingle with it a good deal of Persian; and others, on hearing the readers speak Hebrew together, catch a little of it which they are able imperfectly to use. But Persian is strictly their native language, which they speak, however, with a somewhat peculiar accent. Among these Jews I found a few persons from Oroomiah, who, like the other Jews there, employ what I have been accus-

tomed to regard a modern dialect of Hebrew or Chaldee, which is nearly allied to the modern Syriac, as spoken by the Nestorians. This dialect the Jews at Tehrân called Jebâlee; and the Hebrew they denominate Amranee (Aramean). They know nothing of the etymology of the term Jebâlee, but readily refer Amranee to Aram of the Scriptures, the order of the *r* and *m* being inverted in vulgar usage.

"On making some inquiries of Jews at Orooniah after my return," says Mr. Perkins, "I found that they use these terms in the same way, applying Jebâlee to their vernacular tongue, but with as little knowledge of its meaning as had their kindred at Tehrân. Mr. Holladay suggests, and I think with good reason, that this term may here come originally from the Arabic *gebal* (mountain), denoting, perhaps, the former residence of the people who use the language."

The poor Jews have at times been sadly oppressed at Tehrân. During the long campaign of the king at Herât, a few years ago, the stream of water was cut off from their part of the city by a bigoted old moollah; and they were even forbidden to leave their quarter to obtain water elsewhere, while they had scarcely a well in their possession. Under these circumstances a few of their number ran to the public square, and crept under the great cannon as a sanctuary; and from that place they succeeded in making known their distressing emergency to the king's mother, who lost no time in communicating it to the king. His Majesty sent orders to the capital that the oppressive moollah should be seized and confined; on which the latter, in his turn, fled for refuge to the sanctuary in the village of Sheikh Abd-ul-Azzeem. Since that time there has been no open attempt to injure the Jews at Tehrân, though they are still sorely oppressed elsewhere. All the Jews of Meshed have, within a few years, been compelled to profess themselves Mohammedans, while many of them are still secretly Jews.

Mr. Perkins visited a caravanserai, occupied by Armenian merchants.

In this caravanserai, a community of Guebres (fire-worshippers) have their quarters. We saw them and made some inquiries respecting their people. At the town of Yezd there are about twelve hundred families of Guebres, and at Tehrân there are one hundred fami-

lies. These constitute nearly all of that sect now in Persia. Their worship, we were told, consists of offering up prayers, facing the East, before sun-rise, till the orb of day appears above the horizon; in addition to which they practice divers ablutions, and make pilgrimages to Bakkoo, a place on the western shore of the Caspian Sea, where naphtha is always burning spontaneously on the surface of the ground. The Parsees of India have, I suppose, the same religious observances. These Guebres differ somewhat in appearance from the Persian Mohammedans, being of more slender forms, with smaller eyes, and a more sallow complexion. They may, however, be the more direct descendants of the ancient Persians; the present Persian Mohammedans, particularly those of northern and central Persia, differing from them in appearance by their mixture of Turkish and Affghan blood. The English gentlemen at Tehrân told us that the Guebres were a mild, inoffensive people, possessing a much better character than the Mohammedans, by whom, however, this little remnant are despised and sorely oppressed.

Minister of Foreign Affairs.—Interview with the King.

The Russian Ambassador, without any request on the part of our brethren, made arrangements for their introduction to the King. Accordingly, in company with Mr. Graff, one of the *attachés* of the Russian Embassy, they called upon the Minister of Foreign Affairs, by whom they were to be presented to the King.

Abd-ül-Hassan Khân is an old man, but very intelligent and affable. He has been twice to England, once in the capacity of Ambassador; and though his last visit to that country was twenty-five years ago, he still speaks English pretty well. A nephew who accompanied him, and is now employed as his meerza, speaks both English and French. This Khân has been a great traveller for a Persian, having visited Bombay and most of the capitals of Europe, and even seen the New World (Rio Janeiro) on his way to England. Instead, however, of manifesting the conceit which superior intelligence usually begets in Persians, he appears quite modest. It was his secretary, on his mission to England, if I mistake not, who figured under the name of Haji Baba, the hero of the celebrated novel, bearing that title, which was prepared by Mr. Morier.

I have seen no Persian dwelling so richly and tastefully finished, as the house of this Khân. The rooms into which we were introduced were entirely lined,—their ceilings, and the sides down to within three feet of the floor,—with mirrors, curiously cut, and set in diamond and other shapes, and at various angles. The painting and carpets were of a corresponding quality. These apartments, so brilliant in the day time, must be painfully so when lighted up in the evening. One of the rooms was furnished with chairs, two of which were brought for Mr. Stocking and myself; while the Khân and his Persian company, and even Mr. Graff, from long habit, preferred seats upon the carpet. This Khân is remarkably fond of flowers, even for a Persian. He has in his garden all the kinds that can be found in Persia, and many from Europe.

In approaching the apartment occupied by the King, Messrs. Perkins and Stocking were conducted through two or three successive enclosures, and at length ushered into the central court of the palace. This is quadrangular in form, about eight rods square, with spacious rooms on each side, facing the shrubbery and flowers and fountains that adorn the open area.

The formality of presentation to the King is far more simple than was practiced in the time of his predecessor. In a treaty, at the close of the late war with Russia, it was conceded that a Russian Ambassador might sit in the Shâh's presence. The same privilege is now extended to the English Ambassador. Neither, however, commonly avails himself of this privilege more than a few moments; after which he resumes a standing posture with the ministers in attendance. And instead of the long course of bowings, formerly practiced in passing through the court, and approaching His Majesty, the hand is now simply raised to the head, with a slight inclination of the body, on entering his presence.

The King was sitting at the upper corner (the corner opposite to the door and near the window, "the chief seat" in Persian estimation) of a large room into which we were ushered with the simple ceremony above mentioned. We took a standing attitude, a few feet from the door, by the side of the Minister of Foreign Affairs, whom we had just visited.

The King welcomed us and inquired after our health. He is a fine looking

man, now forty years old, and of remarkably agreeable, unassuming manners. I have seen no person of rank in Persia whose appearance is more entirely divested of ostentation than the Shâh's. His dress was not superior to that of many of his courtiers, nor was it at all peculiar. He appears with his crown, bracelets of pearls, &c., only on state occasions. And the room where we were received, though spacious and richly carpeted, had nothing of the dazzling finery which we often see in the rooms of Persian nobles.

The King inquired of the Minister of Foreign Affairs whether we really were, in origin, Americans, appearing to look upon us with no ordinary interest as the first genuine citizens of the New World whom he had ever seen. The minister answered in the affirmative, and told him that he could converse with us directly, as we knew the native language; on which His Majesty proceeded to make many inquiries respecting our country with entire informality. The King has a good knowledge of geography and a great taste for the study of it; and the task of conversing with him was thus rendered very agreeable, as he readily comprehended our answers to his various questions.

He inquired as to the extent and population of our country; the number and size of its cities; the extent of our army and navy; the number of our foreign ambassadors; the fact of our government being republican, &c., &c. He appeared somewhat nonplussed by the fact that so great and flourishing a country has no king; and on being reminded of our system of electing chief magistrates, of which he before knew something, he remarked that it was rather a queer idea that a man, after being king four years, should then be *cashiered*. But he was somewhat relieved on this point, when told that the same individual might be elected again to that high station.

The King inquired particularly about the city of Washington, our seat of government. When we suggested that he probably knew that it bore the name of our first president; "O yes," he replied, adding, with a hearty laugh, "he was that fine hero who flogged the English, and took from them your country." He appeared surprised that we had an ambassador even in China, and inquired whether he was in Canton or in Peking.

He remarked that he had heard that there was a prospect of war between our country and Mexico, and inquired the

cause. This led us into a brief exposition of the Texas question, of which he had before heard something. I expressed my gratification at finding him so familiar with things in the New World, of which the mass of his subjects knew so little. He replied that he was kept informed by the gazettes; and I afterwards ascertained that Mr. Burgess, an Englishman at Tabreez, translates paragraphs of interest from an English gazette for the king's brother at that place, who, after reading them, transmits them to the Shâh.

The King inquired about the big gun, "the peace maker," which had burst and killed our vizier and some of our meers, and appeared interested to know that it was made of wrought iron. He asked with interest about the mineral resources of our country; and on being reminded of our coal mines, he stated, with great apparent satisfaction, that he also has a plenty of coal near Tehrân; "but," he added, "we have no good miners to quarry it." He inquired with much interest respecting the ancient inhabitants of our country, the Indians, asking whether they settle in towns; whether they are converted to Christianity, &c. On being told that they do not settle in our cities, "Do they never visit them?" he asked. "Yes," we told him, "their chiefs and others sometimes visit our cities, and then return to their native wilds." "They come and look at you, and then run back again into the forests, do they?"

Return—Perils—Deliverance.

Messrs. Perkins and Stocking left Tehrân on their return, December 19. They had been anxious to commence their homeward journey before the season should have become so far advanced; but the object of their visit to the capital could not be accomplished at an earlier date. Apprehensive that the roads would soon be seriously obstructed with snow, they hastened forward, travelling, in one instance, a hundred miles a day. On the 25th of December the long dreaded storm came upon them. They passed the Kôfiân Koo mountains without much inconvenience, however, and reached Meeâna in safety.

Elated, perhaps, with our past success, and anxious to get home, we determined to proceed, notwithstanding the storm. The keeper of the post-house warned us against the attempt, narrating to us how he had lately spent a night in the desert, being caught out in a storm. Supposing him to be unwilling that his horses should

be exposed in bad weather, or desirous to secure our patronage a few days as guests, or influenced by some other selfish consideration, we gave little heed to his advice; and, more adventurous than wise, we soon started, taking with us a hale man, well acquainted with the way as our postillion.

It was about ten o'clock in the morning when we left Meeâna. The river and high rocky ridges aided us to find our way for about nine miles, and we traced the faint outline of the road, with more or less difficulty, during the next four or five miles. The snow was falling as fast as I ever knew it to fall; and it was accompanied by a misty darkness, which prevented our seeing to the distance of more than a few feet. All traces of a road were disappearing under the rapid increase of snow. Our guide became conscious that we had lost our way; and there was not a tree, nor any other object visible, to aid us to find it, or keep it, if found. We wandered hither and thither. The snow continued to fall with increasing rapidity. It was now well-nigh a foot and a half deep, and seriously impeded our horses.

At length, night was obviously at hand, and we had every prospect of being benighted in the desert in this terrible storm. Two Mohammedan pilgrims, who had followed us from Meeâna, and our Nestorian attendant, were loud and fervent in their ejaculations for deliverance. "Have we performed our long pilgrimage," pathetically exclaimed the former, "to perish in the snow, so near our homes?" And if we were less vociferous, we were not, probably, less conscious of our danger, and of our dependence on God for help, nor less earnest in silent prayer. I felt an unwavering confidence, however, that he would not allow us to perish. At last, in our random wanderings, we came to the high banks of a small stream. Our guide looked, examined, and asserted that on that stream and another which entered it below, there were villages, two or three miles distant. Down the bank we, therefore, forced our horses, and up the opposite side, though with much difficulty from its steepness and the depth of the snow. The guide became more and more confident of finding relief, and cheered us with this assurance; and leading us up one valley and down another he struck upon a second stream, and there brought us upon tracks! How grateful was the sight of those tracks! Following them down the stream about

half a mile, we came upon a small winter hamlet, called Lower Somai.

As there was but little snow during the night, our brethren resolved in the morning to make an effort to reach the next post-house, nine or ten miles distant. They soon lost the road, however, and wandered about in search of it for three or four hours; for the clouds had darkened around them, the snow was all the while falling very fast. At length they reached the post-house, a little before sunset. On the succeeding day they endeavored to make a little progress; but they were obliged, after going about two miles, to abandon the attempt and return to the post-house. They were more successful on the following day, and reached a village, some twenty miles distant, where they spent the Sabbath. Early on Monday morning, they set out again.

The weather was very cold, but the moon shone brightly, and, for some time, there was no wind. We proceeded successfully, the path being well beaten, about nine miles, winding our way along the bank of the Shaher river. At length, however, a high wind rose, which was fast filling up our road. We hastened on, but soon found the way almost impracticable; the path being filled, the wind boisterous, and the snow badly drifted and still drifting. The weather too became more intensely cold. We were often obliged to cross the stream, when our horses would slip and sprawl upon the ice, perhaps fall down, or even break through, and mire in the water and mud. It was almost impossible to find any traces of the path. Our postilion, and the one accompanying the Russian courier, walked before us, much of the way, their horses becoming tired and hardly able to carry our light baggage. One of these hardy fellows stepped into the stream and wet his foot, which he thought afterwards became frozen; and it doubtless would have frozen, had he not been walking. At length we arrived at one of the villages of this river glen; on reaching which our horses plunged down a steep bank into a deep drift, which, for the time, seemed almost like a fatal plunge. Recovering from the drift, we rode through the village, calling for admittance to some shelter, to save ourselves from freezing; but the villagers were slow to be roused. At length we came upon a house where some of our former companions, who travelled yesterday, were quartered for the night. They were not a little astonished by our arrival, at that late hour and in

such weather, and hastened to seek relief for us. We were introduced into a stable, smoking with the breath of cattle and sheep, which to us was a most agreeable retreat. A fire of dried weeds was soon kindled, in the end of the stable, by which we warmed ourselves until cheered by the light of the morning.

The following paragraph will show that the deliverance of our brethren from their perils was nearer than they supposed.

Regarding the prospect in respect to weather and roads as quite uncertain, and as the Russian courier was determined to go on, and we were anxious to be making some progress, we hired two villagers to act as our guides, and about sunrise proceeded. We were now within two miles of the formidable heights of Tickma Dash, directly up the valley; but the depth of the snow no longer allowed us to thread the valley. We were obliged to skirt the ridges around, therefore, increasing the distance at least four or five miles. Travelling became more and more difficult, the drifts growing deeper, and the snow more stiff. The wind continued to blow also, almost with the violence of a hurricane, and the snow was flying upon the wings of the wind. The sky was clear, with the exception of dark, frowning clouds, near the northern horizon, which augured any thing else than calm weather. We had well nigh despaired of being able to advance, and our guides were threatening to leave us, when glancing ahead, we discovered, to our no small relief, an approaching caravan. And as we proceeded a little farther, the angry clouds disappeared; the wind suddenly subsided; great caravans were seen at a distance before us, giving promise of a well beaten road; and our prospects were so changed in the course of half an hour as to become, at the end of that brief period, full of hope and encouragement.

Messrs. Perkins and Stocking arrived at Tabreez, December 31. On the following day they started for Oroomiah. During the succeeding night Mr. Perkins was quite unwell, in consequence of the exposures which have been mentioned, and he found himself, next morning, unable to proceed on his homeward course. On the third of January, however, he was able to resume his journey, and on the evening of the fourth, both of our brethren safely arrived at their homes.

Syria.

MR. WHITING'S ACCOUNT OF THE PERSECUTION AT HASBEIYA.

Introductory Remarks.

FROM the beginning it was seen that the recent extraordinary movement at Hasbeiya, might not result in the immediate and permanent establishment of Protestantism in that place. Our brethren of the mission regarded the willingness of so many individuals to hear the gospel, as an encouraging circumstance; and they felt bound to enter the door which Providence had so manifestly opened. They have faithfully and laboriously made known the truth as it is in Jesus; and however much they may lament the immediate and apparent issue of their labors, they can have no reason for regretting the toil and sacrifice which the experiment may have cost. They have done their duty. They have sown the seed; for the harvest they were not responsible. Paul may plant, and Apollos water, but it is God who giveth the increase.

But has the experiment of preaching the gospel at Hasbeiya proved a failure? And is there any ground for despondency or discouragement? The facts stated in the present communication do not show this to be the case. In the first place, it is not to be imagined for a moment that the truth which has been welcomed to so many hearts, will remain unfruitful. Some of these oppressed and persecuted Hasbeyians may, "through much tribulation, enter into the kingdom of God." Indeed, some may have already passed from death unto life. Again, the recent occurrences at the foot of Mount Hermon have, undoubtedly, a place in that series of events which is to terminate in the introduction of a spiritual religion into all Syria. It is not to be expected that the progress of Christianity in that land will be noiseless and peaceful. There must be a contest, long and painful, between truth and error, between light and darkness; and it should be matter of joy to the people of God that the battle has fairly begun. Let Christians pray, above all, let them *believe*, knowing that "all things are possible to him that believeth," and Lebanon and Hermon will soon resound with the frequent and joyful praises of Jehovah.

Visit of the Patriarch.

You have been informed of the circumstances in which the persecuted Protestants fled from Hasbeiya, during the last summer, and took refuge in this neighborhood; and also of their return to their homes in October. They were

accompanied on their return by one of our native brethren, and it was intended that one of ourselves should soon follow and remain with them. But the course of events was such, from that time onward, that we deemed it inexpedient to carry that intention into effect. The reasons for this opinion will appear in the sequel. The preaching of the gospel was continued by our native brethren, one of whom was constantly at Hasbeiya, up to the time when the Protestants were driven away the second time. The communications of these brethren furnish the principal materials for the present narrative.

The brother who accompanied the Hasbeyians on their return, was B. B. Immediately after his arrival, he wrote as follows:

I have at length arrived here safely, after much toil and hardship by the way. You will have heard of the large party of the Hasbeyians, (Greeks and others,) who have gone to Beirût. We met them on the way, about three hundred in number, all armed. We saluted those of them whom we knew; but they returned our salutation very coldly, and from their looks I feared they meant to do us harm. But thanks to God, we passed them without injury; except hearing hard and reviling words and threats.

On our arrival we found those of the Protestants who remained here, in great fear; and some of them have not yet come to worship with us. Some pray at home; others join with us secretly, and some openly. I have not as yet re-opened the school, but shall do so as soon as it seems proper. The last Sabbath we had worship at the house of S. B., and about forty persons were present.

This evening, about half an hour after sunset, the Greek Patriarch arrived. A large company of the people of Hasbeiya,—Greeks, Greek Catholics, Maronites, Druzes, Jews and Protestants,—went out to meet him. The women sung; the men fired guns; the priests chanted; and the Patriarch blessed; while the smoke of the incense rose on high, and the vociferations reached the clouds. Our friend Shahin Ghubril held the bridle of the Patriarch's horse. Thus he entered the town. When I saw this parade, I thought of those whose "successor" this man claims to be. We know not what will come of his visit. Some say he has come to bring back the Protestants to the Greek Church; but the most probable opinion is that his object is to quiet his flock.

This visit was made by the Patriarch with the avowed object of quieting the Greeks, and preventing them from persecuting the Protestants; but it soon appeared that the real object was to bring back the latter to the church. On the 1th

of October, the native brother at Hasbeiya wrote again.

To-day I went to pay my respects to the Patriarch. He asked me of my residence, how long I had been here, &c.; to all of which I replied at length, in the presence of the Bishop and priest and the leading men among the Greeks in the district. Among other things I remarked that I had come with the refugees to teach them, in place of a clergyman. Upon my saying this, he and the others were silent.

He showed a wish to talk with the Protestants to induce them to return to their church; and he said he wished to visit them at their houses. I advised our people to address a letter to the Patriarch, respectfully excusing themselves from receiving his visits.

It was understood that Mr. Smith, or some one in his stead, was to come to this place the last of the present week. I have been thinking of this subject for some time with much anxiety; and I feel constrained to advise that no one of you should come at present. The Patriarch being here, and the people in an excited state, I fear it would be imprudent for one of you to be seen here, in the present juncture of affairs. Not that you would be in personal danger, but your presence would more and more incense the Greeks; and if any disorders should occur, the missionaries would be blamed as disturbers of the peace. I think, therefore, that no one who wears a *hat* had better be seen here until the Patriarch shall have gone, and things become more quiet. It is not likely that he will remain long.

Upon this letter Mr. Whiting makes the following comment.

Our own opinion as to the expediency of deferring our visit to Hasbeiya, was in accordance with the view presented in this last paragraph. We thought it desirable to give the Patriarch full opportunity to use his ecclesiastical influence with the Protestants; especially as there was reason to hope that force would not be used, so long as the Emir Khulil remained in power. Our staying away for a time would, we thought, tend to satisfy the Patriarch and the world, as well as ourselves, whether our friends there were Protestants from principle or not.

Quiet—Intrigues—Threatening Demonstrations.

The same native brother wrote from Hasbeiya a day or two later:

I am now staying at the usual place in perfect quiet. The school was re-opened on Thursday of last week. We meet every evening for prayers. About twenty-five

men are usually present, and they all listen with becoming attention to the word of God. The town is at present quiet, and every one attending to his business. Several of our people are travelling for trade, according to their custom. The Patriarch is still here. The Emir Khulil honored me with a visit to-day, and remained about an hour. I judge him to be a prudent man in matters of government, upright, and without partiality, more so than the former governor, and more so than I expected he would be. I pray God to preserve in him these good qualities, and to lengthen his days. For it seems that under his government we shall enjoy rest and peace, and that the gospel will be free and spread and prevail.

Soon after the date of the preceding communication, B. B. returned home, and T. H., another native brother, took his place at Hasbeiya. He regularly gave instruction to the people, expounding the Scriptures to them on the Sabbath, collecting them every evening for social worship, and also visiting them at their houses. Mr. Whiting continues the narrative as follows:

The Patriarch, meanwhile, persevered in his efforts to bring back the Protestants to the Greek church, assisted by a miserable renegade, who was once a member of our church in Beirût. The Greek party, not only in Hasbeiya, but also in Beirût and Damascus, were at this time making use of every means in their power to secure the deposition of the Governor, and the appointment of one who would persecute the Protestants. That party grew so bold and insolent, and withal was so strong, that the Emir Khulil himself was intimidated, and induced to relax the reins of justice, and allow insults and outrages upon the Protestants to pass unpunished and unrebuked. These things rendered the situation of our people very trying, and filled them with fear and anxiety. In such circumstances the native brother who was with them, while he was strictly enjoined to keep aloof from all interference with their civil and political relations, and to confine himself entirely to the work of spiritual instruction, could not but sympathize with them in their sufferings, and report such things as occurred to annoy them, and to frustrate the spiritual work in which he was engaged. It is easy to see that the people were no longer in a state of mind to profit by religious instruction, as much as they had done before these annoyances began.

On the 13th of November the native brother at Hasbeiya made the following communication:

The Hasbeyians who went to Beirût some

time ago, (the party who were met by the Protestants, as mentioned above,) came yesterday to Merj Ayûn, and sent for the people of Hasbeiya and the surrounding villages to meet them at that place. Immediately, in the evening, the parties began to move, (towards Merj Ayûn,) and continued to do so until after sunrise the next morning. In the afternoon the whole party returned, with shouting and firing. We supposed they would first of all pay their respects to the Governor, the Emir Khulil, according to custom; but instead of that, they went straight to the Patriarch. The women sung and shouted, and all gave the greatest demonstrations of joy. We then thought that after having seen the Patriarch, they would proceed to the Governor's, and lay before him any orders they might be the bearers of; instead of which, every one went to his own house, with shouting, singing and firing of guns. We wondered much at such strange proceedings. Some of the Greeks said they had orders to depose the Emir Khulil, and to place in his stead whoever they chose; that no Protestants would be tolerated, &c. But we know not the real facts as yet. Our people are much troubled in consequence of the joyous entrance of this party. I endeavor to encourage them as much as possible, and to strengthen their hearts; but I fear something disagreeable will happen, especially as the Patriarch informs his people that the missionaries in Wallachia have been killed, and nothing was done.

The Emir is afraid, and sorry that he accepted the government.

On entering the town, as above described, the enemies of the Protestants sung the following chorus, which illustrates the spirit by which they were actuated.

O infidel sect! Oh how the sword will play upon thee!
Thou must have more of bullets and lances.
Oh how Costa wept! Oh how Shahin sighed!
Abu Mansour left his family in the fields and fled.

In connection with the foregoing statements Mr. Whiting makes the subjoined remarks.

The course pursued by the Patriarch and all the Greeks showed plainly that, in their contest with the Protestants of Hasbeiya, they dared not rest their cause upon truth and argument, but were determined to carry their point by force. They, therefore, spared no pains to effect the deposition of the Governor, who was pledged to use his authority in favor of liberty of conscience, and secure the appointment of one who could be used as their tool in the work of persecution. False statements, intrigues and bribery were resorted to, with a zeal and perseverance worthy of a better cause. The Patriarch actually demanded the deposition of the Emir Khulil, without so much

as pretending that he had committed any fault; and directed his agent in Damascus to tell the Pasha that there would be a rebellion in the province of Hasbeiya, if he were not deposed. In such a contest, of course, neither we nor our native brethren could engage. Our business was simply to impart religious instruction. We endeavored to impress the great truths of the gospel upon the minds of the people, and to make them feel that the favor of God, with persecutions, was infinitely better than the relief which is obtained by the sacrifice of the truth.

Among other false stories which were circulated at Hasbeiya by the Patriarch and his party, there was a report of the banishment of the American missionaries in Greece, Constantinople and Smyrna, and of the stoning and murder of others in Wallachia, without the perpetrators being called to account. The obvious tendency of such representations was to intimidate the Protestants, and excite the Greeks to acts of violence against them. And such at length was their effect.

Apprehension—A new Governor—Violence.

About the middle of November E. F., another native brother connected with the mission, went to Hasbeiya, to become the temporary teacher and adviser of the Protestants. Up to this time the efforts which had been made to depose the Emir Khulil, had not succeeded; and there was still something like order and quietness in the place. But the spirit of insubordination and persecution, on the part of the Greeks, was evidently increasing.

In a letter, dated November 22, E. F., the native brother mentioned above, wrote as follows.

Since the departure of our brother (T.) our people have been, thanks to God, somewhat more quiet and composed. I have endeavored to strengthen and encourage them, and have showed them your letter, to satisfy them that the reports which were circulated here respecting the murder of the missionaries (in Wallachia, &c.) are wholly false. I am devoting myself to the instruction of the people, and attending prayers with them. I hope you will pray for us.

Four days later the same individual wrote again. After mentioning a quarrel that had arisen between two parties of Druzes in the town, and stating that the Governor was not able, or did not dare, to punish the aggressors, and that he had even intimated that he thought the Protestants had better leave the place, as he could not protect them, the writer proceeds as follows:

When our people perceived that such was

the state of things,—the Emir yielding, and the hands of the Druze Sheikhs weakened,—they were disheartened. I endeavored to encourage them, one by one; but they are naturally timid. Besides, the principal men of the Greeks, together with the priests, endeavor to intimidate them, by representing that the government is opposed to this (Protestant) sect.

I am thankful to find that three of the women are very zealous in hearing instruction, and appear uncommonly well. I hope the grace of God has begun a good work in them. I have hope also respecting some of the men, who seem to understand the truth and to feel its power. Our hope is in the grace of the Lord Jesus, that he will bless the preaching of his gospel among them, and establish his church here. I hope you will continue to offer special prayer for the blessing of God upon these people.

In a letter, dated December 8, the same native brother stated that an order had come from Damascus, directing the removal of the Emir Khulil from the office of Governor, and appointing the son of the late Governor in his stead. He also stated that the Patriarch had intended to leave Hasbeiya on a previous day; but the leaders of the Greek party constrained him to stay longer, "in order to root out what remained of the leaven of Protestantism." After describing an interview with the new Emir, in which he promised to do justice, and yet evidently intended to give no encouragement to the Protestants, E. F. adds:

On Sunday, after the Patriarch had left, as I was going to prayers with Costa, his father-in-law, and Habeeb Ghubril, the children and women and men began to curse and mock and stone us; and, but for the mercy of God, we should some of us have been killed. Even after we entered the school-house and began worship, the boys came on all sides, and threw stones, and stamped upon the terrace, so that I was obliged to shorten the services. Then I went to the Emir, relying upon his promise that he would do justice. The report had already reached the palace; for the thing was public, and the Emir Saad ed-Din, the Governor's father, had even seen it, and heard the tumult. When I arrived he sent to his son to say that it was the work of boys, and he had sent and scolded them. The Emir Ahmed inquired of me what had happened, and I gave him an account, with the names of individuals concerned. So he sent for them. When they came, it was managed to clear some, and some were convicted and ordered to be imprisoned. But perceiving that it was all merely for the sake of appearances, and very different from the Emir's former professions to me, I took his hand and begged him not to imprison them. My object was to smooth over the matter, in order to prevent further excitement.

In the end, I am very much astonished at all these recent movements. No one can

know the amount of trouble that has come upon me, on the one hand to manage affairs, and on the other to encourage our community against the apprehensions and fears that come over them. But I bless God that he has assisted me. I put my trust in the faithful promise of Him who openeth and no man can shut, and shutteth and no man can open. Only help me by your prayers, that I may succeed in this service, and that this door may remain open. I will not leave our people, except in the most imminent danger, and while I can maintain my position. My heart pities them; for some of them have begun to imbibe the spirit of religion.

About the time of the reception of the foregoing letter, five or six of the Protestants of Hasbeiya arrived at Abeih, apprehending serious danger to their community from the Greeks.

Fear of the Protestants—Embarrassment of the Missionaries.

In a subsequent letter, without date, but probably written about December 12, the same native brother says:

I duly received your letters, inquiring after my welfare, and assuring me of your prayers, in which I hope ever to have an interest. I know it is in answer to your prayers that God has preserved me from the dangers that have happened of late. Thank God, I am now well in body, but distressed in mind on account of the quiet state of our friends. They are shut up in their houses, and dare not go out, or move from one place to another, without being abused and cursed, and sometimes stoned and threatened with death. As to stoning, however, there is not as much of that now as there was. In the night they come to me, and we go and have prayers together in the school-house. But they cannot do it in the day time. I do not cease to encourage and strengthen them, always directing their thoughts to God as their confidence. The Lord be praised, they are encouraged; and I hope that by means of constant instruction, grace will be given them, and their courage gradually increase. They were somewhat strengthened and comforted by your letters. I pray God to provide some way by which their lives may be secure, and they be delivered from those things which now prevent them from going and coming, or attending to their business.

Before the Patriarch left Hasbeiya, I understood that the sheikhs of "the young men's party" were several times with him, conversing about the matter of the Protestants, and that they declared they would certainly bring the Protestants to nothing. That if they could not do it with the rod of Moses, they would do it with the rod of Pharaoh.

Mr. Whiting was intending to go to Hasbeiya at this time; indeed, he had actually engaged

animals for the journey. His reasons for deferring the visit are given below.

Had I followed the impulse of my feelings, I should have been amongst our persecuted friends long before. But it was the deliberate opinion of my brethren,—with which my own judgment accorded,—that it was prudent still to postpone the visit. The reason was not the apprehension of personal risk and peril. But there was danger that the question of religious liberty at Hasbeiya would become involved with another question, which was agitating the whole country; I mean that of the pacification of Lebanon, and the settlement of a plan for the government of the mountains. In spite of all our caution, the charge was actually preferred against us by the Turkish Admiral, who came to arrange the affairs of Lebanon, that what we had done at Hasbeiya was causing him serious embarrassment in the settlement of the mountain question. Now the accusation is false. His embarrassment arose from a totally different source. But such being the position of affairs, such the vigilance with which all our movements were watched, and such the malice with which we were misrepresented, we felt called upon to use the utmost prudence. And we stayed away from Hasbeiya for weeks and months, when it required real self-denial to do so.

Assault on the Native Brother.

On the 17th of December, E. F. wrote as follows :

On Sunday morning, December 15, I set out to go to worship, avoiding the road that passes the church, for fear of another disturbance, such as happened before. When I arrived at the watering place, I was met by a company of boys, who immediately surrounded me on all sides, and began to stone me. The stones seemed to fall upon me like rain, on my back, legs and head. One struck me beneath the eye, and it seemed as if my head had flown off my shoulders. I was stunned so as scarcely to know where I was, while the blood streamed from the wound in my face. All this occurred while the people were standing about the door of the Greek church, looking on, and no one offering to lend me any assistance. Some even encouraged the boys to go on stoning me, as though they wished to kill me. Makhûl Ghubril, Shahin Da'oun, Girgis er-Reis, and Elias Muttar, leading men of the Greek community, were standing in the Bishop's yard, looking on and laughing. Streaming with blood, I went to the Governor's palace. On my way I perceived the Emir Ahmed, with several of his

people, walking to and fro upon the terrace, where he saw this whole affair. As I approached the palace, I heard one of the Emir's men saying to him, "Does E. F. wish to plant palm trees in this town? Why does he not go away?" Seeing me coming, he turned the conversation and said, "Did I not advise you? What I said was out of regard to you." When I came to the Governor's room, and he saw the condition I was in, he seemed mortified, and sent for Makhûl Ghubril, Girgis er-Reis, and the sheikhs of the young men.

Only one of the men who were sent for appeared, and from the conversation which ensued between him and the Emir, it was evident to E. F. that the stoning was a preconcerted plan; that the boys were put up to it by the leading men; that their object was to compel him to leave the place, and to drive away also every Protestant who would not return to the Greek church. It was evident, moreover, that the Emir was disposed to connive at the whole proceeding. The letter proceeds in the following strain :

The Emir returned me safely to my lodgings; but on reaching the house, I found a company of young men and boys gathered before the door of my room, attempting to break it open. The man whom the Emir had sent with me, attempted feebly to drive them away; but they paid no regard to him, knowing that it was all pretence. So they stayed several hours, sometimes reviling, and sometimes throwing stones, until the Emir sent another man, who was no better than the first. The mob demanded that I should deliver up to them certain of the Protestants. I asked what they wanted of them. "We want to kill them," they replied, "and drink their blood. We will have no English here; we will certainly burn up the religion of all the English." A mob of young men and boys also attacked the school-house, throwing stones against it, and attempting to burn it and to break up the terrace. Three of the Emir's men affected to try to restrain them; but it was all of no avail, for all knew what was the object of the leading men of the place.

In the evening Nicola esh-Sheb and another man came to me with a message from the Emir, saying that I had better leave the place, and take with me the Protestant community. Some women of the Protestants were present, to whom Nicola said, "They will never allow any English (meaning Protestants) in this town, even if thirty Hasbeyas should be destroyed in consequence. What are these water dogs," he added, cursing their religion, and saying, "let them go and turn the world upside down."

I suffered much from my eye, which was inflamed and swollen; and no one would sell me a few leeches to apply to it. At midnight I was aroused by loud knocks at the door. "Who is there?" "Open the door," was the reply. I said, "I am ill,

and cannot get up." "Open the door," they repeated. "God grant you may never get up." They continued knocking and threatening, until I was obliged to rise and open the door. Six persons presented themselves with clubs, inquiring for Elias Abu Absy. I answered, "He is not here; nor have I seen him since morning." They searched the house, and not finding him, said, "You must bring him," and they cursed the religion of the English. "I tell you the truth," said I, "I know not where he is." "The truth! So you have come to introduce the truth among us! The truth will not pass here," said they, cursing me and the truth, and threatening violence. But for the mercy of God, I should not have escaped their hands.

The Issue.

From a communication addressed to the missionaries by two of the Protestants who fled, dated December 19, the following paragraph is taken.

After the Emir had returned E. F. in safety to his house, he did not suppress the mob. The stoning continued all day, with cursing and threatening. One of us was stoned three times by large numbers of boys. The houses of most of the Protestants were attacked, the stones torn up from the terraces, and doors and windows injured. No Protestant dared to appear in the street; or if he did he was sure to be stoned. In the evening one of us went to the Sheikhs, (the Druze Sheikhs, who had uniformly befriended the Protestants,) and all told us that we could no longer live in the town. So the same night we left.

About a dozen of the Protestants, including their leading men, fled at this time, and went to Abeih. They presented their memorial to the Turkish Admiral, then at Beirût, and also to the Pasha of Damascus, representing their case, and praying to be protected from violence and oppression. The Pashas assured the petitioners that they should be protected from all injustice, but no relief came. Mr. Whiting describes the melancholy issue of this affair in the following language:

The result was that the poor people at length gave up the case in despair, and, one after another, went back and made their peace with the church. The alternative before them was perpetual persecution, and perhaps death, if they should attempt to live in Hasbeiya; or starvation to their families if they themselves should find a refuge elsewhere. To stand firm in such circumstances, requires a courage, faith, and love of the truth, to which, alas! they have not attained.

How far they have been obliged to conform to the rites of the Greek church, we do not know. Some degree of conformity, no doubt, is required, to secure them from present annoyance. We would fain hope that it is not such a degree as involves an utter sacrifice of principle. From some information which we have received since the refugees returned, it would seem that the Patriarch and his party are so glad to get them back nominally to the church, that the former are willing to make a sort of compromise; and if they will only give up the name Protestant, and consent to be called members of the Greek church, the Greeks will leave them to do very much as they like in regard to the rest.

Some of the Protestants who remained in Hasbeiya while the refugees were with us, wrote to us frequently, stating that they were obliged to conceal themselves in the houses of their Druze or Moslem neighbors, to avoid being stoned and otherwise annoyed. They continued, however, to express their love to the truth which they had recently learned.

In January one of them wrote as follows:

With respect to ourselves, we and the brethren who, as you know, conformed to the Greek church, meet together, and have prayers, as often as we and they have opportunity. Thanks to God, their faith increases, both that of the men and the women. But we are thirsting to hear your prayers and spiritual instruction again. You are never out of our minds a moment. We pray for grace to wait for that privilege with patience. Not only ourselves long to see you, but also all those who have been with us in our congregation. They sometimes weep bitterly for what they have lost of instruction and preaching. We pray God in mercy to refresh our souls again with good instruction; may we soon see you.

Concluding Reflections.

The concluding remarks of Mr. Whiting are commended to all, who have taken an interest in this little company of injured and persecuted inquirers after the truth.

A review of this whole subject suggests a variety of thoughts, some painful, and others of a more cheering character. But this communication is already too long, and I have not time now to pursue the subject. Let me suggest, however, to those who have taken an interest in this movement, that although the inviting door which was opened in Hasbeiya for the preaching of the gospel is now closed, we are not to despair,

nor by any means to conclude that no good has been done. The word of God has been faithfully preached in that community for many months; and we know that the truth has, to say the least, so far enlightened the minds of some that they will never rest satisfied with the darkness and idolatry of the Greek church. We have not yet seen the final result of this effort to introduce the pure gospel among that people. Very possibly we have not seen the best part of it. We have been disappointed, it is true, in some respects; and we know that thousands of our friends and brethren will participate in this disappointment. They have sympathized with, and prayed for, the poor people who have been struggling to come to the light. Let not their prayers and sympathies cease, now that they are forced back again into darkness. Will they, can they ever love that darkness? Or will the many thousands in this country who have seen these late exhibitions of the spirit and temper of the Greek church, be likely to respect that church the more for these things? Assuredly not. And let us hope that the little leaven of truth which has been cast into that mass of rational minds, instead of being "rooted out" by the Patriarch, will be preserved there by a mightier influence than his; and that it will work and diffuse itself, until, with God's blessing, the whole community shall be leavened.

West Africa.

LETTER FROM THE MISSION, FEBRUARY
22, 1845.

Appeal for Help.

THE last number of the Herald contained the annual report of this mission; from which it appeared that our brethren, though severely tried, were steadily, and not altogether unsuccessfully, prosecuting their work. The object of this communication is to make another appeal to the American churches for additional laborers. That the field which they are cultivating is eminently inviting, there can be no question. Indeed, were the whole of the western coast of Africa now unoccupied, it is doubtful whether another spot could be found of equal promise. And are there no young men in our churches, soon to enter upon the work of the ministry, who are willing to devote themselves to the spiritual renovation of this neglected and injured people?

Some may be deterred from consecrating

themselves to such a service through fear of the climate. But Africa must be regenerated, whether healthy or unhealthy; and we shall gain nothing by postponing our labors in its behalf. Besides, there is reason to believe that the insalubrity of some portions of Western Africa has been overrated. One who has been on the Gaboon River since the commencement of the mission, till within the last few months, considers that part of the coast as not less favorable to health, than the new settlements in our western states. The death of Mr. Griswold,—the only death which has occurred on the Gaboon,—ought not to be ascribed to the influence of the climate. Who then will listen to the voice that has now come to us from Africa?

From our annual report and from other sources, we presume that you have obtained a pretty correct knowledge of our present condition and prospects as a mission. But we feel it to be a duty which we owe to the perishing around us, to make a few additional statements. We are still quietly and, we trust, successfully pursuing our work. As yet we have not been interrupted by foreign influence; nor have we reason to anticipate any serious interruption at present. We have free access to all the Mpongwe towns, on both sides of the river, for the purpose of preaching; and in several of them we have flourishing schools. These towns alone furnish us a large and promising field for missionary labor.

In addition to this field, we have, in our immediate vicinity, several large tribes of Bushmen, to whom we might gain access with comparative safety. The Pangwe people, respecting whom you have heard some favorable reports, are migrating in large numbers towards the coast; a considerable number of whom are already located within one hundred miles of us. We feel it to be very important to meet them on their way with the gospel, before they come in contact with the soul-destroying influences of the coast.

As we look around us we behold, in every direction, a vast field, dark as midnight, upon which no ray of heavenly light has ever dawned. This field is populated with thousands, yea, millions of immortal beings, who, through the combined influences of paganism, Mohammedanism, slavery and the slave trade, are rapidly hastening to the eternal world, without the least knowledge of God, or the way of salvation through a crucified Savior. The sight of our eyes affects our hearts. We feel that the time has come when the condition of

the people, and the providence of God, call upon us to "go forward." But what can we do? With our present number, we can scarcely hold the footing we have already gained. We are constantly reminded, moreover, that we are in a land of sickness and death; and perhaps before we may expect a reinforcement, our number may be still further reduced. In view of these considerations we feel it to be our imperious duty to ask for assistance; to utter the Macedonian cry, "Come over and help us." Are there not some under the direction of your Committee who are willing to take their lives in their hands, or rather place them in God's hands, and come to this benighted land? Trials and hardships, sickness and perhaps an early grave they may expect; but who, having enlisted under the banner of Christ, would shrink from suffering or death in the glorious cause for which the Savior died? Said the lamented Campbell, as he perceived the approach of death, "I had fondly hoped to live and labor in this dark land; but the cause is God's, and he will carry it forward. He takes away one instrument, but he will raise up others." Again we say, can you not strengthen this mission, and thus enable us to do more for the perishing around us?

Ahmednuggur.

LETTER FROM MR. FRENCH, MARCH 27,
1845.

Tours—Appeal for Laborers.

It is known to the readers of the Herald, that the brethren connected with this mission are devoting a considerable portion of their time to preaching tours. This department of labor promises to be increasingly interesting, from year to year. It is obvious, however, that in the present state of the mission many opportunities of usefulness must be lost. A reinforcement would not only cheer and encourage the hearts of our brethren; it would also give far greater efficiency to their operations in behalf of the villages which form so important a part of their field.

The present letter contains a brief account of the reception which Mr. French met with, during the tours performed by him, in the neighborhood of Seroor, in the course of the last winter.

During the past cold season, I have been enabled to carry the gospel abroad more than in any former year. I have

visited sixty-nine different villages, nearly all of which lie to the south and east of Seroor, and compose about one half of the field which I am trying to cultivate. About half of these places I had never visited before, though I went over this part of the field two years ago. On the present occasion I endeavored to go to every village, large and small, though some, even now, have been left unvisited.

My reception was favorable, more so in some respects than ever before; but in consequence of the scarcity of provisions and forage, many of the people had left for other parts of the country; and my congregations were consequently smaller than they otherwise would have been. In several instances whole villages were deserted; in other words, out of fifty or sixty families, only two or three were left. This was of course unfavorable to my object. There was some good, however, attending the evil. This partial famine has led many of the people to a verbal acknowledgement, at least, that their idols are false and unworthy of confidence; but some of them go so far as to affirm that the one living God has also falsified his character. A few remarks, however, are sufficient to show them that in the midst of these evils God is still true and unchangeable; that as a kind father he is chastising his children for the purpose of turning them from their lying vanities to himself. The logic which leads to this result, is so simple and conclusive, that it brings conviction to the minds of all who are willing to be convinced. Still it is to be feared that when these calamities shall have passed, they will turn again to their idols, though with less confidence doubtless than before.

Mr. French distributed but few books. He devoted his time and strength, therefore, mainly to the preaching of the gospel. The aid received from native assistants is becoming, he says, more and more valuable. The following appeal is deserving of the most serious consideration.

During these tours my mind has been constantly impressed with the importance of an immediate accession to the strength of our mission. I know that this is an old theme, and one which I might perhaps be excused from dwelling upon at the present time. But I cannot hold my peace, so long as I am surrounded by thousands, perishing for lack of the bread of life; and so long as nothing hinders the unlimited proclamation of the gospel. I cannot be silent while the field is daily whitening for the harvest, but the labor-

ers are not forthcoming. The present little band of missionaries, moreover, is gradually diminishing, and the burden of labor thus rolled on the shoulders of the remainder, is pressing them to the earth. A single casualty, from which we are by no means exempt, would break up this station, or greatly impair the important operations now in progress at Ahmed-nuggur. Our wants have long been known to the Board and to the churches, and we have long been encouraged to expect a reinforcement; but no aid has come. Judging from the past, we dare not entertain high hopes in this respect for the future. Here is the trial of our faith. But we will not be discouraged, so long as the Lord gives us strength to labor, and attends our labors with his gracious blessing.

Ceylon.

REPORT FROM BATTICOTTA SEMINARY.

Religious Interest—Changes—New Class.

THE following report has been drawn up by Messrs. Hoisington, Ward and Cope, who have charge of the institution at the present time. The seminary year commenced last autumn, and the first term closed, January 29. "The general aspect of things during the term," says the report, "was encouraging, and there is decisive evidence of progress in the leading objects of the institution. The native instructors are studious, regular and industrious." The following paragraph describes the spiritual condition of the seminary.

Though we cannot speak of a revival, we are not without some evidence that the still small voice of the Spirit was heard among us. The attendance upon the more public exercises of the Sabbath, and at other times, was regular and serious. But it was in the more retired meetings of the church, and in the class of inquirers, and in private interviews with individuals, that we had the best evidence that the truth was taking effect, and that some minds seemed roused to the consideration of their highest interests. The meeting for inquirers, held weekly, was attended regularly by about fifty students. Of these, fifteen or twenty give some evidence of having been born of the Spirit. Several of these had been seriously disposed for some time previous. But there is great occasion to gird ourselves anew to the work of pray-

er, and the preaching of the Word. The church in the seminary is small; indeed, the number of students, belonging to it, is only twenty-two. Of these, twelve are in the first class, nine in the second class, and one in the third class. Will not the churches look at our condition in this respect, and offer in our behalf more of that prayer which availeth much? Should there be no additions from the lower classes, the church must soon become extinct in the seminary. But we look for better things. We hope to witness again "seasons of refreshing from the presence of the Lord."

At our last communion two suspended church members, McLean and Weir, were restored to the communion of the church. At the same time, Rowland C. Bailey, of the second class, and Henry P. Brewster, now laboring at Oodoopitty, were received into the church on the profession of their faith.

Other changes are noticed below.

The following persons were removed from the seminary during the term. Coe, of the third class, was advised to leave and engage in other business, because of continued ill health which rendered it impossible for him to pursue his studies with the class. Lincoln, of the same class, was dismissed on the ground of incapacity to prosecute to any advantage the course of studies here pursued. He was also guilty of some irregularities. Clark and Gilbert, of the fourth class, left the seminary last term irregularly, and have taken up their residence in a distant part of the Island. These were formally dismissed. Lake was dismissed for lascivious conduct, and Montgomery for poor scholarship and various irregularities. They were both of the fourth class. Moore, previously dismissed, was restored to the second class.

The report next proceeds to speak of the class which was admitted to the seminary at the beginning of the current year.

The new class,—which is the fifth,—is a uniform, interesting and promising class. They were better fitted than some classes previously received. A majority of them were from the preparatory school connected with the seminary. They are from various sections of the country. While a majority are from different places in this district, some are from the more distant parts of the Island, and a few have come from the adjacent continent. They have all received English

names, which will be found in the accompanying statistical view of the seminary.

One of the most pleasing circumstances in reference to this class, is the fact that a large part of the class pay each *three shillings sterling per month*, in advance, towards their expenses. This is to us an encouraging fact. One or two of the classes, last admitted, were received on condition of each one's giving a bond for the future payment of eleven pounds and five shillings sterling, in six annual installments of one pound seventeen shillings and six pence each. The first installment will become due at the end of the first year after the student shall have graduated. Candidates for the seminary now feel little or no difficulty in meeting this condition. But this course must be eventually attended with difficulty and trouble on our part. These we would avoid by having the money paid in advance, so far as it can be done. The step, therefore, which has been taken in the case of the present fifth class, we consider to be a decided improvement on the previous one; though the amount paid is eighteen cents a month less than what is nominally given by the bond system. A few of the last class were received on bonds, and a still smaller number without condition.

The concluding paragraph of the report contains a reference to the letter of Mr. Hoisington, written at the instance of the mission, which was published in the June Herald.

The cause of education is obviously advancing in the island, both in respect to the estimation in which it is held by the people, and in respect to its influence in modifying and shaping the sentiments and practices of the community. The seminary seems to lose none of its commanding influence over the various minor educational institutions around us.

Our facilities for operating in the scientific department are greatly extended by the addition recently made to our stock of apparatus. While we would not greatly extend this department, we would improve its character, and make it more practical, and bring it to bear more directly on the philosophico-religious system which we have to meet. We still need more appropriate rooms for such instruction; for the want of which we labor under many disadvantages.

But what we now most want from home is *men*. In this respect we are straitened; we feel it as "a sword in our

bones." Our wants in this particular have been recently presented to the Committee, in a communication made in behalf of the mission. We sincerely hope that you will duly consider that call, and send us speedy relief. If they would preserve what little health and strength we have, *they must help us soon*.

CATALOGUE OF BATTICOTTA SEMINARY.

In the foregoing report on the state of this institution, there is a reference to an "accompanying statistical view of the seminary." This document is published entire.

Native Instructors.

GEORGE DASHIELL, Tutor, Sanscrit and Hindoo Astronomy

PARKER K. HASSELLTINE, Teacher, Tamil language.

WISEBORN VOLE, Teacher, Geography, History and Chronology.

JAMES GREGORIE, Teacher, English language.

DANIEL L. CARROLL, Teacher, Mathematics, Natural Philosophy and Astronomy.

JEREMIAH EVARTS, Teacher, Chemistry.

LIST OF STUDENTS.

First Class.

Amos D. Bissell; Robert Breckenridge; Coomaraswamy Cadrawaloo; David H. Clark; Joshua Danforth; Ansel D. Eddy; Minot S. Fairfield; Erastus Hopkins; Harvey Hosmer; Thomas J. Lee; Samuel McNutt; Philip H. Morris; John A. Nash; Anson G. Phelps; Benjamin H. Rice; David H. Riddle; James W. Weir.

Second Class.

Rowland C. Bailey; Charles Bartlett; Abijah Blanchard; Abraham Brinkerhoff; Abner Bryant; Samuel Buel; Francis L. Clark; William Coit; Robert W. Condit; Tiroomany Corlendywaloo; Joy H. Fairchild; Silas Hubbell; N. W. Little; John McDowell; John McLean; Cowles Mead; Silas Moody; Erasmus D. Moore; Philip H. Morris; John B. Park; Levi Parsons; Moses P. Payson; Alexander Perry; John M. S. Perry; William W. Pitt; John H. Pogue; Charles Walker; Henry Willard.

Third Class.

Jedediah Adams; Augustus Anketell; William B. Anketell; Anthony B. Arnold; James R. Black; Charles C. Chapin; Royal S. Chapin; John W. Chickering; Levi N. Cotton; Samuel Curtis; Henry N. Day; Alanson C. Hall; Truman P. Handy; Thomas P. Hunt; George A. Mills; John Neill; Loomis Pomeroy; Minot Sherman; Buel W. Smith; Thomas H. Stockton; Joseph H. Towne; Mark Tucker; Stephen S. Wardwell; Thomas Waterman.

Fourth Class.

Joshua Belden; John H. Bevier; Homer Blanchard; Jacob Brace; Harvey Bushnell; Warren P. Cornelius; Charles E. Dana;

John W. Ellingwood; Abraham Gardiner; Samuel Gay; Ralph Hunt; Ebenezer Kellogg; George McClelland; E. M. Miller; John Nicholas; George Read; Thomas Ritter; Ebenezer Seymour; Samuel H. Taylor; Jacob Van Vechten; William Worrell.

Fifth Class.

Edward A. Anketell; Francis Armstrong; David Ball; Jacob Baily; Robert Bronk; George W. Campbell; John Cambers; Daniel Christian; James Fitch Cogswell; James P. Cook; William Curran; John S. Elliot; Joseph Garland; Joseph Gautier; David A. Godwin; Alfred Goldsmith; Joseph Stocking; George A. Stocking; Asa Hillyer; Timothy Mead Hopkins; Henry Van Dyke Johns; John Johns; Henry Smith Kepler; Charles Kingsbury; Lewis Rousseau; Chas. McIntyre; Colby C. Mitchell; Isaac Paul; Julius S. Patengell; John Shepard; Thomas Vose; Joshua Murdock; Artemas Bullard.

The following table will exhibit several interesting facts in relation to the students in the seminary.

	Number in class.	Number of church members.	Number on bonds.	Number who pay money.	Not board- ing in se- minary.
First Class,	17	12			2
Second Class,	23	9		1	4
Third Class,	24	1	24		
Fourth Class,	21		21		
Fifth Class,	33		8	18	7
Total,	123	22	53	19	13

It may be proper to state, in this connection, the rule which is followed in the appropriation of names to children in the different boarding schools under the care of the missions. In all cases names are assigned to children in the order in which the payments are made for their support. It often happens, therefore, that the wishes of a donor cannot be gratified immediately; because it may be unwise, perhaps impracticable, to increase the number of pupils in a particular institution. All who make their contributions in this way, are assured, however, that their names will be appropriated, as soon as it can be done consistently with the interests of the missions.

Siam.

LETTER FROM MR. CASWELL, AUGUST 1,
1844.

Preaching—Death of a Child—Monthly Paper.

THE Herald for November, 1844, contained an account, written by Mr. Bradley, of a controversy which had arisen between the Siamese

government and the only English merchant residing in Bangkok. This merchant, (Mr. Hunter,) having been to Calcutta to lay his grievances before the Governor General of India, returned in July, 1844; but he was immediately ordered away. The issue of this unpleasant affair, it is impossible to predict. We can hardly expect that the English government will pass by such an occurrence without giving it their attention. Should reparation be demanded, it will remain to be seen whether the King of Siam will yield, or try the fortune of war. After giving the latest information respecting this controversy, Mr. Caswell proceeds as follows:

We do not perceive that these movements affect our labors unfavorably. Considering the excitement which occurred more than a year ago, we might have expected something similar at the present time. But we have never preached with more quietness, or to better audiences, than we do now.

At the date of my last communication, I had just commenced a daily preaching exercise at the tract house. This practice has been continued to the present time, with increasing encouragement. During the first three months I was often severely tried by a disputatious spirit among my hearers. So strong was the current in that direction, that I almost always went with an anxious, fearful heart, expecting to meet some disagreeable, brawling opponent. It was a severe trial, and long continued; but for the last month God has mercifully relieved me from it. Generally those who manifest a desire to dispute, are easily persuaded to listen quietly; but sometimes they leave abruptly. This improved state of things may be attributed in part, perhaps, to my having learned by experience to deal with my hearers more successfully. I love, however, to cherish the belief that the Holy Spirit is influencing their minds, and leading them to feel after the truth. It would surely be a great comfort to our poor hearts, could we see indubitable evidence that this is the case. It is now quite a common occurrence for me, at the close of my preaching exercise, to leave an audience of from eight to twelve, most of them still sitting on the pavement under the verandah. Sometimes I have not more than two or three to hear me in the course of the hour; but more commonly I have from twelve to twenty, and occasionally more.

After describing other labors of the same kind, Mr. Caswell mentions the following incident.

On the 21st of April, the oldest son of my teacher, a lad of about nine years of age, was drowned. For more than two years and a half he had, with but few exceptions, attended morning worship with his father, in my family; and much of the time he was strictly a member of my household, both his parents being in our employ, and living with their children under our roof. From the first he seemed to be much interested in these exercises, and he often roused his father from sleep, early in the morning, lest he should fail to get his rice eaten in season for prayers. While we were living at the tract house, his mind seemed to be unusually tender on the subject of religion for some time. His mother informed us that he prayed regularly every day, although he met with considerable opposition from his father. The day before he died, he remarked to his mother that he wished soon to go to heaven. It gives me comfort to think of these things, though this comfort is damped by the fact that he died in the act of disobeying his mother. She had forbidden his going into the river to bathe, as the banks are steep and he could not swim, and unless he should hold on to our floating landing place, he would be almost sure to drown. After being some time absent from the house, his cloth was found at the landing; but nothing could be seen of him. To this day, no further traces of him have been discovered. How much there was of wilful disobedience in the act, and how much allowance is to be made for temptation, we cannot tell.

The commencement of a monthly paper, the first ever printed in Siam, is an interesting event. It is patronized by several of the nobility.

Our mission have commenced publishing a small newspaper, which we call the Bangkok Recorder. We have, for a long time, felt it desirable to take this step; but we have never before been able to do it. The paper is to be sustained by subscription, the price being but one tical (sixty cents) a year. We print but three hundred copies. We have issued only one number, and have already about twenty-five subscribers, which we consider a good beginning among such a people as this. If we close the year with fifty paying subscribers—and I trust we shall do at least as much as that—the paper will have paid for itself, making no allowance for editorial labor.

We have felt it important to publish

such a paper as a labor-saving expedient, to say nothing of more important considerations. We are often called upon to translate portions of newspapers, articles from encyclopedias, &c., for those in authority; and it sometimes happens that we are under a kind of necessity of doing this when either the state of our health, or the pressure of business, renders it exceedingly inconvenient and trying; and perhaps, after all, what we do benefits but one or two persons. By the present plan we perform this work of translation at our leisure, and with the prospect that it will benefit many. The paper also affords a suitable channel for such matter as we desire to spread before the people, but which would hardly be thought proper to be published in a religious tract.

JOURNAL OF MR. CASWELL.

Reception of the Gospel.

THE object of the following extracts will be explained by a quotation from the accompanying letter of Mr. Caswell. "During the last four months I have practiced going out, towards evening, and addressing any whom I might find willing to listen. For several days in succession, I had interesting seasons of preaching under a rude shed, erected as a shelter for two unfinished idols. At other times I addressed attentive audiences at a zayat, about half a mile from the mission premises."

April 9, 1844. I have had an unusually pleasant opportunity of preaching the gospel to-day. There was less of a disposition to dispute than is commonly seen. Near the close of the hour, however, a middle aged man, who had listened for some time with apparent interest, all at once broke forth in a rage, acting more like one possessed of a devil than a reasonable being. I had read the fifth commandment, and observed that if it was right and proper for us to honor, love and serve our parents, who nourished us, much more manifestly is it proper that we honor, love and serve the God who created us; that Boodh had created nothing, and, therefore, should not be called God; that the word God should be applied only to the Creator of all things. While proceeding in this strain, the man above mentioned abruptly inquired how I knew anything of the Siamese religion; and how I knew that Boodh created nothing. I replied that Chau Fa, the

head priest of the P'raklang's wat, and the head priests of several other wats, admitted this. "Well," said he, "what has your God done? What merit had he, that should constitute him a God?" This question was accompanied with much gesturing, and repeated so many times, and in such rapid succession, that it really seemed that I should find no opportunity to reply. As soon as he became quiet I said, "The God whom I serve, created the sun, moon and stars, the world and all things therein, he created your body and soul, and, therefore, is your rightful owner and master. He, and he alone, deserves the name of God, and should be loved and served as such." Upon this he arose from his seat, vociferating that he would have no such God; his god was Boodh, and if he should believe in my God he should go to hell. He then left, with a filthy expression on his lips not proper to be recorded. For some time his voice was heard, as he passed along the street, cursing and railing. When he was fairly gone, I turned to those who had witnessed his conduct and said, "You see the rage and filth of this man. If the disciple of Boodh is such, what then is the master?"

11. This afternoon I have been to a shed near the P'raklang's wat, where are two idols not yet finished, for the purpose of instructing the man whose business it is to watch the idols and see that they meet with no injury. He is a Laos man, and I have had several conversations with him. To-day I took my seat on the ground between the idols, and spent nearly an hour in reading and explaining the Evangelical Catechism. I had seven or eight hearers most of the time, who gave very respectful attention.

13. As yesterday and to-day have been holy-days, I have had scarcely any hearers at the tract house; but this afternoon I went to the idol shed, and sat down to read and explain to the keeper. Soon I had a company of a dozen or more inside the enclosure, and as many more outside. With a few slight interruptions, these listened for more than half an hour. While reading, a man somewhat advanced in years came in and bowed to one of the idols. Being asked what he was doing, he replied that he was worshiping God. I told him to call it worshipping earth and wax, not God, and proceeded to show that the word God belongs to only one being, the Creator of all things.

May 9. I have preached to three

small companies to-day. At the tract house a man called to request salve for a wound on his head. He came, as he said, from Bangplaso in company with another person to buy rice. They had bought ten pails and were returning, when they were robbed of their rice, eight ticals in money, and their boat. His companion was killed and he wounded. I took him to Doct. Bradley. This is but a specimen of the robberies that are now frequently taking place, on account of the scarcity of rice.

Boodhist Priests—Candid Siamese.

15. To-day I have met a man who is employed in taking the number of priests in the wats. He counts only those that reside in the wats which the king visits, which are seventy-four in number. He had not finished the census of this year, but said that last year there were in these wats 9,200 priests, and 4,603 néns or half-way priests. The wats not visited by the king are more in number, but have fewer priests than those above mentioned.

June 3. The enmity of the Siamese to the truth seems to come out more and more distinctly, as the gospel becomes better known. Two or three days since, as I was preaching at the tract house, a man, standing behind me, took his quid of betel nut from his mouth, and cast it on my clothes. Yesterday the same thing was done to Doct. Bradley; and afterwards filth was gathered up from the street and thrown upon him.

16. A son of the P'raklang seems to me to be thinking more on the subject of religion than any other person among the Siamese with whom I am acquainted. I am frequently with him, and he seldom fails to introduce the subject for conversation. He is also one of the most candid persons in an argument, readily and frankly admitting the removal of a difficulty when he sees that it has been explained.

Two or three days since, I took occasion to remark that if all the Siamese believed in the omnipresence of God, there would be few acts of theft; whereas now they are alarmingly frequent. "But are there no thieves in your country?" "Yes," said I, "but they are very few compared with what occurs in this country." I then described, in a few words, the state of things in my native town, which contains a population of about one thousand inhabitants, and yet an act of theft is almost never known.

To this he replied that in our country we take great pains to teach our religion to our children and to all; but that in Siam nothing of the kind is done. "And yet," said I, "you have a vast multitude of priests." "Yes," he replied, "but they never teach the people, and they are oftentimes exceedingly vile themselves." "Well, suppose the people of Siam were well taught in their own religion, and sincerely believed it. What would they believe? Why, the very first article in your creed is, that God is away off yonder, in an indefinable state, called *nigban*, and has nothing to do with this world, not even bestowing the slightest thought upon it. Now how can such a belief as this operate to restrain people from sin? But the opposite doctrine, even when but speculatively believed, operates as a chain around the body, holding back from the commission of sin." To the justness of these remarks he gave his unqualified assent.

Yesterday he introduced the subject by saying that the spherical form of the earth could be understood, but religion was very difficult to understand. He proceeded to remark that, according to the Boodhist religion, we can account for the existence of different degrees of happiness among men; for that makes it the result of the different degrees of merit acquired in a previous state of existence. But he could not see how this could be accounted for, on the supposition of the existence of an almighty and benevolent Creator. "Why, for instance," said he, "did God cause the western nations to know the true religion, so many centuries before it was brought to the east?" "Suppose," I replied, "I should ask you to tell me the reasons for many of the acts of your king. Could you tell me? No. Your king does many things without revealing his reasons, and very properly too." He saw and acknowledged the propriety of the answer.

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LETTER FROM MR. HEMENWAY, SEPTEMBER 4, 1844.

### *Preaching Labors.*

THIS letter describes some recent experiments of Mr. Hemenway in preaching the gospel. Opportunities and expedients, like those mentioned below, will undoubtedly become more and more frequent, as the mission is prepared to extend its labors and its influence.

Early in the present year, I commenced visiting from house to house among those families who live at a short distance from this station. My first object was to proclaim orally the story of the cross to all who would listen; and my second, to put into the hands of those who could read, either a portion of the Scriptures, or a volume of Christian tracts. In these labors I found much greater pleasure than I had anticipated. In almost every instance I met with a kind reception; and I always found the individuals of the family, where I stopped, willing to listen to me as long as I thought it profitable to remain. Those who could read, gladly availed themselves of the privilege of obtaining books. These families were not, however, all Siamese. Some were Malays, some Cambodians, and others Laos. But from a long residence among the Siamese, they had acquired such a knowledge of the language as to be able to speak and understand it.

After pursuing these labors a few weeks, it seemed to me desirable to obtain a place where I might go at stated seasons, and preach and distribute books. In looking about for such a place, I could think of none more favorable for my work than the *sala* of the wats. This is made up of one, two or three open sheds in front of the wat ground, according to the size of the wat, erected as lounging places for the inmates of the wat, or as resting places for travellers. They are to the Siamese what the inn is to the American and Englishman.

I first selected the sala of a dilapidated wat, about half a mile from this station, and situated in the gardens. The inmates, including priests, men and boys, did not amount to more than ten or twelve. But the road which passed through the wat ground, was quite direct from the palace of the P'raklang; and, after leaving the wat ground, it branched off in several directions to a large canal, thickly settled on both sides. While the dry season lasted, and until the rains of the rainy season became excessive, this road was much traveled. In spending an hour at the sala in the morning, I seldom failed to have from fifteen to twenty hearers. Some would stay nearly the whole of the hour. Others would call and listen to the truth for a few moments, obtain a book, and then go on.

Not long after I took this sala as a preaching place, I selected a second, connected with a flourishing wat about a mile distant from the mission station, and in a different direction. Whenever I go



to this place I am sure of meeting many individuals in the course of the hour which I spend there. And although the number present is large, oftentimes, yet I have generally been treated with respect, and have frequently been listened to with a good degree of attention. The few books which I take with me are always in great demand; and I might distribute a much larger number, if I could carry them with me. The many pleasant and interesting seasons which I have had at this sala, I have sometimes been inclined to attribute to the fact, that the wat is one of the five in Bangkok the priests of which reckon themselves as belonging to the new party. The priests have always shown themselves friendly to me, whenever they have come out to the sala to get books. Sometimes they have tarried awhile to listen to what I had to say to them and to others present.

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LETTER FROM MR. JOHNSON, OCTOBER 1, 1844.

Death of Miss Pierce.

THE first item of intelligence in Mr. Johnson's letter of general interest, is the death of Miss Pierce, who has labored as an assistant missionary at Bangkok for several years.

The Lord has come very near to us as a mission, in calling away another of our number by death. Our beloved sister in Christ, Miss Mary E. Pierce, on Sabbath morning, September 22, about eight o'clock, fell asleep in Jesus. Her disease was consumption combined with a disordered state of the liver. Until within about three weeks before her decease, the malady which had long been preying upon her health, was not certainly known. During the last five or six weeks of her pilgrimage, her health sunk rapidly, but her "inward man" was renewed day by day. To the last she manifestly possessed a calm, sweetly submissive, and heavenly frame of mind, anticipating the speedy coming of her Lord to call her to himself. The king of terrors had no power to disturb her peace; for her hope was firmly fixed on Jesus, the rock of her salvation, and he was her only hope. To the last she greatly rejoiced in the fact of having consecrated herself to the missionary work; and she counted it a precious privilege to die on heathen ground. Our departed sister, in her life, was an ornament to the Christian religion and her

memory is embalmed in our hearts. Year after year she struggled hard, amid many difficulties and discouragements and trials, to do something for Christ; and though her labors were humble, we think that it may be said of her, "She hath done what she could." Of her own piety and labors to the last her views were apparently very humble, but we trust it may yet appear that she was no unimportant instrument in preparing the way of the Lord among this people.

Miss Pierce was born at Butternuts, New York, October 22, 1815. She embarked from Boston for the field of labor which she has since occupied, July 6, 1839.

General Aspect of the Mission.

We are still permitted to preach the gospel statedly at different points,—at some of which there is a daily religious exercise, at others, there are three or four such exercises in the course of the week,—with different degrees of encouragement. Our congregations at these places vary from a few individuals to thirty or more. At no period since the commencement of this mission, has there been so much time and strength expended in the oral proclamation of the gospel, as during the last few months. In this great work we labor with the confidence of ultimate success, though as yet we mourn the absence of the regenerating influences of the Holy Spirit. We are not, however, without hope that there may be a few individuals whose hearts have been touched by divine grace. Among the Siamese especially, including both the priests and the people in general, the call for Christian tracts is increasing. Among the Chinese, several have made application for Christian baptism; but the evidence of their piety has not been such that we could conscientiously accede to their requests. Also among the Siamese there are some individuals who may be regarded as in an interesting state of mind, though perhaps as yet destitute of genuine piety. Those who have already been received into the church, we hope are growing in knowledge and in grace.

We wish we might gladden and encourage the hearts of the pious by the intelligence of the mighty effusions of the Holy Spirit here as at the Sandwich Islands, but we may not. We have occasion to be deeply humbled in view of our unfruitfulness, and to lie in the dust before God. Universal moral death

prevails around us. Numbers who have been associated with us in prayer and in labor, at the command of Jesus, have left us, as we hope, for heaven, and others have been constrained, amid deep affliction, to return home. Thus our number has greatly diminished, and we are now left a small band. But inasmuch as we are not discouraged in regard to our work, we hope the churches will not be. The Lord help Christians to remember us and this perishing people in their prayers! We still labor and pray in the hope that a brighter day will soon dawn upon this dark land, imparting the light of the knowledge of the glory of God in the face of Jesus Christ to the hearts of multitudes now dead in trespasses and in sins, and blinded by the god of this world. The Lord in mercy prepare our hearts, and those of his people, for so happy and glorious a change! Confident we are that the knowledge of the glorious gospel is extending and increasing; and we feel that already, in this way, multitudes are prepared to become the subjects of God's regenerating grace. The Lord will make his people willing in the day of his power.

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LETTER FROM MR. PEET, DECEMBER 31,  
1844.

### *Various Mercies.*

THIS communication brings down the history of the mission to the close of 1844. No material change had occurred in the plans or prospects of our brethren. They were endeavoring to make known the gospel of Christ, as they had opportunity, laboring in hope of an abundant harvest. Messrs. Johnson and Caswell had recently made a tour into the country west of Bangkok, and they were encouraged by what they saw and heard. The case of Mr. Hunter, mentioned below, was alluded to in connection with the letter of Mr. Caswell.

Mr. Hunter,—whom you know by report as an English merchant, who has resided here upwards of twenty years, and who has been very kind to the missionaries,—sometime ago incurred the displeasure of the King. He was charged with contempt of the royal authority, and ordered to close up his concerns and leave the kingdom; with which order he not long since complied. For a time this affair produced considerable excitement, and our relation to our English friends, who come here as masters of

vessels, and for purposes of trade simply, appeared not to be very well understood by the mass of the people. Consequently our Siamese teachers, and other helpers in that department, were very apprehensive of danger. Indeed they wished to leave our employment,—and several of them did leave,—till these troubles should be overpassed. But an incident soon occurred, while the King was making his annual visits to the wats, which proved very useful to us and to the people. While the King was passing the houses of the brethren at the upper station, he took occasion to inquire where the American doctors were. He was told by those at his feet that on account of the present excitement they had been requested to leave for a short time, while his Majesty was passing, lest their presence should give offence; to which the king replied, "They are Americans; they are not English," intimating that such a course was, therefore, unnecessary. This remark, as it has become known, has exerted considerable influence in correcting false impressions.

Among the special mercies which God has recently shown to this people, we notice, first, the great abundance of food for man and beast, succeeding so soon to an unusual scarcity. Again, he has permitted them to become acquainted with several new medicines, which seem to promise much for the good of their bodies, and we hope these may yet be sanctified to the good of their souls. Intermittent fevers have recently been quite prevalent here. Quinine was recommended; and, in almost every case where it has been used, it has proved to be a sovereign remedy; so that now it is eagerly sought after by great numbers from all classes. Formerly the small pox was a dreadful scourge and terror to all the inhabitants of this land; but recently vaccination has been introduced with most triumphant success; so that there are, in this city, several hundreds of living witnesses to its efficacy.

Finally, and more than all the rest, God has continued to this people the dispensation of his Word; and this, notwithstanding the pride and bigotry of their rulers and priesthood; notwithstanding their enmity against the truth; and notwithstanding the wasting influence of the climate and of other causes upon the health and life of his servants. The gospel is now daily preached in the consecrated places of public resort, at our own houses, and by the way side, in the city and in the country, no man forbid-

ding. In view, therefore, of the Lord's mercies towards this people, we are encouraged to hope and to pray for still greater blessings, and such as accompany salvation.

### Borneo.

#### JOURNAL OF MR. THOMSON.

#### *Pressure of Duties—Preaching—Simata—Schools.*

THIS journal is a continuation of one which was noticed in the Herald for April. It will be seen that there has been no important change in the aspect of the field, occupied by our brethren, since that communication was sent to this country.

*April 8, 1844.* This day I have commenced the preparation of an English Dyak dictionary, which we find to be highly important, not to say necessary, for our own use in prosecuting the study of the language, and especially in our efforts to translate the Scriptures and other useful books and tracts. Our unfinished and, of course, irregular vocabularies are quite inadequate to the purpose.

Thus, however, another burden comes upon my hands, while I scarcely know how to sustain what was before pressing upon me from day to day. There are the constructing and copying of school cards, (we hardly dare yet to speak of books, although, if our work proceeds as it now bids fair to do, we shall soon be in painful need of them,) and teaching their use; the translation of the Scriptures, and the emendation and transcription of what we have before translated; the formation of an orthography for the language and the frequent changes and corrections which such a work requires; all, moreover, in addition to our many secular cares here in this wilderness! Will not the church think of us in this trying situation, and send some of her many devoted sons and daughters to our help? How much a printer might even now relieve us, and how much greater will be our need of one, if the Lord should give us any of that outward success, which all present appearances seem so clearly to indicate! This single want at the present time, leaving out of view the future, makes me feel as if I should like to have a hundred hands, if I only had mental and physical strength to keep

them employed. But we will trust that help is coming; and if our expectations fail, we will still try to go forward under all our burdens, and do what we can till we sink beneath their weight; and then if our father and mother forsake us, we fondly believe the Lord will take us up.

On the following day the Dyaks, including the children of the school, were wholly taken up with a heathen entertainment.

14. (Sabbath.) Our little assembly this morning was quite as large as it was on the last two Sabbaths, if not, as I am disposed to think, larger. The proportion of adult males was decidedly greater than heretofore. But I was painfully sensible of the weakness of my efforts to expound to them the word of the living God. Oh for the tongue of the learned, in a spiritual as well as intellectual sense, to be able to speak a word in season to these precious souls! I can only address them in a stammering way. Yet I do trust that all is not in vain. The good seed is sown, though it be in much weakness; and not watered by any means as it ought to be with the tears of affectionate interest.

Under date of April 18, Mr. Thomson says, "The children continue their attendance upon the instructions of Mrs. Thomson, not with great regularity, yet so as to inspire strong hopes that a decided change for the better has taken place."

19. A report has come from Simata that I have not fulfilled my engagement to come and teach the people of that village to read! This is a new token for good; and it will be highly gratifying to find them as impatient on the subject as such a message, however informal, seems to indicate. I have been detained from the execution of my purpose to visit them, by various circumstances, longer than I intended when I returned home, though I did not stipulate definitely as to the time when I would go back.

20. Our school to-day, and for several days past, has probably embraced nearly all the children of the village, and that after a number had been sent home by Mrs. Thomson, who told them that on account of her many other duties this morning, she could not attend to them. When they had finally attained their object, by returning in such a body that she could not think of dismissing them without a lesson, she asked who of them would come to-morrow. They replied by asking who would not.



### Visit to Simata.

On the 22d of April Mr. Thomson went to Simata for the purpose of giving instruction to the inhabitants.

23. The children appear backward in coming to be taught. But the head man assures me that an individual who is gone to Karangan, has engaged, on his return to-morrow, to collect all the children together; and he has no doubt they will become more and more forward as long as I stay.

In the evening a large company assembled at worship, and were quite respectful and attentive. Not only were they not disposed to object and cavil, but they actually admitted what was to them the strangest truth upon the simplest explanation. As I read the hymn commencing,

If a person becomes rich,  
Do not pronounce him blessed,

all seemed struck with surprise, and the head man immediately asked, "How is that? If the rich man may not be called blessed, who may?" But a very brief illustration of the truth fully satisfied them; and it was truly gratifying to hear their various comments and reiterated and serious assent.

24. The man for whom we are waiting did not come till this afternoon. But he then was very prompt in calling together the children and youth for instruction; and we soon commenced operations, which went on, with little intermission, till it was time for evening worship, and again after worship till pretty late bed time!

25. Several of my scholars who were from Tinggalong and Lintang, returned home to-day. But they had nearly mastered the alphabet; and this, I trust, will be a stimulus to them, at some future and not distant day, to prosecute the work which they have thus begun.

A singular superstition of the Dyaks is mentioned by Mr. Thomson.

This evening the people inquired what our ideas are concerning the rainbow. In explanation I read them the account of it, as the instituted sign of the covenant made with Noah; and thus showed them that it is calculated to excite no other than grateful and pleasing emotions. Their own views,—as they informed me, and I have often been told before,—are as far from the truth as it is possible to imagine. They believe the rainbow to

be the reflection from the crest of a huge serpent king, of a race called *nabo*. He is doing penance in order to increase his strength for a conflict with the great sea serpent *naga*, whose abode is supposed to be in the centre of the ocean, where there is an immense whirlpool, denominated the navel of the sea. The rainbow is caused by his coming out of his den that he may try his strength and judge of his ability to overcome his antagonist. Whenever he shall consider himself as having gained merit enough to render him invincible, and secure his triumph, he is expected to make the onset. Of course this rencounter is apprehended at every successive exhibition of himself. Hence the terror which the appearance of the rainbow always inspires.

26. This morning I was pressed to say when I expect to return. I evaded a direct answer, inquiring how long they wished me to remain. All seemed to think the longer the better. I asked them whether they would assemble for worship on the Sabbath, in case I protracted my stay. "Most certainly," was the reply; "all will meet, old and young, women as well as men." On that condition I agreed to continue, at any rate till the first of next week, trying by all means to leave the impression that my stay, and equally my return after going away, depend chiefly on their conduct in this respect. By what they said to one another it was soon apparent that the conversation was operating favorably. They distinctly apologized for their want of attention to worship, and urged the children to be diligent in learning, lest I should quickly leave them. In the evening an unusually large number met, and pleased themselves by asking a multitude of questions on almost every subject.

Various reasons induced Mr. Thomson to return to Karangan.

30. I started for home at about seven o'clock this morning. In reviewing the progress and the result of this experiment, I feel deeply that there is great encouragement to labor for these people; and I cannot but believe that the Lord is preparing a way for us among them. I often feel a strong confidence too that he is about to perform wonders in their behalf.

What I have been enabled to do at present is, indeed, insignificant in itself. Yet who can tell how close a connection it may have with their ultimate improvement and salvation. A half dozen or

more persons have mastered the alphabet; a few begin to spell monosyllables; and all, I think, are evidently favorable to the enterprise. Thus, it may be, a foundation has been laid for indefinite advancement. But what is more immediately important, I have enjoyed some of the best opportunities of preaching the gospel, and that under circumstances calculated to make it impressive. I trust they have not been lost.

### *A Festival—Prevailing Sins.*

May 1. To-day there is a great festival at Angaku, on occasion of boring the ears of several of their little girls! Having been invited, we all went this afternoon to see some of the proceedings. The chief entertainment seemed to be a rude sort of masquerade. But the spice of the whole was probably a miserable species of intoxicating drink, which they have learned to manufacture and drink profusely on all such occasions. Many were already under its influence, it being painfully visible in their features as well as their actions. For the first time I saw their sacred jar. It was large, holding, probably, half a barrel, and appeared to be in good condition. They were busy in the preparation of their offerings, &c., when we left; so that we did not witness any of the religious ceremonies. Indeed these will probably not be celebrated before midnight. The sacred doings of the heathen love darkness.

Under date of May 16, 17, 18, Mr. Thomson says, "The heathen feasts of the people seem again to be occupying all their attention. The worst feature of it is, that it beguiles the children of their opportunity of study."

26. (Sabbath.) We were again favored with a pretty large, and apparently interested, audience. Our room was quite as full as it could be with any degree of comfort; I think there were not less than fifty persons present, though probably half of them were children and youth. I continued my exposition of the Sermon on the Mount; the subject being adultery and divorce. These topics come home with peculiar point to their comprehension, as we constantly find more and more reason to believe that the former, and indeed all kinds of uncleanness, are fearfully common; and the latter, we know, is treated with lamentable unconcern and lightness. Only a few days ago I was told of a case of

divorce; and I found, as I had often done before, that it is considered a mere trifle, and a Dyak may literally put away his wife for every cause, the slightest dislike being held a sufficient reason. All he has to do is to give her a little more than half a dollar, and send her away.

In the course of my remarks one man said, "This subject is too heavy; the people cannot take it up." How much like the disciples, "This is a hard saying, who can hear it?" The same person inquired whether it is right to have a plurality of wives. I answered, "No;" referring to the history of the creation in confirmation of my reply. "How is it then," said he, "that the Malays, and even our rajas, do this?" This was a delicate question, and I could only respond, "The conduct of kings and great men can never make right what God has decided to be wrong."

The journal is continued to June 26. The foregoing extracts, however, will enable the reader to form a general idea of the prospects of our brethren, in that distant and benighted land.

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LETTER FROM MR. THOMSON, DECEMBER 31, 1844.

### *Death of Mrs. Thomson.*

THE last number of the Herald contained a brief extract from a letter of Mr. Youngblood, announcing the death of Mrs. Thomson. A letter has also been received from the afflicted husband, from which the details of this saddening event may be gathered.

In my last letter, if I mistake not, I gave a somewhat particular account of the failure of Mrs. Thomson's health, and even made an allusion to the fatal symptoms which appeared on the very day the letter was dispatched. By the application, however, of a very simple remedy, (pulverized charcoal, made of burnt cork,) the disease was arrested for the time; and, to the astonishment of us all, she soon arose from what we had supposed would prove the bed of death, and began again to move in her accustomed sphere. It was not long, however, before the same malady again attacked her and prostrated her system; and being utterly ignorant of any hazard, (such is the consequence of our want of medical advice,) and knowing of nothing else to which to resort, the same prescription was follow-

ed, and with the same success, so far as the immediate cause of alarm was concerned. But almost immediately her feet began to swell; and, as we now suppose,—though at the time we did not at all suspect it,—symptoms of a dropsical affection made their appearance. She was thus crippled as well as enfeebled. Still, with scarcely a word of complaint, she continued, with all possible spirit and animation, to attend her domestic duties, and to embrace every opportunity that offered to instruct and admonish the perishing heathen around. At length, however, she was constrained by a sense of duty to go to Pontianak and seek for help from the government physician. With singular devotion to the cause of Christ, she resolved to go alone, having the children with her, unwilling that either I, or any one capable of laboring for the salvation of souls, should be taken away from our work on her account. Little did she think how brief the interruption would be; or how destitute she would find herself of even a single individual to cheer her in her last struggle! And little did we realize that that struggle was so near, or for a moment apprehend that it might occur before she could reach the place of her destination, and enjoy the soothing attentions of Christian friendship.

For at least a week previous to her departure from Karangan, she appeared to enjoy rather better health and spirits than she had done for a long time previous, buoyed up, perhaps, by the flattering prospect she held out to herself of an early restoration and a speedy return to the field of her labors. The morning of the day on which she set out, (Monday, December 2,) she was particularly active, and superintended all the arrangements for her journey. I accompanied her some distance down the Karangan, to see the *bidar* through the principal obstructions of the way. She was remarkably cheerful, ate a hearty meal, and expressed great satisfaction in feeling so free to go alone; a thing, which as she observed, she could not have thought of with composure a year ago. But this appears now to have been the last effort of exhausted nature to brace itself against the ravages of disease.

The women who accompanied her, say that she lay down immediately after I left her, and did not attempt to sit up again all the way to Pontianak. About half way down the river, she penned a short note to send to me by a boat which passed them on Tuesday afternoon, in

which she said nothing of her complaint, but that she had become weaker. This she wrote in a reclining posture. Shortly after, they tell us, she noticed that her breathing was short and difficult, but said nothing farther as to being either worse or better. On Wednesday evening, when about ten miles distant from Pontianak, she asked the name of the place, and was answered; the same thing occurred again about five miles from Pontianak. At the last place she requested a sponge with water, with which she repeatedly wiped her face. This is the last time she is known to have spoken; though one of the women says that she tried repeatedly to arouse her, and even woke up the children to arrest her attention. She probably soon after became speechless, and when the *bidar* reached Pontianak, about three o'clock on Thursday morning, Mr. Youngblood found her apparently insensible. The physician was immediately called, but every effort to revive her proved abortive. At half past six in the morning she sweetly breathed her last, and her weary spirit went, we cannot doubt, to rest in the bosom of that Savior in whom she believed.

Mrs. Thomson was born in Bern, Switzerland, May 20, 1812. She spent a number of years as a teacher in a private family at Strasburg; and it was at this place that she became hopefully pious in 1835. Receiving an appointment from "the Society for the Promotion of Female Education in the East," established at Geneva, she left her native land, April 7, 1839, embarked from Portsmouth, England, July 30, and arrived at Batavia, November 19. From the time of her arrival to her marriage, December 9, 1840, she was engaged in teaching. Since the latter event her history has been identified with that of her husband.

My house is again desolate, and my children are motherless. But it is the Lord; and I know that his judgments are right, and that he in faithfulness has afflicted me. He seems to be contending with me, and I trust he will never remit his parental discipline, until he has my whole heart. Within fifteen months this same messenger has three several times selected a victim from my small household, and it is still doubtful whether his work is done. A fearful uncertainty is hanging over the prospects of my only and darling son. "The Lord gave and the Lord hath taken away; blessed be the name of the Lord!"



## Sioux.

LETTER FROM MR. S. W. POND, MARCH  
18, 1845.

*Labors at St. Peter's.*

MR. POND is stationed at St. Peter's. The attendance upon the services of the Sabbath, it will be seen, is not particularly encouraging. The religious instruction communicated to the Sioux, is generally given at their lodges.

We have worship in Sioux regularly on the Sabbath, which is always attended by some of the Indians; though, as I have before informed you, the men seldom come expressly to attend meeting. I do not think that they generally manifest as much unwillingness to hear religious conversation as unconverted people in New England usually do; and we have many opportunities of testifying to them the gospel of the grace of God. I do not know the average number of those who have attended our services during the past winter. We have frequently had about ten, and not often more than that number, besides our own family. This is certainly a small congregation; but we are glad that any will come. Some who have usually been the most regular in their attendance, have been absent during the winter.

The opposition to our school which prevailed a year ago, seems to have nearly ceased. Some of the most influential men belonging to this band are decidedly in favor of having their children instructed, and very few appear to be opposed to it. Our school has been smaller this winter than it was last, there having been but about twelve regular scholars. Most of the children who have been here have attended school; but we have had less cold weather during the past winter than I have ever known before; and in consequence of this the Indians have been absent on hunting expeditions more than usual. Our scholars had forgotten less of what we taught them a year ago than we feared they would.

I mentioned to you, last summer, that Col. Bruce, the Indian agent, Mr. Sibley, and others, were using their influence to check intemperance among the Sioux; and I am happy to say that their efforts have been attended with considerable success. Capt. Backus, who is now in command of the garrison at Fort Snelling, has also exerted his authority and

influence to prevent ardent spirits from being carried into the Sioux country; and he, with the agent and others, has lately persuaded the Sioux in this neighborhood to enter into an agreement to exclude all intoxicating liquors. It is not likely that they will do all that they have agreed to perform; but at present very little whiskey is carried above the mouth of the St. Peter's. The traffic in this article among the Sioux is carried on by men located on the east side of the Mississippi. The regular fur-traders are not engaged in it, and the most influential among them are opposed to it.

In some of my letters to you I have complained, not without reason, of the bad influence exerted over the Indians by many white men in this country; the principal men engaged in the fur trade, however, the Indian agent, and the officers of the garrison, have ever appeared friendly to us and to our work; and to some of them we are under many obligations. The officers of the army, and the Indian agent, have always been ready to protect, to the extent of their power, the persons and property of missionaries, and to give good counsel and wholesome advice to the Indians.

LETTER FROM DOCT. WILLIAMSON,  
APRIL 30, 1845.

*Hinderances to Missionary Labor.*

In the following letter Doct. Williamson has described some of the embarrassments of a missionary to the Indians. Those who read his remarks, will probably be surprised that so much time is consumed "in doing what appears to amount to nothing," as he says, "when it is done." And yet there seems to be no relief from this state of things at present; and the missionary must derive his principal consolation from the belief that he is obeying, even in such humble offices, the command of his Savior. To know, however, that his brethren in Christ remember him and pray for him, will add much to his comfort and inward peace, and, consequently, enhance his efficiency and usefulness.

Many may suppose that missionaries to the heathen, supported by the churches at home, and laboring where they cannot lay up anything for their children or for themselves, should be, of all men, the most exempt from secular cares. It may be so with those in Hindostan, Siam and China; but it is not so with us. The circumstances in which we are placed,

seem to tend more strongly to secularize the mind, than did laboring in a secular calling in the places of our former residence.

It must be next to impossible for any person who has always dwelt in a city or village of New England, to realize the inconveniences arising from being two hundred miles from a store, or a mechanic's shop of any kind. If our houses, clothes, furniture or tools need repairing, we must do it ourselves; and we must often lose more time in our work, in consequence of lacking some article of little value, than it would take to go to a store and buy it, and then earn the money to pay for it, if we were living in a civilized land.

As we cannot know, for the most part, where to buy a pound of nails, salt, candles, meat, sugar or flour, or a penknife, plate, cup, paper of pins or needles, or skein of thread, within a week's travel of our station; and as not more than two, or at most three, opportunities ordinarily occur in the course of a year for sending to a place where they can be obtained; we find it necessary to spend so much time in procuring certain articles here, taking care of them, and looking them up when needed, that it is questionable whether it is better to have, or to be without, many things which most persons in the States deem essential to their comfort.

The demands made upon the time of the missionary by the Indians, are a very serious hindrance in the prosecution of his appropriate work.

But what tends most to secularize us, and consumes most of our time, is the doing of a thousand little things, all of which are necessary to convince the Indians that we speak the truth, when we tell them that we have come here to do them good. Only a few of them have learned to value our labors; and even these cannot readily believe that we love them, and are seeking to do them good, if we refuse to confer a favor which would cost only five or ten minutes of our time. We have not had the means of giving large presents, such as the traders have been in the habit of giving; and if we had, the difficulty would still exist, unless we gave small ones too. Besides attending to the sick and giving out medicine, which probably requires, on an average,—Sabbaths excepted,—one hour a day the year round, we must have something else to give. One wants a little salt, and even the trader has none. Another wants a turnip; another

a few potatoes. Some of the applicants are unwell; and others are old and have no teeth, and so cannot eat the food which they have. One wants a needle; another a little thread; and another some rags to patch a worn out garment. One woman comes with her arms or legs bare, and asks for some old garment to make a short-gown or leggins. Another brings a child, naked as it was born, and, pointing to one of our children, asks if it has not two garments; and then requests that the old one be given to cover her child, expressing a fear that it will freeze to death. Having no dwellings of their own in which they can store anything, they feel that their property is safer in our houses than in their tents; and so they wish us to keep whatever they are not to use immediately, especially when about to go off on a hunt, which most of them do, two or three times a year. Others come to borrow tools, or to get their axes ground, or to have handles put in them, or to inquire about the articles which we have laid away for them, &c., &c. To attend to all such applicants would leave us little or no time for anything else. To make a rule of rejecting or neglecting them, tends to harden our own hearts, while it gives them too much reason to say that we are not seeking to do them good.

These are some of the things which tend to secularize our minds, and to consume our time in doing what appears to amount to nothing when it is done. Still, all this is useful in making us more familiar with the people and their language; and it is necessary in order that we may remove prejudices and obtain an opportunity of telling the good news of salvation, and convince the people that we speak the truth.

#### *Absence of the Spirit—A Death.*

We see, however, less evidence that the truth is taking hold of the people of late, than formerly. And yet it encounters less opposition, and our increasing knowledge of the language enables us to communicate more of it, and to do it more distinctly than we once did; and we are not conscious to ourselves of less zeal and diligence in making it known than heretofore. Our native members also, though less persecuted, seem more tempted than in years past. It is manifest that the Holy Spirit is operating less powerfully among this people than he did in the earlier years of our residence here; and we know not why it should be

so, unless it is because those who support us, pray less for us and the people for whom we are laboring. We do not certainly know that this is the case; but we think it probable, not only because we do not feel the benefit of their prayers as we think we once did, but because we know that many who once prayed for us have gone home to their rest. Slow, indeed, must be the progress of the great work of evangelizing the world, without more powerful out-pourings of the Spirit of God than have been hitherto granted.

Doct. Williamson mentions the death of a female member of the church, and he also copies from his diary a brief obituary notice of the deceased.

In the latter part of the summer, she accompanied her husband to the neighborhood of Fort Snelling. Shortly after she started on her return, she was attacked by the measles, which brought her low; this was succeeded by consumption. She was far gone when she arrived here. She died early in January.

She had been a communicant in our church since February, 1841. She was young at the time of her reception, and naturally very giddy, and much disposed to please those with whom she associated, which led her into some improprieties. When able to attend public worship, she was rarely absent; and being apt to learn, she had acquired more religious knowledge than most of our members. She had learned to read well, chiefly within the last year. She was remarkably affectionate to her husband, cheerful and smart to labor, and at all times professed to trust in the Savior alone. When I inquired of her respecting the grounds of her hope, a little more than a month since, she replied, "My conduct is in nothing good. In Jesus, the Son of God, alone I trust." I visited her frequently, at her request, to read the Scriptures to her, and pray with her; but owing to her great weakness and distressing cough, ever since she returned from below, I did not find her able to converse much. We have not had such clear evidence of her piety, either while she was in health, or during her last sickness, as we sometimes have, and as we always wish to have; but we know of no good reason to doubt the sincerity of her profession.

I may say, in conclusion, that I think the people about us never had more friendship for us, or confidence in us, than they have at the present time.

### Recent Intelligence.

SYRIA.—The latest intelligence from Syria is of the most painful character. Lebanon is once more involved in the horrors of war. For some time past, the old disputes between the Druzes and the Maronites have been tending toward a renewal of hostilities. Murders became more and more frequent; these were succeeded by partial skirmishes; and finally an open and general rupture took place about the first of May. For this result the Maronites, it is presumed, are to be held responsible.

Our brethren of the mission have thus far escaped without injury. Those of them, however, who reside at Abeih, were compelled to be spectators of a scene which was very trying to their feelings. It was on the 9th of May that the long dreaded onset was made. The Druzes had the advantage from the first. Within a quarter of an hour, many houses of the Maronites were on fire; and soon their owners were all driven into the palace of the Emir. By mid-day a large number of Druzes had assembled from other villages, headed by their various Sheikhs, &c. The missionaries were treated with great respect; indeed they had no apprehensions for their own safety from the beginning.

In the afternoon the Sheikhs requested Mr. Thomson to bear a flag of truce to those who were shut up in the palace of the Emir, offering to guaranty a safe passage to Beirût or Sidon, in case the Maronites would surrender. With great difficulty a temporary suspension of hostilities was obtained. While Mr. Thomson was at the palace, an officer arrived from the Pasha, with orders to the people to desist. Hearing of the parley, he repaired to the palace; and to him Mr. Thomson committed the management of the truce. There was no more fighting; and early the next morning the Maronites surrendered, on condition of being safely conducted to Beirût or Sidon, guarded by Turkish soldiers. The Sheikhs did what they could to prevent the further effusion of blood; but so exasperated were the minds of their followers, that it was found impossible to afford adequate protection to the enemy. At length, however, the Druzes departed to renew the contest in other places; and the Maronites of Abeih, who still survived, were escorted to a place of safety.

By the latest advices the war was rolling to the north, toward the proper country of the Maronites. As late as May 18, the mountain was shrouded in the smoke of its burning villages; and during the following night it was illuminated by their unextinguished fires. The issue of the contest it would be premature to predict. One thing, however, judging from the past, we may anticipate with cheerful confidence. God will undoubt-



edly overrule this event for the furtherance of the gospel of his Son. Indeed certain embarrassments have been apprehended by the mission, in the prosecution of their work, which will probably occasion no further solicitude.

The friends of missions will be glad to learn that their brethren, through all these scenes of trial, have been looked to, not in vain, for sympathy and relief. Mr. Calhoun was at Bhamdûn at the commencement of the war; and as he was in the habit of walking out daily, unprotected, the villagers frequently availed themselves of this opportunity to visit a neighboring summit, where they feared to go without his presence. And when he removed to Beirût, several mule loads of silk, carpets, &c., belonging to the natives, followed in his train, although he had no guard or protector. Some of the worst enemies of the mission at Abeih are indebted to our brethren at that station for the preservation of their lives. The services of Doct. Van Dyke were in constant requisition among the wounded and the dying. And when the Sabbath (May 11) came, "the mission families were baking bread for a famishing crowd of five hundred and seventy-five men, women and children, who had not a morsel to eat."

**SMYRNA.**—Mr. and Mrs. Everett and Miss Lovell arrived at Smyrna April 18, having embarked from Boston, February 25. Miss Lovell proceeded to Constantinople to take charge of the seminary for Armenian females. Mr. and Mrs. Everett will remain at Smyrna.

**ERZEROOM.**—In a letter, dated May 17, Mr. Peabody states that the Armenian bishop of that place still persists in his tyrannical and persecuting policy, inflicting the bastinado upon the friends of the missionaries, seizing books, &c.

**AHMEDNUGGUR.**—Mr. Ballantine writes, under date of April 29, as follows: "The state of things is interesting at both of our stations. True, we have had one or two sad falls among those connected with us; and one young man and a young woman have been expelled from the church. Still, when we look around and see the interest manifested in the truth by many of the natives, we feel that God has not left us without some tokens of his presence. We wait for his blessing."

**MADURA.**—Mr. Tracy, writing from Terumungalum, February 16, says, "The blessing of God has hitherto, we believe, attended our labors in the seminary. Nearly one half of the pupils are professors of religion, including the whole of the first class." Mr. Tracy regards this fact as particularly animating, when viewed in connection with the state of the people in that region. "On every side," he says, "we find a movement toward Christianity. Individuals, families,

and whole villages are looking to us for instruction; some with pure, others doubtless with improper, and more with mixed motives. Still, however, they come, renouncing heathenism—pagan and Roman—and placing themselves under the influence of the gospel."

Mr. Lawrence writes from Dindigul, April 3, "Our recent communion was one of much interest. Three persons were admitted to the church. So great a number of communicants has never before, probably, received the emblems of a Savior's dying love in Dindigul."

**SANDWICH ISLANDS.**—Mr. Dibble died at Lahainaluna, January 22. His health had been gradually failing for some time. His end was peaceful and happy.

Mr. Baldwin, under date of December 10, mentions an addition of fifty-five persons to the church at Lahaina. "From one hundred to one hundred and fifty more may be considered as candidates for admission the present year."

Mr. Whitney, who is stationed at Waimea, Kauai, says, December 5, "Just now we have more than usual attention to the subject of religion at our station. Our meetings are crowded, and many seem to be anxious for the salvation of their souls. As the attention has but recently commenced, I cannot speak definitely in regard to it."

**OREGON INDIANS.**—Doct. Whitman, in a letter dated July 22, says, "June 20 to 23 was spent by Mr. Spaulding and myself in examining candidates for admission to the church. Ten were considered as entitled to be received; and a number more, for various reasons, were put off for the present. It was an occasion of much interest; and Joseph, one of the two oldest members, showed much discretion and Christian zeal."

Mr. Eells, writing from Tshimakain, October 11, states that Romish priests are multiplying on every side of him.

### Monte Proceedings.

#### MISSIONARY CONVENTION AT MONTPELIER, VERMONT.

A CONVENTION of the friends of missions was held at Montpelier, Vermont, in the church of the Rev. Mr. Gridley, on the 4th and 5th of June. It was attended by a number of laymen from the churches of that vicinity, and by about twenty clergymen. General E. P. Walton of Montpelier was appointed Chairman, and the Rev. I. R. Worcester, Secretary. Dr. Anderson, the Rev. Levi Spaulding, and the Rev. William Clarke were present as a deputation from the Board.

The following subjects were presented at an early stage of the meeting as among the points claiming attention.

1. Whether the object of foreign missions is not to be gathered wholly from the commission given by Jesus Christ to his disciples, and from the recorded acts of the Apostles.

2. Whether this object is not a purely spiritual one; namely, to convert and save men by publishing salvation to them through the cross of Christ.

3. Whether the true economy, practicability and power of the enterprise do not lie in the perfect simplicity and spirituality of its object; and whether these will not be impaired in proportion as other things, less spiritual, are connected with the enterprise as prominent objects of interest and pursuit.

4. Whether, in view of the commission given by Christ to his disciples, missionaries and their native churches can, in any way and for any reason, be lawfully required to withhold the ordinances of baptism and the Lord's Supper from converted pagans, after having received what is, to them, satisfactory evidence of faith and repentance; and whether the missionaries on the ground and their native churches are not the exclusive judges as to the sufficiency of the evidence.

5. Whether foreign and home missions are not intimately and inseparably connected together, so that an enlightened interest in one necessarily involves a deep and growing interest in both.

6. Whether the tangible results of money and labor, expended for the conversion of the heathen world, are not as great, in proportion to the means employed, as can be found in any other department of Christian enterprise.

7. Whether God is not now making the duty of praying, giving and laboring for the speedy conversion of the world so plain, that individual Christians can no longer neglect these things with safety to their souls.

8. Whether it is not as really a part of Christian duty to publish the fact of Christ's death abroad to the world, as it is to commemorate it at his table; and whether it be not as really incumbent on pastors to see to the performance of the one duty by their people, as to the performance of the other.

9. Whether Christians cannot be led to a more entire consecration of themselves to the work; and whether something more cannot be done, than is done, towards systematic efforts for inducing all who have heard the gospel to aid in its universal diffusion.

The time was occupied with devotional exercises, statements, answers to inquiries put to members of the deputation, and addresses; and on the second day a series of resolutions was proposed, discussed and adopted.

#### MISSIONARY CONVENTIONS IN SOUTHERN NEW YORK.

A series of missionary conventions has recently been held in Southern New York. The first in the series met at Cooperstown, June 20, and continued in session through the following day. D. H. Little, Esq., was chosen President, and Rev. Mr. Allen, Secretary. Rev. Messrs. Campbell and Blodgett, Messrs. Rathbun, North and Hollister, with Dr. Armstrong, were appointed a

Business Committee. Dr. Armstrong, Doct. Scudder and Rev. Mr. Hutchings were present as a deputation of the Board. The meeting was attended by fifteen ministers and by friends of missions from as many churches.

Another convention was held at Oxford, June 24 and 25. Amos A. Franklin, Esq., was chosen President, Benjamin Chapman, J. T. Gilbert, and G. D. Philips, Esqs., Vice Presidents; and Rev. Mr. Tuttle, Secretary. The Business Committee consisted of Rev. Messrs. F. E. Cannon, A. Burtis and J. B. Hoyt, and Mr. Beebee. Dr. Armstrong, Doct. Scudder, Rev. J. P. Thompson of New York, and Rev. F. E. Cannon were present as delegates of the Board. Twenty ministers were in attendance, and seventeen or eighteen churches were represented.

A similar meeting was held at Binghamton, June 27 and 28. Elias Hawley, Esq., was chosen President, Messrs. Platt, Collier and Seymour, Vice Presidents, and Rev. Messrs. Gilbert and Gaylord, Secretaries. Dr. Armstrong, Doct. Scudder, Dr. Wisner of Ithaca, Rev. J. P. Thompson of New York, and Rev. F. E. Cannon, attended as a deputation of the Board. Twenty-one ministers were present, including several from Pennsylvania.

The last meeting of the series was held at Elmira, July 1 and 2. Simeon Benjamin, Esq., was chosen President, and Rev. C. C. Carr, Secretary. The Business Committee consisted of Rev. Messrs. Cannon, Ford and Huggins. The delegates from the Board were Dr. Armstrong, Doct. Scudder, Dr. Wisner of Ithaca, and Rev. F. E. Cannon. Thirty-four ministers were in attendance; also a large number of the friends of missions from neighboring churches. Some families came sixty or seventy miles. At the close of the meeting, Rev. Messrs. Fowler of Elmira, Huggins of Havanna, and Pratt of Painted Post, were appointed a corresponding Committee to carry into effect the views of the convention.

"The whole series of meetings," says Dr. Armstrong, "seemed to be attended by the presence and blessing of the great Master and Leader of the missionary enterprise. It promises very happy results in elevating the tone of piety and the standard of benevolent effort in the churches. I shall be disappointed if these results are not permanent." Resolutions were adopted at all the meetings, setting forth, distinctly and strongly, the duty of Christians in respect to the conversion of their benighted and perishing fellow-men.

#### ANNIVERSARIES OF AUXILIARIES.

##### MASSACHUSETTS.

The Norfolk County Auxiliary held its annual meeting at Medfield, June 10. In the absence of

the President, Dr. Ide took the chair. Prayer was offered by the Rev. Mr. James of Wrentham; after which the Treasurer, Rev. Mr. Harding of East Medway, submitted his report. From this document it appeared that the receipts of the past year exceeded those of the previous year by about seven hundred dollars. The meeting was addressed by Rev. Mr. Walker, of the West Africa mission, and by Rev. Mr. Treat, who were present as a deputation from the Board. Mr. Timothy Walker, who has recently been at the Sandwich Islands, bore his testimony to the success of the efforts made by the missionaries in that interesting field of labor.

The Palestine Auxiliary held its annual meeting, June 18, at the meeting house of the Rev. Mr. Perkins, Weymouth Landing. Besides the usual devotional exercises, and the reading of the Treasurer's report, a sermon was preached by Rev. D. Powers, of South Abington; and addresses were delivered by Rev. Mr. Walker, of the West Africa mission, and Rev. David Greene, one of the Secretaries of the Board.

## RHODE ISLAND.

The Rhode Island Missionary Society held its annual meeting at Slatersville, June 11, during the session of the Rhode Island Consociation. Rev. Orrin Fowler of Fall River, the President of the Society, took the chair, and prayer was offered by Dr. Neil of Germantown, Pennsylvania, Rev. Mr. Leavitt of Providence, the Secretary, presented the annual report, which showed that the receipts of the society had advanced about nine hundred dollars during the past year. Addresses were made by Rev. Mr. Walker, of the West Africa mission, and Rev. Mr. Treat, who were present as a deputation from the Board.

## DONATIONS,

## RECEIVED IN JUNE.

|                                                                                                                                                                                                           |               |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------|
| <i>Board of Foreign Missions in Ref. Dutch Ch.</i>                                                                                                                                                        |               |
| W. R. Thompson, New York, Tr. (of wh. fr. South Dutch ch. a lady, 24;)                                                                                                                                    | 575 01        |
| <i>Addison Co. Vt. Aux. So. A. Wilcox, Tr.</i>                                                                                                                                                            |               |
| Middlebury, Prof. Twining,                                                                                                                                                                                | 20 00         |
| <i>Barnstable Co. Ms. Aux. So. W. Crocker, Tr.</i>                                                                                                                                                        |               |
| Centerville, Cong ch. and so.                                                                                                                                                                             | 20 00         |
| E. Falmouth, do.                                                                                                                                                                                          | 14 00         |
| Truro, 1st cong. so.                                                                                                                                                                                      | 4 75—38 75    |
| <i>Boston, Ms. S. A. Danforth, Agent,</i>                                                                                                                                                                 |               |
| (Of wh. fr. a friend, 50; Fem. Jews so. of Boston and vic. for sup of Mr. Schaffler, 34,21; Mrs. Cunningham for <i>Augusta Kehoe</i> , Ceylon, 20; M. E. and S. E. Hobart, for chil. in Tamil schs. 80c.) | 829 02        |
| <i>Caledonia Co. Vt. Conf. of Chs., E. Jewett, Tr.</i>                                                                                                                                                    |               |
| Barraet, Cong. ch.                                                                                                                                                                                        | 4 34          |
| Kirby, Rev. L. Woods,                                                                                                                                                                                     | 10 00         |
| Peacham, Cong. ch. and so.                                                                                                                                                                                | 20 00         |
| St. Johnsbury, 2d cong. ch. and so. m. c. 51,59; E. and T. Fairbanks & Co. wh. cons. WILLIAM GRAVES of Portland, Me. an H. M. 100; L. Clark, 20;                                                          | 171 59—205 93 |

|                                                                                                            |              |
|------------------------------------------------------------------------------------------------------------|--------------|
| <i>Chautauque Co. N. Y. Aux. So. J. H. Taylor, Tr.</i>                                                     |              |
| Carroll, Cong. ch.                                                                                         | 7 02         |
| Jamestown, 1st pres. ch.                                                                                   | 2 98         |
| Pine Grove, Pa. Cong. ch.                                                                                  | 15 00        |
|                                                                                                            | 25 00        |
| Disc. on dft.                                                                                              | 25—24 75     |
| <i>Cheshire Co. N. H. Aux. So. S. A. Gerould, Tr.</i>                                                      |              |
| Hinsdale, m. c.                                                                                            | 41 69        |
| Jaffrey, Mrs. E. Parker,                                                                                   | 10 00        |
| Keene, Gent. 46; m. c. 59;                                                                                 | 105 00       |
| Marlboro', m. c.                                                                                           | 21 90        |
| Rindge, Young men's benev. so.                                                                             | 26 44        |
| Roxbury, Charity box,                                                                                      | 5 88         |
| Sullivan, m. c.                                                                                            | 12 87        |
| Swansey, m. c.                                                                                             | 22 03        |
| Troy, m. c.                                                                                                | 8 69         |
| Westmoreland, J. Sawyer,                                                                                   | 10 00        |
|                                                                                                            | 264 50       |
| Ded. exps. of aux. so.                                                                                     | 25—264 25    |
| <i>Chittenden Co. Vt. Aux. So. M. A. Seymour, Tr.</i>                                                      |              |
| Burlington, m. c.                                                                                          | 5 25         |
| Williston, m. c.                                                                                           | 6 75—12 00   |
| <i>Columbia &amp; Vic. Tenn. Rev. W. Potter, Agent.</i>                                                    |              |
| Columbia, Pres. ch. and cong.                                                                              | 147 00       |
| Fayetteville, Pres. ch. m. c. 31,25;                                                                       |              |
| Mrs McE. I;                                                                                                | 32 25        |
| Indian Creek, Pres. ch. and cong.                                                                          | 16 11        |
| Murfreesboro', J. Wade, for Sand. Isl. miss.                                                               | 5 00         |
| Richland, Elk Ridge and Cornersville miss. so.                                                             | 62 44        |
| Rock Creek, Miss. so.                                                                                      | 17 18        |
| Swan Creek, Pres. ch. and cong.                                                                            | 8 64         |
|                                                                                                            | 288 62       |
| Ded. disc.                                                                                                 | 4 09—284 53  |
| <i>Cumberland Co. Me. Aux. So. D. Evans, Tr.</i>                                                           |              |
| Baldwin, Indiv. 5,75; Rev. Mr. Emerson, 5;                                                                 | 10 75        |
| Cornish, Mrs. J. Lincoln,                                                                                  | 2 00         |
| Falmouth, 1st par.                                                                                         | 8 00         |
| Gray, Cong. ch.                                                                                            | 5 20         |
| N. Yarmouth, 1st. par 25; 2d par. gent. 10,85; la. 28; m. c. 8,39; ann. contrib. 8,81; Rev. C. Hobart, 10; | 93 94        |
| youth and chil. 2,89;                                                                                      |              |
| Portland, Miss. asso. 48; 2d ch. m. c. 59,56; 3d ch. m. c. 25;                                             | 132 56       |
| Pownal, Cong. ch.                                                                                          | 34 70        |
| Sebago, Indiv.                                                                                             | 2 00—289 15  |
| <i>Essex Co. North, Ms. Aux. So. J. Caldwell, Tr.</i>                                                      |              |
| Newbury, Mr. Withington's so.                                                                              | 83 61        |
| Rowley, Mr. Pike's so.                                                                                     | 76 00        |
| West Newbury, 1st. par. juv. miss. so. for <i>Joseph Bailey</i> , Ceylon, 20;                              |              |
| Mr. Edgell's so. 4,44;                                                                                     | 24 44—184 05 |
| <i>Essex Co. South, Ms. Aux. So. C. M. Richardson, Tr.</i>                                                 |              |
| Rockport, Mr. Gale's so. to cons.                                                                          | 150 00       |
| Mrs. LUCY C. WHIFFLE an H. M.                                                                              |              |
| <i>Franklin Co. Me. Conf. of Chs. Rev. I. Rogers, Tr.</i>                                                  |              |
| Farmington, m. c. 2; Rev. I. R. 5;                                                                         | 7 00         |
| Weld, m. c.                                                                                                | 1 52—8 52    |
| <i>Franklin Co. Ms. Aux. So. L. Merriam, Tr.</i>                                                           |              |
| An indiv.                                                                                                  | 15 00        |
| Charlemont, 1st cong. ch. 7,25; la. 9,36;                                                                  | 16 61        |
| Greenfield, 2d cong. so.                                                                                   | 27 44        |
| Leverett, 1st cong. so.                                                                                    | 9 38         |
| Sunderland, 1st d. wh. cons. ELIJAH ROWE an H. M.                                                          | 106 25       |
| West Hawley, Cong. so.                                                                                     | 10 00—184 68 |
| <i>Geneva &amp; Vic. N. Y. C. A. Cook, Agent.</i>                                                          |              |
| Hunts Hollow, by L. Hamilton,                                                                              | 6 00         |
| Penn Yann, Pres. ch. (of wh. for <i>Margaret Lock</i> , Ceylon, 25;) 35,88;                                |              |
| E. B. JONES wh. and prev. dona. cons him an H. M. 50;                                                      | 85 88—91 88  |
| <i>Grafton Co. N. H. Aux. So. W. Green, Tr.</i>                                                            |              |
| Dalton, m. c. 1,45; Rev. J. Wood, 3; 4 45                                                                  |              |
| Groton, D. Cummings,                                                                                       | 5 00         |
| Hanover, Ch. at Dartmouth college, m. c.                                                                   | 183 00       |
| Plymouth, m. c.                                                                                            | 18 31—210 76 |
| <i>Hampshire Co. Ms. Aux. So. J. D. Whitney, Tr.</i>                                                       |              |
| Amherst, JOHN LELAND wh. cons. him an H. M.                                                                | 1,000 00     |
| Northampton, Stoddard & Lathrop, prof. on Herald agency, 1845,                                             | 27 00        |



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|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------|
| Williamsburgh, Cong. s. s. for ed. of<br>a hes. youth at Madura,                                                                                                                                                                                                                                                      | 25 00-1,052 00 | West Medway, Dr. Ide's so.                                                                                                                                                | 52 34          |
| <i>Hartford Co. Ct. Aux. So. H. A. Perkins, Tr.</i>                                                                                                                                                                                                                                                                   |                | Wientham, Mr. James's so.                                                                                                                                                 | 50 00-1,442 93 |
| Collinsville, Coll. 32,33; m. c. 20;                                                                                                                                                                                                                                                                                  | 52 33          | <i>Oncida Co. N. Y. Aux. So. J. Dana, Tr.</i>                                                                                                                             |                |
| East Windsor, 2d so.                                                                                                                                                                                                                                                                                                  | 32 80          | Clinton, Cong. so. 201,10; ded.                                                                                                                                           | "              |
| Hartford, 2d so. m. c. 7,92; N. so. m.<br>c. 13,07;                                                                                                                                                                                                                                                                   | 20 99          | worthless note, 5;                                                                                                                                                        | 196 10         |
| Hartland, m. c.                                                                                                                                                                                                                                                                                                       | 10 00          | Utica, 1st pres. ch.                                                                                                                                                      | 4 10-200 20    |
| West Avon, Gent.                                                                                                                                                                                                                                                                                                      | 1 25-117 37    | <i>Orange Co. Vt. Aux. So. J. Steele, Tr.</i>                                                                                                                             |                |
| <i>Hartford Co. South, Ct. Aux. So. H. S. Ward, Tr.</i>                                                                                                                                                                                                                                                               |                | Brookfield, Cong. ch.                                                                                                                                                     | 3 26           |
| Glutenbury, Eastbury so. m. c.                                                                                                                                                                                                                                                                                        | 18 00          | Chelsea, /                                                                                                                                                                | 50 00          |
| Kensington, m. c. 3,68; la. 24;                                                                                                                                                                                                                                                                                       | 27 68          | Strafford, do. m. c.                                                                                                                                                      | 15 00          |
| Middletown, 1st so. gent and la.                                                                                                                                                                                                                                                                                      | 11 00-56 68    | Williamstown, do. m. c.                                                                                                                                                   | 7 64           |
| <i>Hillsboro' Co. N. H. Aux. So. J. A. Wheat, Tr.</i>                                                                                                                                                                                                                                                                 |                | A friend,                                                                                                                                                                 | 88 00-163 90   |
| Nashua, Edmund Parker,                                                                                                                                                                                                                                                                                                | 150 00         | <i>Otsego Co. N. Y. Aux. So. Rev. A. E. Campbell, Tr.</i>                                                                                                                 |                |
| <i>Lincoln Co. Me. Aux. So. Rev. E. Seabury, Tr.</i>                                                                                                                                                                                                                                                                  |                | Cherry Valley, 1st pres. ch. 55,66;<br>m. c. 19,85; D. H. Little wh. cons.                                                                                                | 175 51         |
| Alna, Cong. so. m. c.                                                                                                                                                                                                                                                                                                 | 25 00          | FRANCIS W. LITTLE an H. M. 100;                                                                                                                                           |                |
| Bath, WILLIAM M. ROGERS wh. and<br>prev. dona. cons. him an H. M.                                                                                                                                                                                                                                                     | 50 00-75 00    | <i>Palestine Miss. So. Ms. E. Alden, Tr.</i>                                                                                                                              |                |
| <i>Lowell &amp; Vic. Ms. W. Davidson, Tr.</i>                                                                                                                                                                                                                                                                         |                | Abington, 1st. par. gent. 54,35; la.<br>42; m. c. 19,35; 2d par. m. c. 6;                                                                                                 |                |
| Lowell, Appleton-st. ch. wh. cons.                                                                                                                                                                                                                                                                                    |                | E. Whitman, 40; S. Vining, 11;<br>D. T. 5; la. 50c.; E. par. gent.                                                                                                        |                |
| SAMUEL B. SIMONDS an H. M.                                                                                                                                                                                                                                                                                            | 100            | 28,26; la. 20,36; m. c. 14,03; N.<br>par. m. c. 4,50; a lady, 8;                                                                                                          | 253 40         |
| Miss S. V. Hosmer wh. cons.                                                                                                                                                                                                                                                                                           |                | Braintree and Weymouth, Un. so.<br>gent. 25,42; la. 27,12;                                                                                                                | 52 54          |
| Mrs. MARY P. CONANT of Jaffrey,<br>N. H. an H. M. 100;                                                                                                                                                                                                                                                                | 200 00         | Bridgewater, Trin. so. m. c. 25; in-<br>div. 1,52;                                                                                                                        | 26 52          |
| <i>Merrimaack Co. N. H. Aux. So. G. Hutchins, Tr.</i>                                                                                                                                                                                                                                                                 |                | Cohasset, 2d ch. and so. 40; D. S.<br>Sutton, 10; wh. cons. Rev. DANIEL<br>H. BARCOCK an H. M.                                                                            | 50 00          |
| Concord, Rev. W. Clark and fam.                                                                                                                                                                                                                                                                                       | 50 00          | E. and W. Bridgewater, m. c.                                                                                                                                              | 15 81          |
| Dunbarton, Cong. so. 23,81; m. c.<br>5,69; s. s. chil. 9,15;                                                                                                                                                                                                                                                          | 38 63          | North Bridgewater, 1st par. gent.<br>and la. 95,69; S. par. gent. and la.<br>50;                                                                                          | 145 69         |
| Northfield and Sanbornton Bridge,<br>Cong. ch.                                                                                                                                                                                                                                                                        | 24 42          | Randolph, 1st par. gent. 71,87; la.<br>31,74; E. par. gent. 70,73; la.<br>85,70; m. c. 44,36; juv. so. for sup.<br>of Miss Farrar, 8,80;                                  | 313 20-857 16  |
| Warner, Cong. ch. and so. 6,23; I.<br>B. Hoyt, 50;                                                                                                                                                                                                                                                                    | 56 23-169 33   | <i>Penobscot Co. Me. Aux. So. E. F. Duren, Tr.</i>                                                                                                                        |                |
| <i>Middlesex Co. South, Ms. Conf. of Chs. Rev.</i>                                                                                                                                                                                                                                                                    |                | Bangor, 1st par. s. s. wh. and prev.<br>dona. cons. Rev. NATHAN DOLE of<br>Brewer, and Rev. E. G. PARSONS,<br>of Freeport, H. M. 25,17; Ham-<br>mond-st. cong. ch. 36,87; | 62 04          |
| G. E. Day, Tr.                                                                                                                                                                                                                                                                                                        |                | Bradford, A fem. friend,                                                                                                                                                  | 50             |
| Marlboro', m. c.                                                                                                                                                                                                                                                                                                      | 20 00          | Brewer, Cong. ch. m. c. 18; Village<br>cong. ch. 12;                                                                                                                      | 30 00          |
| Southboro', Mr. Rawson's so.                                                                                                                                                                                                                                                                                          | 6 76-26 76     | Cherryfield, Cong. ch.                                                                                                                                                    | 10 00          |
| <i>Monroe Co. &amp; Vic. N. Y. E. Ely, Agent.</i>                                                                                                                                                                                                                                                                     |                | Dedham, do. m. c.                                                                                                                                                         | 14 19          |
| Adams Basin, Pres ch.                                                                                                                                                                                                                                                                                                 | 8 00           | East Orrington, do.                                                                                                                                                       | 12 80          |
| Rochester, Brick pres. ch. s. s. for<br>Samuel W. Lee and Lucy Ann<br>Divoll, Ceylon, 35; for Frances<br>M. Burchard, do. 20; Mrs. Sarah<br>Ray, 30;                                                                                                                                                                  | 85 00-93 00    | Foxcroft and Dover, do.                                                                                                                                                   | 11 38          |
| <i>New Haven City, Ct. Aux. So. A. H. Maltby, Agent.</i>                                                                                                                                                                                                                                                              |                | Gauland, do. m. c. 1,50; la. 4;                                                                                                                                           | 5 50           |
| New Haven, 1st ch. and so. 200;<br>union so. m. c. 46,85; Church-st.<br>do. 8,75; Yale coll. do. 15,23; 3d<br>ch. do. 8,50; Mrs. A. H. W. 1;                                                                                                                                                                          | 280 33         | West Brewer, Inf. s. s.                                                                                                                                                   | 3 57-149 98    |
| <i>New Haven Co. East, Ct. Aux. So. A. H.<br/>Maltby, Agent.</i>                                                                                                                                                                                                                                                      |                | <i>Rockingham Co. N. H. Conf. of Chs. S. H. Piper, Tr.</i>                                                                                                                |                |
| Madison, Gent.                                                                                                                                                                                                                                                                                                        | 56 58          | Deerfield, Cong. ch. and so.                                                                                                                                              | 50 00          |
| <i>New York City and Brooklyn, Aux. So. J. W.<br/>Tracy, Tr.</i>                                                                                                                                                                                                                                                      |                | <i>Rhode Island, Aux. So.</i>                                                                                                                                             |                |
| (Of wh. fr. the Scudder miss. so. of<br>Carmino-st. ch. for Rev. H. M.<br>Scudder, 24; E. M. M. and S.<br>Hart of Allen-st. pres. ch. s. s. for<br>chil. in Mrs. Paris's sch. Sandw.<br>Isl. 7,50; R. Hunt, Brooklyn, for<br>Ralph Hunt, Ceylon, 20;)                                                                 | 710 98         | Kingston, Cong. so.                                                                                                                                                       | 5 00           |
| <i>Norfolk Co. Ms. Aux. So. Rev. S. Harding, Tr.</i>                                                                                                                                                                                                                                                                  |                | <i>Rutland Co. Vt. Aux. So. W. Page, Tr.</i>                                                                                                                              |                |
| Dorchester, 2d par. gent. 252,41; la.<br>87,44; juv. miss. asso. 3,50;                                                                                                                                                                                                                                                | 343 35         | Brandon, m. c.                                                                                                                                                            | 28 51          |
| East Medway, Mr. Harding's so. wh.<br>and prev. dona. cons. JOSIAH<br>BLAKE, TIMOTHY WALKER and<br>PAUL DANIELL, H. M.                                                                                                                                                                                                | 211 04         | Castleton, m. c.                                                                                                                                                          | 41 00          |
| Foxboro', Mr. Poor's so. wh. cons.<br>GILES RANDALL an H. M. 173,99;<br>Mrs. A. Carpenter wh. cons. Mrs.<br>CATHARINE E. CARPENTER an H.<br>M. 100; Mrs. A. Corey's fam. wh.<br>and prev. dona. cons. Mrs. ANNA<br>COREY an H. M. 50; m. c. 14,70;<br>22 chil. to ed. chil. in Ceylon, 7,04;<br>juv. benev. so. 7,44; | 353 17         | East Rutland, m. c. 28,17; la. 9;<br>gent. 3; W. Page, prof. on Day-<br>spring, 5,28;                                                                                     | 38 45          |
| Medfield, Mr. Richmond's so.                                                                                                                                                                                                                                                                                          | 20 00          | West Rutland, Ch. and so. 4; m. c.<br>11,22;                                                                                                                              | 15 22-123 18   |
| Medway Village, Mr. Sanford's so.<br>gent. 109; la. 98,03; a dec'd mem.<br>of the ch. av. of gold watch 80; J.<br>C. Hurd, 50; wh. cons. JOHN COLE,<br>STEPHEN METCALF and Mrs. RE-<br>BECCA A. HURD, H. M.                                                                                                           | 337 03         | <i>Somerset Co. Me. Aux. So. C. Selden, Tr.</i>                                                                                                                           |                |
| North Wrentham, Rev. C. S. 3; a<br>lady, for chil. at Sandw. Isl. 1;                                                                                                                                                                                                                                                  | 4 00           | Monson, Cong. ch. m. c.                                                                                                                                                   | 10 00          |
| Roxbury, Eliot ch. m. c. 24; gent. 18;<br>la. 1;                                                                                                                                                                                                                                                                      | 43 00          | Norridgewock, Cong. ch.                                                                                                                                                   | 10 00-20 00    |
| Stoughton, A friend,                                                                                                                                                                                                                                                                                                  | 10 00          | <i>Stratford Co. N. H. Aux. So. E. J. Lane, Tr.</i>                                                                                                                       |                |
| Walpole, Mr. Bigelow's so.                                                                                                                                                                                                                                                                                            | 19 00          | Ossipee, Cong. ch. and so.                                                                                                                                                | 37 00          |
|                                                                                                                                                                                                                                                                                                                       |                | Wakefield, do.                                                                                                                                                            | 15 50          |
|                                                                                                                                                                                                                                                                                                                       |                | Wolfboro', North, do.                                                                                                                                                     | 4 00-56 50     |
|                                                                                                                                                                                                                                                                                                                       |                | <i>Tolland Co. Ct. Aux. So. J. R. Flynt, Tr.</i>                                                                                                                          |                |
|                                                                                                                                                                                                                                                                                                                       |                | N. Coventry, Gent. 18; la. 23,75;                                                                                                                                         | 41 75          |
|                                                                                                                                                                                                                                                                                                                       |                | Tolland, Gent.                                                                                                                                                            | 22 17-63 92    |
|                                                                                                                                                                                                                                                                                                                       |                | <i>Union Conf. of Chs. Me. S. Andrews, Tr.</i>                                                                                                                            |                |
|                                                                                                                                                                                                                                                                                                                       |                | Brownfield, m. box,                                                                                                                                                       | 3 00           |
|                                                                                                                                                                                                                                                                                                                       |                | Fryeburg, I. Colby,                                                                                                                                                       | 10 00          |
|                                                                                                                                                                                                                                                                                                                       |                | Otisfield, Cong. ch. and so.                                                                                                                                              | 15 00-28 00    |
|                                                                                                                                                                                                                                                                                                                       |                | <i>Valley of the Mississippi, Aux. So. G. L.<br/>Weed, Tr.</i>                                                                                                            | 42 50          |
|                                                                                                                                                                                                                                                                                                                       |                | Ded. disc.                                                                                                                                                                | 26-42 24       |
|                                                                                                                                                                                                                                                                                                                       |                | <i>Washington Co. Vt. Aux. So. J. W. Howes, Tr.</i>                                                                                                                       |                |
|                                                                                                                                                                                                                                                                                                                       |                | Berlin, Rev. J. Hobart,                                                                                                                                                   | 10 00          |
|                                                                                                                                                                                                                                                                                                                       |                | <i>Western Reserve, O. Aux. So. Rev. H. Coe, Agt.</i>                                                                                                                     |                |
|                                                                                                                                                                                                                                                                                                                       |                | Aurora,                                                                                                                                                                   | 4 00           |
|                                                                                                                                                                                                                                                                                                                       |                | Canton,                                                                                                                                                                   | 55 50          |
|                                                                                                                                                                                                                                                                                                                       |                | Cuyahoga Falls,                                                                                                                                                           | 8 29           |
|                                                                                                                                                                                                                                                                                                                       |                | Edinburg, W. Carter, dec'd,                                                                                                                                               | 100 00         |
|                                                                                                                                                                                                                                                                                                                       |                | Massillon,                                                                                                                                                                | 13 00          |

|                                                    |             |
|----------------------------------------------------|-------------|
| Richfield, Messrs. Hammond,                        | 10 00       |
| Windham, Young la.                                 | 15 40       |
| Williamsfield,                                     | 5 00—211 19 |
| Windham Co. Ft. Aux. So. A. E. Dwinell, Tr.        |             |
| Brattleboro' East, m. c.                           | 17 29       |
| Guilford, S. Gregory,                              | 4 00        |
| Wardsboro', Coll. 14,25; s. s. 1;                  | 15 25—36 54 |
| York Co. Ms. Conf. of Chs. Rev. G. W. Cressey, Tr. |             |
| Acton, Cong. so. gent. 6,19; la. 5,16;             | 11 35       |

Total from the above sources, \$10,008 91

#### VARIOUS COLLECTIONS AND DONATIONS.

|                                                                                                                 |        |
|-----------------------------------------------------------------------------------------------------------------|--------|
| A friend, (of wh. for a child at Mrs. Wilson's sch. at Gaboon, 15.)                                             | 20 00  |
| Albany, N. Y. 4th pres. ch.                                                                                     | 100 00 |
| Andover, Me. m. c.                                                                                              | 1 86   |
| Bangor, N. Y. Rev. B. Burnap,                                                                                   | 50     |
| Bedford, Ms. Coll. 39,90; m. c. 6,98;                                                                           | 46 83  |
| Belfast, Me. Head of the tide m. c.                                                                             | 4 00   |
| Bethel, Me. Cong. ch. and so.                                                                                   | 8 50   |
| Bell Port, N. Y. Cong. ch. m. c.                                                                                | 18 07  |
| Boonton, N. J. 1st pres. ch. 50; s. s. for sch. at Madura, 9;                                                   | 59 00  |
| Burlington, Vt. H. P. Hickok,                                                                                   | 30 00  |
| Cabarrs Co. N. C. River ch. a few friends,                                                                      | 13 00  |
| Cairo, N. Y. Pres. ch. s. s. for s. s. in Ceylon,                                                               | 3 40   |
| Cambridge, Ms. Shepard ch. and so. m. c.                                                                        | 59 00  |
| Cambridgeport, Ms. 1st evan. ch. and so. m. c.                                                                  | 50 00  |
| Charlestown, Ms. Winthrop ch. and so.                                                                           | 937 27 |
| Chelsea, Ms. Winnisimmet ch. and so. m. c.                                                                      | 36 10  |
| Crown Point, N. Y. O. Penfield,                                                                                 | 20 00  |
| Dandridge, Tenn. H. Martia,                                                                                     | 5 00   |
| Danville, Pa. Fem. miss. so.                                                                                    | 6 00   |
| Doaksville, Choc. na. m. c.                                                                                     | 10 00  |
| East Cambridge, Ms. Evan. ch. and so. m. c.                                                                     | 8 03   |
| Edgerton, Ms. Cong. so.                                                                                         | 11 00  |
| Erie, Pa. Pres. ch. s. s. class,                                                                                | 1 25   |
| Fort Tounson, Choc. na. m. c. 52; G. Loomis, U. S. A. 66;                                                       | 118 00 |
| Galena, Ill. 1st. pres. ch. m. c.                                                                               | 75 00  |
| Good Water, Choc. na. Miss. so.                                                                                 | 44 50  |
| Gosport, N. Y. Cong. ch.                                                                                        | 3 50   |
| Griggsville, Ill. Cong. ch. m. c.                                                                               | 25 00  |
| Groveland, Ill. Cong. ch.                                                                                       | 10 00  |
| Hartsrille, Pa. 1st pres. ch.                                                                                   | 31 36  |
| Honesdale, Pa. Coll. 56,91; m. c. 20;                                                                           | 76 91  |
| Hopewell, Tenn. Coll.                                                                                           | 2 00   |
| Hudson, N. Y. Pres. ch. s. s. for the Waterbury sch. Ceylon,                                                    | 50 00  |
| Independence, Mo. Miss H. Pixley,                                                                               | 3 00   |
| Leacock, Pa. Pres. ch.                                                                                          | 12 00  |
| Manlius, N. Y. A. Smith,                                                                                        | 100 00 |
| Marshall, N. Y. Cong. ch.                                                                                       | 15 00  |
| Massachusetts, A friend,                                                                                        | 6 50   |
| Maumee City, O. Pres. ch.                                                                                       | 30 00  |
| Middleport, N. Y. Pres. ch. 13,16; s. s. for a child in Ceylon, 5;                                              | 18 16  |
| Milwaukee, W. T. Pres. ch. m. c.                                                                                | 20 00  |
| Morristown, N. J. 2d pres. ch. Mrs. C. B. Arden, 50; 1st pres. ch. I. C. Whitehead, 20; S. Johnson, 10;         | 80 00  |
| Newark, N. J. 3d pres. ch. Mrs. Wm. Wallace, 100; 2d do. Rev. B. Baldwin, 5;                                    | 105 00 |
| Newark Village, Del. Pres. ch. 13,75; m. c. 22,25;                                                              | 36 00  |
| New York, Rev. Dr. Carroll,                                                                                     | 10 00  |
| New Vernon, N. J. Pres. ch.                                                                                     | 21 00  |
| North Andover, Ms. L. Parker, for Madura miss.                                                                  | 1 00   |
| Northern Liberties, Pa. 1st pres. ch. 26,57; Central do. 5;                                                     | 31 57  |
| Philadelphia, Pa. Un. miss. mite so. 33,17; Mrs. Hildeburn, 10;                                                 | 43 17  |
| Plattsville, W. T. Ch.                                                                                          | 6 00   |
| Rome, N. Y. 1st pres. ch. 50,80; s. s. miss. so. for Dr. Scudder, 10;                                           | 60 80  |
| Sandwich Islands, Miss Maria Ogden,                                                                             | 61 50  |
| Shelter Island, N. Y. Pres. ch. and cong.                                                                       | 16 33  |
| Shepherdstown, Va. J. Melvin, Sen.                                                                              | 10 00  |
| South Haven, N. Y. Pres. ch. J. G. Floyd,                                                                       | 10 00  |
| St. Catharines, C. W. Pres. ch. 13,50; mater. asso. for ed. in Ceylon, 14;                                      | 27 50  |
| Tennessee, S. W. Stebbins,                                                                                      | 5 00   |
| Troy, N. Y. 2d pres. ch. m. c. 100; C. Wright, 98,40; Mr. and Mrs. S. W. Dana, 50; indiv. 60; 4th pres. ch. 36; | 344 40 |
| Virginia, Two ladies, by Rev. A. Converse,                                                                      | 14 50  |
| Walton, N. Y. 1st cong. ch. and so.                                                                             | 28 85  |

|                                                                                     |        |
|-------------------------------------------------------------------------------------|--------|
| West Brooksville, Me. J. Wasson, 15; Mrs. M. Wasson, 5;                             | 20 00  |
| Wythe and Pulaski, Va. Miss. so. and fem. tract so. gent. and la. 70,95; int. 1,05; | 72 00  |
| Unknown, A friend,                                                                  | 100 00 |

\$13,203 32

#### LEGACIES.

|                                                                                                          |            |
|----------------------------------------------------------------------------------------------------------|------------|
| Boston, Ms. Thomas S. Winslow, by B. P. Winslow, Ex'r. (prev. rec'd, 2,340;)                             | 819 00     |
| Brookport, N. Y. Daniel Blish, by Peter Sulphen, Ex'r. (prev. rec'd, 545;)                               | 50 00      |
| Cairo, N. Y. William Avery, by Rev. P. Snyder,                                                           | 50 00      |
| Douglass, Ms. David Fairbanks, by E. Washburn, (prev. rec'd, 410;)                                       | 500 00     |
| Lee, Ms. Mrs. Tumme Adams, by H. Bartlett, Ex'r. (prev. rec'd, 1,070 98;)                                | 136 61     |
| Meriden, Ct. Mrs. Elizabeth Ripley, by B. Andrews, Ex'r. for miss. to China,                             | 200 00     |
| Northampton, Ms. Lemuel Clark, by Hiram Ferry, Ex'r. (prev. rec'd, 700;)                                 | 100 00     |
| Philadelphia, Pa. Rev. John W. Scott, by Mrs. Jane Scott, Ex'r. avails of ground rent,                   | 600 00     |
| Starbridge, Ms. Harmonia Allen, by George Davis, Ex'r. 84,50; Esther Plimpton, by J. Plimpton, Ex'r. 20; | 104 50     |
| Syracuse, N. Y. Volney Cook, by E. W. Leavenworth, Ex'r. 285,71; ded. disc. 1,42;                        | 284 29     |
| Westmoreland, N. Y. Miss Betsy Crane, (prev. rec'd, 355,16; ) 203; less disc. 1; by A. Thomas,           | 202 00     |
|                                                                                                          | \$3,016 40 |

Amount of donations and legacies acknowledged in the preceding lists, \$16,249 72. Total from August 1st to June 30th, \$228,183 75.

#### DONATIONS IN CLOTHING, &c.

|                                                                                                                                                                                                                    |        |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|
| Ballston Centre, N. Y. A bundle fr. fem. miss. so. for Mary W. Miller, Ceylon; a barrel,                                                                                                                           |        |
| Barrington, R. I. A barrel, fr. la. sew. so                                                                                                                                                                        | 24 27  |
| Braintree, Ms. S. par. A box, fr. la. sew. cir.                                                                                                                                                                    | 37 54  |
| Cincinnati, O. Maps fr. S. B. Munson, for Mr. Minor, Mr. Andrews and Mr. Pogue,                                                                                                                                    |        |
| Concord, Ms. Doddridge's Com. on the N. T. fr. Mrs. Vose, for J. White, Ceylon.                                                                                                                                    |        |
| Drakesburg, O. A box, for Mr. Ayer, Red Lake,                                                                                                                                                                      | 20 00  |
| Franklin, N. H. A box, fr. la. and juv. sew. so. for Mr. Boutwell, Ojibwa miss.                                                                                                                                    | 33 00  |
| Good Water, Choc. na. Cows and calves, fr. miss. so.                                                                                                                                                               | 34 00  |
| Hudson, O. Cloth, calico and book, fr. Faculty in Wes. Res. col. 83; merchandise fr. A. A. Brewster, 25;                                                                                                           | 108 00 |
| Killingworth, Ct. Two barrels, for Mr. Coan, Sandw. Isl.                                                                                                                                                           |        |
| Mulone, N. Y. A quilt, fr. Miss A. Horton.                                                                                                                                                                         |        |
| Middleboro', Ms. 1st par. A box, fr. la. miss. so. for La Pointe, 27,59; a barrel,                                                                                                                                 | 27 59  |
| New York City, A box, fr. Amer. Bible so. for Dr. King, Athens; do. fr. Mrs. L. Griffin for Mr. Hall, La Pointe; do. fr. D. C. Blauvelt, for Mr. Hall, Honolulu; do. fr. Miss Gilbert, for Mrs. Stocking, Oromiah. |        |
| Peninsula, O. Clothing, &c. fr. la.                                                                                                                                                                                | 27 00  |
| Philadelphia, Pa. A box, fr. la. for miss. to Ceylon,                                                                                                                                                              | 125 00 |
| Southampton, Ms. A box, fr. la. so. of ind. for Mr. and Mrs. Kingsbury, Choc. miss.                                                                                                                                |        |
| Troy, N. Y. Two cooking stoves, fr. P. P. Stewart, for Mr. Hotchkin and Mr. Byington, Choc. miss.                                                                                                                  | 60 00  |
| Unknown, A box, for Mr. French, Ahmed-nuggur; books, paper, &c.                                                                                                                                                    |        |

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, &c.

THE  
MISSIONARY HERALD.

VOL. XLI.

SEPTEMBER, 1845.

No. 9.

American Board of Commissioners for Foreign Missions.

Turkey.

ANNUAL LETTER FROM THE MISSION  
TO THE ARMENIANS.

General Progress.

THIS mission held its annual meeting in April and May, continuing its sessions through a number of days. All the stations were represented except Erzeroom. The meeting appears to have been pleasant and profitable; a considerable portion of the time was spent in devotional exercises. The obstacles thrown in the way of missionary effort, and particularly the persecutions which many of the enlightened Armenians have recently been called to endure, naturally suggested topics of interesting inquiry and discussion. The 28th of May was designated as "a day of fasting and prayer, in reference to the peculiar trials to which the mission, and especially the native brethren, are now exposed." It is evident, however, that the missionaries are neither disappointed nor discouraged by the opposition which they are called to encounter. They feel that they are doing the Lord's work, and that, consequently, they have nothing to fear. The following extracts from "the annual letter" are hopeful and encouraging.

If the reports of the stations, now forwarded to the Committee, are not all of them so full as they have been in some former years, it is owing to no diminution in the measure of that divine influence which has been so richly

granted us. We can truly say that God, in his infinite mercy, 'has not cast us away from his presence, nor taken from us his Holy Spirit.' On the contrary, that great work which has been commenced here, and which has exhibited, more than was exhibited in creation, the mighty power of God, is steadily and perceptibly advancing, not only from year to year, but from month to month, and even from week to week. The hand that is thus carrying it forward, is unseen; and all the wisdom and cunning of the most ingenious and crafty of our enemies have not been able to find it. It is *almighty*; and the very mightiest of the mighty, with all their determinate counsel and united effort, have not been able to arrest it. The work itself is a *spiritual* work; and, as such, it bids absolute defiance to bars and bolts, to walls and prisons. As such, no police, however terrible might be its character, could seize hold of it. The utmost stretch of despotic power could not banish it. Not all the combinations of political influence and physical force, furnished with all the instruments of destruction which the full treasury of kings can supply, could ever prevent a single individual from being translated from the kingdom of darkness into the kingdom of God's dear Son. What of all that is temporal, can confine that which is spiritual; or stop the progress of that which "cometh not with observation?" As easily might the light be



prevented from stealing on the darkness, as the "unseen" and the "eternal" be checked by any of the things which are "seen" and "temporal."

The indignation of the enemy is indeed at present very great, and his wrath is poured abroad. But not only is the Spirit of God helping us; his providence also is raising up standards, of which, in strict dependence on him, it is our privilege to make use. And so long as we, and our brethren and friends at home, do not draw down upon us the curse of trusting to an arm of flesh, we may rest assured, that the Lord will continue to be our helper; and we may still go on and not fear, though 'ten thousands of the people should set themselves against us round about.'

Several additional particulars respecting this new outbreak of persecution, will be found in the communications which follow.

At the last meeting of the Board, it will be remembered, the following resolution was adopted: "Resolved, that it be recommended to those missions in which it can conveniently be done, to hold their annual meeting at the same time with that of the Board; and that other missions observe the anniversary in such a way as they think will best promote the object proposed." The action of the Prudential Committee, referred to below, was designed to carry into effect the wishes of the Board, as expressed in the foregoing resolution.

The proposal from the Committee to hold our annual meeting at the same time with the meeting of the Board, meets with our most cordial approbation. We regard it as eminently calculated to render more sacred and tender the relations existing between the missionaries, the Board, and the churches at home, and greatly to multiply and strengthen all their mutual sympathies; and we regard it as one of the most important means to secure prayer, more fervent and united, for the divine blessing on our labors. We regret, therefore, that the season of the year will often, and perhaps generally, prevent us from holding our annual meeting at that time. But, whenever thus prevented, we shall, agreeably to the recommendation contained in the second resolution of the Committee, have meetings for special prayer at our several stations; and thus, so far as is practicable, we shall rejoice with all our hearts to carry into effect the important object designed to be attained by this concert.

### Constantinople.

LETTER FROM MR. HAMLIN, MARCH, 29, 1845.

#### *A family dismembered by Persecution.*

MR. HAMLIN is still permitted to continue his labors in connection with the seminary at Bebek; and the object of this letter is to communicate such facts of interest as have fallen more particularly within the range of his observation. He first describes a case of persecution which will illustrate the spirit and the proceedings of many, who are vainly opposing the onward march of the gospel.

It is but a short time since a family was living together in perfect harmony, all of its members professing attachment to the truth. The friendliness of the mother and eldest daughter, however, has lately changed to implacable enmity, they having yielded to the influence of wealthy and powerful relatives. As the mother holds all the property, and has, consequently, no inconsiderable power in her hands, she hoped to win back all her children to obedience to the church. In connection with her oldest daughter, she began by endeavoring to induce the rest to confess and receive the sacrament; but all their efforts proving fruitless, they commenced a course of opposition and gross personal abuse, which has resulted in the dismemberment of the family. Six have left their dwelling to seek for homes elsewhere, and have nobly sacrificed their present comfort and worldly good to their love of the truth.

It was not till they had made repeated and persevering efforts to be so far reconciled, as to secure peace and yet allow them the exercise of the rights of conscience, that they resolved to leave. If they retired to a room, however remote from the family, for prayer, they were always interrupted by beating upon the door, or by such vociferations as made it impossible to proceed. The daughter, referred to above, endeavored to expel her own husband from the house, even while sick.

Having one day, when he was confined to his bed, endeavored in vain to extract a promise from him to abandon prayer-meetings, preaching, our Smyrna books, &c., she was so infuriated that she struck him violently in the face, and would have proceeded to beat him, had not others interfered. He left the house as soon as he was able, and went to re-

side with a friend. His wife followed him, professed great penitence for what she had done, and proposed that he should return and live with her, on the single condition of not attending the Sabbath services at Mr. Dwight's or the seminary. If he would concede this one point, she would give up all the rest. He yielded and returned; but when the Sabbath came he found that his peace was gone. He felt that he had betrayed his Master, and had preferred his own peace in his family to the gospel of his salvation. He was, however, soon released from his promise; for his wife, encouraged by his yielding one point, began to renew her demands of entire obedience to the church; and her persecutions became even more malignant than before, so that he was compelled again to leave his home. They have no children, and the separation is probably final, as she declares that he shall never enter the house again. His appearance during this severe trial has been most exemplary. He was formerly a passionate, irascible man; but he has, through divine grace, obtained a wonderful degree of self-control, and his brothers and sisters testify that, during this long trial of nearly two months, he has never been seen to lose his self-command in any instance, and has exhibited a firmness and patience worthy of a follower of Christ.

While the daughter was thus spending her strength in persecuting her husband, the mother was equally zealous in persecuting her children. Her youngest daughter, who has given pleasing evidence of piety for some years, was kept almost like a prisoner in the house, and was allowed neither to read nor converse with her brothers. The mother rarely spoke either to her oldest son, nor did she mention his name to others, in any milder terms than "devil," "Satan," "heretic," &c., declaring that she would disinherit him, accuse him to the Patriarch, and have him imprisoned or sent to the *bagnio*. To her Armenian neighbors she accused him of being a blasphemer of the church, the sacraments, the Virgin and all the saints; and to her Turkish neighbors, of being an idolater, a worshipper of paper, (a sneering reference to his attachment to the gospel,) and in heart an atheist.

The evangelical members of the family, after making their condition a subject of special prayer, concluded to leave and seek for homes elsewhere. Those who have thus been called to endure reproach

for Christ's sake have done it joyfully, and, I trust, it is designed to be greatly instrumental in promoting their sanctification and the confirmation of their faith.

### *The Patriarch—Inquirers—Seminary.*

In a previous letter, published in the Herald for June, Mr. Hamlin alluded to the Patriarch's hostility to the seminary at Bebek. It was there stated that this individual had induced two of the pupils to leave the institution. These efforts, it seems, have not ceased.

The Patriarch has continued his petty persecution of the seminary, and, by great effort, has succeeded in detaching two more of our students from us. One, the grandson of a priest, was compelled to leave in order to save his grandfather from the condign punishment which would have followed disobedience. The poor boy left with deep regret. He has been in the school two and a half years; and though he appeared at first to be a most stupid and unpromising child, and could hardly read a simple sentence in Armenian, he had become a studious, conscientious and exemplary pupil; and was making better progress than we had ever anticipated. The other pupils had but just entered the school.

I think I have before mentioned that the Patriarch has taken one of our advanced students, and made him teacher of a select class in one of the principal schools of the metropolis. He is unquestionably better qualified for his duties, than any other teacher in the eighteen Armenian schools of Constantinople and its vicinity.

The following statements are of a more pleasing character.

I have recently had much interesting conversation with some inquirers after the truth, whose minds seem to be under the influences of the Spirit of God. One in particular, a papist, came a few days since with B.,—the converted Catholic frequently referred to in previous communications,—and manifested an earnest desire to know the truth. He remarked that, for two months, he had been unable to attend to his business in consequence of his being so unsettled in regard to his condition. He said freely, "I know the papal church to be full of error and deception; but in regard to many things, my mind is in doubt, darkness and confusion." After a long conversation he

left, promising to call again. From the earnestness which he manifested, and the apparent readiness with which he received every thing which was clearly sustained by testimony from the word of God, I have strong hopes that he is coming to a clear and saving knowledge of the truth.

An occasion of great interest is described below.

The senior class of our seminary has just graduated. It consisted of but three individuals. You are already aware that most of the original members of this class have entered into various useful employments, as interpreters in the capital and neighborhood. The three who have just graduated, are the choicest members of the class, and have made good progress in all their studies. They are regarded by us and our Armenian brethren as hopefully pious, and devoted to the spiritual and intellectual renovation of their countrymen. One will probably be connected with the press at Smyrna; and the other two will become teachers. We regard them with great interest as the first *ripe fruits* of the seminary. On receiving their diplomas, they were addressed by Mr. Dwight and myself, in regard to their aims in future life and the principles by which they are to be governed. A neat copy of D'Aubigné's History of the Reformation, —from J. McKean, Esq., Treasurer of Bowdoin College, —was presented to each. They were quite overcome on taking leave, and we gave them the parting hand and blessing with strong emotion. We love them as sons, and shall always follow them with deep interest and earnest prayer. Would that the many individuals who have manifested a special interest in the seminary, could have witnessed the scene, and entered into all the feelings and emotions awakened in our own hearts.

LETTER FROM MR. DWIGHT, MAY 22, 1845.

### *Outbreak of Persecution.*

Frequent allusions have been made to the opposition which the pious Armenians are obliged to encounter at the present time. The following extract describes a more violent demonstration of hatred to the truth, than has occurred for many months.

Last week a very black cloud seemed to be hanging over us, just ready to burst upon our heads; but now the sun is shining as brightly as ever. An interesting young man at Trebizond, whom Dr. Hawes and yourself saw there, was seized by order of the Pasha,—at the instigation of the Bishop of Trebizond and the Patriarch here,—and sent to Constantinople, where he was thrown into the mad house, and chained from his neck, and also from his feet, to the wall. The Patriarch likewise sent out his beadles to pick up some of the leading men of the evangelical party in this city; and every thing looked very much like a settled purpose, on the part of the enemies of evangelical truth, to carry the point with a high hand. The Lord, however, interposed a barrier, and now they are as quiet as ever. To the surprise of all, the young man who was shut up in the mad house, walked into our preaching service last Sabbath, a free man, very much as Peter, when miraculously delivered from prison, betook himself immediately to the place where the brethren were assembled for prayer. We were singing a hymn when he came in; and in the prayer which followed, I returned thanks to God for his deliverance. We have not, to this day, ascertained precisely what human power effected his release; of this, however, we have no doubt, namely, that it is all of God, and to him be all the glory! There were probably one hundred at our service last Sabbath, notwithstanding the threatening appearances.

LETTER FROM MR. GOODELL, JUNE 7, 1845.

### *Persecution restrained.*

FROM this letter of Mr. Goodell, it appears that the returning quiet, mentioned by Mr. Dwight, continued for a number of days subsequently.

An awful persecution broke out, a few weeks ago, against the evangelical party, which threatened to devour every thing holy and good. The storm had been gathering for some time, and its aspect was truly terrific. We appointed a day for fasting, humiliation and prayer; but lo! before the time appointed for this exercise, in one day, in one hour, the prison doors were thrown open, the constables were called in, and the roaring and raving and threatenings of the



enemy were stopped, as suddenly as the winds and waves were hushed when Jesus arose and rebuked them, saying, "Peace, be still; and there was a great calm." Not a breath of opposition is now heard from any quarter. Every thing is as still and quiet as though such a thing as persecution had never been heard of since the world began. Surely, "the Lord on high is mightier than the noise of many waters, yea than the mighty waves of the sea." We observed our day of fasting as one of thanksgiving.

My meetings with the Armenians, for the exposition of the Scriptures, I still continue twice a week; and I have recently put my hand to the work of preparing "Notes on the four Gospels" for them. This is greatly wanted, and it was urged upon me by the brethren with so much earnestness that I have consented to undertake the work. I fear I shall be engaged in too many things, and shall go beyond my strength; but to "bring forth fruit in old age," though it be but little, is a pleasure. The native brethren themselves will bear the whole expense of translating and printing the work.

#### LETTER FROM MR. WOOD, JUNE 13, 1845.

##### *Seminary—Readiness to hear the Gospel.*

MR. WOOD is associated with Mr. Hamlin in the seminary at Bebek. His opportunities for watching the progress of events among the Armenians of Turkey, are less favorable, therefore, than those enjoyed by some of his brethren. Still, the facts mentioned in the following extract will, it is presumed, be read with general interest.

Mr. Hamlin has informed you of some of the efforts of the ecclesiastical authorities to get away the pupils of our seminary. It obviously never had a stronger hold upon the people, nor exerted a wider and better influence, than at the present moment. Of those now in the school, several are very promising. Five of them we regard as hopefully pious; and in respect to the rest, I may say with truth that the tearful eye and deeply interested expression of countenance, not unfrequently observable in some when hearing the gospel, attest the working of the spirit within. As the pupils are from widely distant parts of the country,—Marsovan, Trebizond, Mosul, &c.,—may we not hope that through them the light

of God's truth will irradiate the utmost borders of the land?

As heretofore, we continue to have occasional visitors from very remote points. Within the last few days we have had several calls from the chief deacon of an Armenian convent in a distant city.

The position which we occupy with respect to the work of God in Constantinople, may be illustrated by an account of one of the days of last week. On Thursday, June 5, Mr. Hamlin sent for me to see company at the seminary. On going over, I found about twenty men assembled in his study. He informed me that they had come up from the city to hear preaching; and he wished me to attend to them while he retired to make preparation for this service. Accordingly I sat down in the midst of them for two hours or more, and was occupied in explaining passages of Scripture, answering their questions, and conversing about the most important and fundamental points of Christian doctrine. At length Mr. Hamlin came in, and we repaired to the school-room to hear him deliver a lecture, (one of a course which he is delivering to the students,) on one branch of the evidences of Christianity; the lecture being adapted to the auditory, and made highly practical in its character.

As he was about closing, a new company of fifteen or more came in. They were much disappointed at finding themselves so late; and Mr. Hamlin suggested to me that I should give them a sermon in addition. They were anxious to have me comply with the suggestion; and it was arranged that, after an hour, another service should be held. So, availing myself of a former preparation, I returned in an hour and preached on "Christ's kingdom not of this world." The audience had now increased to more than forty, and made, with the students, a congregation of between seventy and eighty! After the service, they remained to continue the discussions until five o'clock in the afternoon. During the whole day, from eight in the morning to the hour just named, they were occupied, either in listening to preaching, or in conversation about divine truth. They received the truth as famishing men lay hold of food when it is brought to them. There did not seem to be a cavalier or opposer among them. The topics brought forward were not questions of idle curiosity, but matters relating to the most essential and vital truths of the gospel.

They all appeared to be honest and deeply interested inquirers after the way of salvation; and what particularly excited our surprise was, that, with the exception of five or six, they were all strangers to us. They were men who have recently been induced to attend the preaching of Mr. Dwight and Mr. Goodell in Pera, and with whom neither Mr. Hamlin nor myself had become much, if at all, acquainted. "So mightily does the word of the Lord now grow and prevail" in Constantinople. This is the response of the people with respect to the recent cruel case of persecution.

We understand that some of the ecclesiastics are very angry on account of the occurrences which I have described above. But what can they do? Until they themselves learn to teach the pure gospel, the people will go to those by whom alone their spiritual wants can be supplied. You may inquire what should bring out such a number to us on that particular day. The answer is that on that day one of the festivals of their church (Ascension) occurred, when it is customary to suspend business; and these persons knew not how to spend the day more pleasantly and profitably than by a six mile excursion up the Bosphorus to hear the word of God. Had these individuals spent the day in wine shops and a drinking carousal, no fault would have been found with them. Spending it as they did, they excited the fierce ire of their professed spiritual guides, and are marked as heretics and schismatics; but whether for that reason they should not come to us, or we should decline instructing them when they do come, we leave to them that "know the truth" to decide.

### Trebizond.

#### JOURNAL OF MR. BLISS.

#### *A Visitor—A Learner—Interesting Interview.*

THIS journal embraces a period of about nine months, extending from May 29, 1844, to February 24, 1845. It will be seen that, while there is much to encourage, there is not a little to awaken solicitude and fear.

May 29. Mr. Johnston had a visitor to-day who may be regarded as a specimen of a class, not yet extinct in Trebizond. He had heard that we bought

disciples at the rate of thirty-three piastres the head, and that these thirty-three piastres had this marvellous peculiarity, that the possessor might spend thirty of them every day, and yet find the original sum in his pocket the next morning; and, desirous of receiving a share of this wonderful seed money, he had come "to be written a Farmasson." It was with difficulty that the poor man was convinced that he had been deceived.

Under date of June 10, Mr. Bliss says, "The Armenian vartabed has lately introduced three ignorant young men from the country into the priest's office, to the great dissatisfaction of the other priests. The reason assigned is, that all the old priests have become so full of Protestantism that he cannot manage them."

July 25. A young man, living about five miles from the city, has been trying to learn the use of figures. To-day I found him practicing his lesson on the margin of a bit of newspaper, with the bottom of a friend's shoe for a table, a piece of wood for a pen, and blood from his own hand for ink!

Such was the health of Mr. Johnston's family, that he felt constrained to leave Trebizond for a season, as mentioned below.

August 5. Mr. Johnston left to-day with his family for Constantinople. Yesterday most of the enlightened Armenians came to bid him farewell. The occasion naturally led to a more than usually free expression of their feelings, and brought out very pleasing evidence that Mr. Johnston's labors had not been in vain. All expressed the most earnest desires for his speedy return, that they might again hear the gospel from his lips; and, at the same time, they declared their own determination to cling to "the book of good news." One young man who has lately been learning to read, for the express purpose of making himself acquainted with the word of God, and who is now able to spell out a few sentences, said, with much simplicity and earnestness, "What I have heard is good, and what I have read is good too." Another, who has recently been quite ill, said that before his sickness he had followed Christ with only half a heart; and that he was now determined to follow with the whole. He has given good proof of his sincerity by leaving a profitable situation as a clerk, because that in

it he was required to break the Sabbath, and to practice deception.

### *Disappointment—Encouragement.*

Occurrences like the following are among the severest trials of the missionary.

26. In a late election of twelve men to take charge of the general interests of the Armenian community, several were chosen who have been reckoned among "the gospel readers," and whose influence it was thought would now bring about more toleration in religious opinion. In respect to two or three of them we had hoped that, if not already converted men, they were not far from the kingdom of God. But the event has shown how weak are the principles of those who are not "strong in the Lord and in the power of his might." At the bidding of a banker from Constantinople, the whole twelve have given a promise, under hand and seal, that they "will try,—by gentle means first, and, if these fail, by harsh,—to free the Armenian community from all heresy, and especially from the new American doctrine." Every one understands this to be a promise to oppose the gospel; and yet it does not appear that one of them made the least manly resistance to the proposition; though it requires of them to be false to their own consciences, and oppose that which they have often and with much zeal publicly advocated as the right way of the Lord. It is true that no one, probably not even the banker himself, expects them to keep their promise. It was made through fear of a powerful man; and when he is gone it will pass for nothing. But the injury done to their consciences will remain.

In respect to others, however, it is hoped that our brethren at Trebizond can say with truth, "Ye are our glory and joy."

28. Among our native friends are two brothers, whose spiritual progress has of late afforded us much encouragement. They meet with constant opposition at home from a father and mother, who are most bigotedly attached to the superstitions of their church; but they still contrive to find opportunities for the daily study of God's word, and are obviously growing thereby.

One of them called this evening, and I had a most interesting conversation with him. He began by alluding in terms of deep humility to his deficiencies

as a Christian. I asked him what he regarded as his great defect. After pausing a moment, he replied, "That I love God so little, and the world so much; and that spiritual thoughts so seldom come to my mind." This led us to consider the means of cultivating spiritual affections, and that best of all means, "looking unto Jesus, the author and finisher of our faith." In the progress of the conversation I was greatly interested in the mature piety indicated by his remarks.

Under date of September 16, Mr. Bliss says, "The attendance at our religious service on the Sabbath has increased from twelve or fifteen to twenty, and has become more constant." He adds, "The individuals mentioned under date of August 26, are again co-operating with their former associates, though rather secretly. One does it publicly."

### *Native Helper—Temperance—Persecution.*

December 8. For the last two weeks we have been favored with the presence and labors of a very pious and intelligent native brother from Constantinople. It has rejoiced the hearts of our friends very much to hear the gospel preached by one of their own nation; and they seemed to feel that they could not have enough of him. He held a religious service every evening, besides being almost constantly occupied with visitors during the day. And when, during the latter part of the time, there were threats that our gates would be watched, and all who were detected in coming to the meetings would be imprisoned or beaten, they came still, though in smaller numbers and with more caution. Yesterday, it being the last Sabbath he was to spend here, nearly all the gospel men came together; though in order to accomplish this with the desired secrecy, some were obliged to come almost at break of day, and some even passed the previous night in the house. We hope that the labors of our brother will be productive of much and permanent good.

One result of his visit is the formation of a temperance society, on the principles of total abstinence, numbering twenty members. Intemperance is making fearful progress here. Enormous quantities of the wine manufactured in the country are drunk. Indeed the use of it is regarded as a religious act. The priests urge it upon any of their flock whom they happen to find averse to the



practice, with such arguments as these: "Christ blessed the wine; therefore you should drink." "He said, 'This is my blood;' the more we drink the better." "He is no Christian, he is a Mussulman, who does not drink." Of late years the fire waters of other countries have come in to help forward the work of death. And it is nothing unusual to see half a dozen porters in our streets, staggering along under the weight of a huge hog's-head, on which is written, in too plain characters, "Best N. E. Rum, Boston."

The following extract shows that the prediction of our Savior, "A man's foes shall be they of his own household," is often verified at Trebizond.

16. Said a young man, one of the brothers mentioned under date of August 28, to me to-day, "Seven years has my father been trying, in every way, to hinder me from reading and obeying the gospel; and though I have endeavored to soften his heart towards me by the most dutiful conduct, it has been utterly without effect." He then narrated the following, as a specimen of his father's treatment of him. A few mornings ago, as he was sitting in his room, studying the gospel, the father came in and began to upbraid him, in the most violent manner, for not having been to church that morning. (It was a week day.) From words he proceeded to blows, the son all the while making no reply, but saying, "Hear me, father; why do you beat me?" The violence of the father's anger was at length a little appeased by the interposition of the other brother; but he went off immediately, summoned to the house a priest and five or six influential men, that they might use their authority in reclaiming his sons from what he regarded as their evil way. They came, and at first made a show of argument; but finding themselves likely to be worsted in this, they betook themselves to abuse. One of the brothers called upon the priest to reprove the violent and profane language of his companions; but this he refused to do, saying, "They have done nothing wrong." He demanded of the brothers why they left him to run after foreign priests, and asked, "Am I not a priest?" They replied that it was not for them to dispute his claim to that title, "But," said one of them, "if you are a priest, where are the fruits of your ministry? How many men have you ever gained over to the service of God? To how many did you ever even

go with an exhortation to repentance and faith in Christ?" These were searching questions, and the priest was silent. The interview ended, leaving all parties where it found them.

The case of these brothers is not a solitary one. There is hardly one of the enlightened Armenians who does not meet with the most decided opposition from a parent or relative. A day or two since the father of a young man who is in the habit of attending our meetings, after having severely beaten his son and burnt his gospel, told him that unless he gave up reading that book, he would turn him out of his house. "Very well, father," said the son, "if you wish me to leave you for the gospel's sake, I am ready to go." The father was a little frightened at this answer; and fearing that his son would really leave him, immediately dropped the conversation.

22. During the last week the enemies of the truth have been so loud and confident in threatening what they would do to the gospel men, that I went to the place of prayer this morning, hardly expecting to find five persons there; but, instead of a small number, we have seldom had a larger audience, or one giving more earnest attention. Twenty-six were present in the morning, and twenty-three were at the Bible class in the afternoon.

### *The new Year—Concert of Prayer—New Vartabed.*

At the close of the year, Mr. Bliss says, "One or two individuals give evidence of having passed from death to life; and those whom we before regarded as converted men, have been apparently growing in grace." Still, however, it was painfully manifest that the reformation lacked spiritual power. The doctrines of the gospel had gained, in many cases, the assent of the understanding; but it was feared that they were exerting a controlling influence over but few hearts. In these circumstances our brethren have felt their need of a special interest in the prayers of Christians.

31. Some there are, who give evidence that they are the true children of God, evidence that sometimes fills our hearts with joy to overflowing. If to leave off cursing and lying, drunkenness and reviling, be evidence of a change of character, they are changed. If to bear ignominy, reproach and persecution meekly and uncomplainingly, for the gospel's sake, shows men to be disciples of Jesus of Nazareth, they are his disciples. If to love God's word, and to be

diligent students of that word; if to love the place of prayer and be men of prayer themselves, attest the work of God's Spirit upon the heart, they have felt the power of that Spirit. When we see their watchfulness against sin, their humility, their zeal, we cannot doubt that they have put on the Lord Jesus Christ.

And besides these there are others of whom we have hope, though it alternates with many fears. The kingdom of God in the hearts of men here is, in the great majority of cases, just like seed sown in the field; for a time it is hid from the sight, then it puts forth, "first the blade, then the ear, after that the full corn in the ear." Such has been the progress of that kingdom in the hearts of those who now give the best evidence of piety. We would not, therefore, pronounce hastily upon any man's character. It is difficult for those who live amid all the favoring influences of Christian lands to understand how many hinderances, and how much opposition here meets the man who would tread the road to heaven.

*January 6, 1845.* Our native brethren have united with us in observing this as a day of fasting and prayer for the conversion of the world. An hour before sunset about twenty individuals came together, to unite their voices in the great Christian concert.

In the evening a young man from a neighboring town called. He had received a copy of the New Testament from a friend in Trebizond, and had begun to read it, evidently with much interest; but his mind was troubled by the question which new inquirers here so often ask, "Where did our church get its doctrines of picture-worship, and of the use of the holy oil in baptism?" He thought there must be authority for these practices somewhere in the Bible, and wondered that he could not find it. I pointed him to those passages which had a bearing upon the subjects of his inquiry, and endeavored to show him how we should worship, and how he might really secure that gift of the Holy Ghost which he had been taught was received in baptism. There was an earnestness in his manner, and an apparent determination to rest his faith on evidence alone, that made me hope he would not be long in coming to a knowledge of the truth.

After a six months' trial, the Armenians of Trebizond succeeded in effecting the removal of their former vartabed. This season of turmoil and strife was quite favorable to those who were friendly to the missionaries, it being to them a

time of comparative quiet. The new vartabed soon entered upon a series of efforts, the object of which was to arrest the reformation which he found in progress among his people. At first, however, he proceeded with mildness and caution. The two brothers, mentioned under date of August 28, were called before him; and Mr. Bliss has given an account of the interview.

*February 11.* They were very politely received. Their errors were pleasantly alluded to, and a labored attempt was made to prejudice their minds against us, as being the followers of Calvin and Luther, "who taught, the former that the elect would be saved, though they lived and died the most infamous of wretches, the latter, that God is the author of all sin." To this the brothers very quietly answered, "That it was no concern of theirs what Luther or Calvin taught; their anxiety was simply to ascertain the doctrines of Christ." "But," said the vartabed, "these men are foreigners; why do you go to them? You never go to the Catholics or to the Greeks." "Very true," was the reply, "because the first thing we should hear, if we went to the Catholics or Greeks, would be, 'Come, believe as our church teaches.' 'Become Catholics.' 'Become Greeks.' These men only point us to the gospel and exhort us to obey that. We regard them as true Christians. We have derived spiritual benefit from intercourse with them; it is for this reason that we go to them, and for this reason we are determined to continue to go." The vartabed became rather excited at his want of success; but he let them go in peace, saying that he should call them again, to talk more with them, and wished them meanwhile to think of their ways.

### *Persecution.*

This promise to "call them again," as may be supposed, was faithfully kept.

21. The two men, mentioned above, have been again before the vartabed, who had this time called to his aid the council of twelve. The crimes of the two brothers were formally stated. "They attended the preaching of the Americans; they were in the habit of shutting themselves up in a room alone to pray, and when ordered by their father to go to market on the Sabbath, they refused." "But," said one of them, "is it a crime to pray in secret? Is it a sin to keep the Sabbath holy?" "What is the harm," answered the vartabed, "of buy-

ing any little thing on the Sabbath? Are we Jews, that we must be so strict? If a man attends the church in the morning, that is enough." In the progress of the conversation on this and other topics, the two brothers made frequent reference to passages of Scripture to sustain their views, till the vartabed became quite impatient, and cried out, "Don't let me hear any more what the gospel says, or what the Acts say. You are not here to preach to me. Let basket makers make baskets."

At one time the whole company became very much excited, when the elder of the brothers, a man of great dignity of manners, rose up in his seat and, with the utmost mildness, said, "I beg you not to be thus excited on my account. I have told you my sentiments. I cannot change them. If you like them, well; if not, I will now leave." This had the effect of restoring quiet.

Although this interview preserved, for the most part, its professed character of an attempt to convince and persuade, there were manifest indications of a disposition to resort to more stringent measures. It should be remarked too, as a specimen of what frequently occurs in this land, in like circumstances, that the vartabed, in this public meeting, took very different ground from that upon which he placed himself in the private interview with the brothers. Then he was willing to admit that prayers to the saints, and the worship of pictures, were vain things; but now, in the presence of the twelve counsellors, he becomes a most valiant and uncompromising champion in defence of such worship.

The "indications of a disposition to resort to more stringent measures," referred to above, were not fallacious.

24. Some time ago the father of the two brothers, provoked by what he called their obstinacy, made complaint to a Turkish judge that his sons had changed their religion, and he wished them ordered to leave his house. (The sons had paid three fourths of the price of the house; so that it was in reality more theirs than his.) The judge summoned the elder of the brothers to give an account of himself. He went and made a plain statement of what change had taken place in his sentiments, in regard to the worship of pictures, &c. The result was that the judge, instead of giving the order desired by the father, expressed himself much pleased with the

conduct of the sons; (picture worship cannot have more zealous opponents than the Turks;) and he at once dismissed the case. A few days after the father renewed his suit before another Turkish officer. The brothers were again summoned, and again explained how the matter stood; but they stated that, as dutiful sons, they felt bound to respect the wishes of their father, when they could conscientiously do it; and accordingly they would waive, for the present, their claim upon the house and leave it. The officer was astonished, but highly pleased with the conduct of the sons, so unlike that of the father, who stood all the while with his back towards them, crying, "Don't let me see the faces of these dogs of the Farmassons." Before night of the same day the families and effects of the two brothers were removed, amid the triumphing sneers of many a looker on, to another house.

But we now learn that they are not to be at rest there. Their enemies, having met with no success in efforts to persuade them to change their course, and being not quite ready to risk the consequences of an attempt to banish or to beat them, have betaken themselves to acts of petty but wearying torment. The owner of the house in which the brothers took refuge, has received orders not to harbor them. Their wives, by much effort, have been persuaded to leave them, and return to the father's house; so that the brothers have been obliged to take up their abode in their shop; and the threat is that they shall have no quiet even there. They bear all with the most exemplary meekness and cheerful patience.

The persecuting party did a kind act to the cause of truth when they selected these men and determined to try upon them their strength. Such an example of steadfast adherence to principle will teach many people here, both foes and professed friends, some lessons which they much need to learn.

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LETTER FROM MR. BLISS, JUNE 11, 1845.

Persecution—Burial Refused.

THE statements contained in the preceding journal, taken in connection with the known determination of the higher Armenian ecclesiastics to arrest if possible, the progress of evangelical sentiments, will have prepared the reader, in

part at least, for the intelligence which follows. The storm which has now burst upon the station at Trebizond, has been gathering for a long time. It has probably exceeded in severity what any one anticipated; and the havoc which it has made among the professed friends of the gospel, is certainly most painful. But God will take care of his own cause; and in this, as in other cases, he will convert the wrath of man into an instrument for the promotion of his glory.

The leaders of the opposition, about two months ago, addressed a communication to the Patriarch at Constantinople, asking his interference for the punishment of the incorrigible gospel readers of Trebizond. Before an answer was received, however, an event occurred here, well worthy of being a prelude to the scenes which were to follow.

A woman died, whose husband and sons were friends of "the new way." The question was immediately raised, "Shall she be interred in the church-yard?" It had sometime before been decided that none of the common offices of the church, such as marriage, baptism, or burial, should be performed for any of the gospel men. But this was not exactly a clear case. No fault could be charged upon the woman. She had not embraced the new views of her husband, or abated aught of her care to observe all the requirements of the church; indeed her priest came forward and vouched that she was a good woman, and no *Farmasson*. Such an opportunity to call the husband and sons to account, however, was not to be lost.

Accordingly they were arraigned before the rulers of the people, and told that, unless they now repented of and renounced their errors, and promised to visit the missionaries no more, the body, then lying dead in their house, should not be buried. "But what are our errors that we should renounce them? Of what are we to repent? We read the gospel, and try to learn from that the true doctrines and duties of religion; is this a sin?" "You are *Farmassons*; you have changed your faith; you are no longer Armenians." "Who are *Farmassons*? What is it to be a *Farmasson*? Tell us, that we may understand."

A war of words followed. In the midst of this the priest, mentioned above, again attempted to interfere with his testimony in regard to the character of the deceased; but he was put down with loud cries, "You too are a *Farmasson*; we don't want your testimony." As he continued to speak, however, "a leader"

seized him by the throat, and might have strangled him on the spot, had not the priest, by a powerful effort, thrown him off. After the storm had somewhat spent itself, those who were in favor of more moderate measures, proposed that the vartabed who presided over the assembly, should prepare a confession of faith, such as he would esteem satisfactory; and that if this was signed by the accused, the corpse should be forthwith brought and interred in the church-yard. Such a paper was prepared. The father and sons, understanding it to be only a general declaration of "faith in the doctrines of the Holy Apostolic church," (it was written in ancient Armenian,) signed it at once. But some who were determined that the business should not be thus smoothly disposed of, went out and brought in a band of young men of the baser sort, (it was on the Sabbath, a day of leisure and of wine drinking, and hence such persons were easily found, ready for any deeds of mischief,) to declare in the name of the people that they were not satisfied with that confession, and would never consent to the proposed burial. To bring the matter to a speedy decision, they seized the key of the cemetery, threatening to cut the corpse to pieces, if brought there, and kill those who came with it; and it is said that some of them actually kept guard at the gate all the next night, armed with knives, to prevent any attempt at burial under cover of darkness. This expression of the will of the people, the vartabed and his associates chose to receive as decisive; and from that time refused to admit the body to the church-yard on any terms.

While the events, described above, were taking place, there were threatening demonstrations in another quarter.

A large crowd had gathered around the house where the corpse was lying, heaping all manner of reproach upon the surviving members of the family, and wantonly insulting any passers-by who were thought to sympathize with them. This continued till night. The next morning the friends of the deceased applied to the Turkish authorities to know what disposal should be made of the body. They took this course because any thing done here without order or permission, is quite likely to get the doer into trouble. As for themselves they were not anxious that the body should go to the church-yard, but would gladly

have buried it wherever a place could have been found. The reply of the Pasha to their application was, "Throw it into the sea." This contemptuous answer was softened down, however, by the Pasha's officers into a permission to bury it near the ruins of a Greek church, at some distance from the city. Thither, accordingly, it was carried, amid the jeers and spittings of the crowd who had again assembled.

The sight of the little procession, as it passed my house, and especially of the poor old father, dragging his infirm body after it, made such an appeal to my feelings, that I could not resist the impulse to go out and join him. I did go; and although the act was contrary to our general principle of non-interference in matters of so public a character, no bad consequences have resulted from it. It certainly seemed at the time to be an expression of sympathy, most grateful to the crushed and lacerated spirits of the mourners. Arriving at the place appointed for the interment, a new difficulty presented itself. The Greeks claimed the ground all about the ruins, and declared that no unhallowed dust should sleep there. Recourse was again had to the Pasha for further orders; and again came the answer, "Throw it into the sea." But at last, when the cup of outrage and insult was full to the brim, a resting place was found for the body in the corner of a Mussulman's farm.

To enable one at a distance to form an adequate idea of what this treatment of the body, and of these mourning friends, was, and what it was intended to be by the persecuting party, one or two things need to be stated. The corpse would, according to custom, be buried in the church-yard. Turkish law authorized this, whether the authorities of the church wished it or not. Public opinion, without stopping to examine the merits of the case, regards any burial, except on consecrated ground and with the prescribed rites, as the highest brand of ignominy; so that, in direct contrariety to all law and custom, and in a way most humiliating to surviving friends, this body, after having been kept two long days, (which in itself was a great trial of the feelings of those whose every idea of propriety requires a corpse to be interred immediately after death,) was cast out to the burial of a dog. As those most nearly concerned have often said to me, in no way could a deeper insult, or a worse outrage, have been inflicted upon a family than was done in this case.

Patriarch's Letter—A Friend seized.

On the very day of the burial just described, and while the excitement of the Armenian community was at "fever heat," the answer of the Patriarch to the letter, already mentioned, arrived.

This answer was found to contain an order prohibiting all intercourse with the evangelical Armenians, in the way of trade, conversation, or even in giving or receiving salutations in the street. Those of them who were occupying hired houses or shops, were to be thrust out, if possible; and every other similar method of injuring and harrassing them was to be diligently employed. At the close of the letter it was intimated that if this course of discipline did not bring the offenders to repentance, more stringent measures would be adopted.

These commands of the Patriarch were heartily welcomed, and most faithfully executed, by the majority of our Armenian population. Men closed their doors on their nearest neighbors; intimate friends passed each other in the street without any sign of recognition; sons might not cross the paternal threshold, nor daughters answer to a father's call. The very bitterness of gall was poured into every man's cup; for if it is a bitter thing to be scorned and hated, it certainly must be, to scorn and hate. As these events took place at the time of the great feast of Easter, when almost the whole population was abroad, visiting from house to house, the excitement of the public mind ran higher and higher, till it became quite impossible for the brethren to appear in the street without being most grossly insulted, and even without danger of personal violence. Nor was their condition at home much better; for in many cases they found the very reverse of sympathy from their own wives, sisters and mothers. For a time they stood firm, bearing the cross with apparent cheerfulness; but at length, one by one, a few began to yield, and, went as they were required to do, to the vartabed, expressed regret for ever having gone to the missionaries for religious instruction, and promised to do so no more. They also signed papers, declaring their belief in all the doctrines and customs of the Armenian church, and gave up their copies of the New Testament in modern Armenian, with other books of the Smyrna press. The case of each recanting gospel-man was formally announced in the church, and the congregation called

upon to give thanks for his recovery to the true way, and to receive him with joy to the ranks of the faithful.

In this way ten days passed; and perhaps half that number of men who had been reckoned gospel readers, were persuaded to comply with the demands of the persecutors.

But this was moving too slow; resort was, therefore, had to stronger measures.

A young man who had formerly been one of the "leaders of the people," happened to return at this time from a visit of some months at the capital. Before his departure he had become interested in the study of the gospel; and it was very soon manifest that during his absence his attachment to the truth and his zeal for it had very much increased. Such a man's influence would be quite likely to prove a serious obstacle in the way of the enemies of the gospel, and it was at once determined to get rid of him. He was accordingly denounced to the Pasha as a disturber of the peace of the Armenian community, one whose coming had put a stop to the salutary reformation which had begun among those who were out of the way; and although the Pasha had, the day before, acknowledged that the time had come for the cessation of religious persecution, an order was secretly given for his banishment. Half an hour before the steamer for Constantinople sailed, the young man was decoyed to the water's edge, seized, hurried on board the steamer, confined in the hold, and carried off; whither, nobody then knew.

The individual who was thus carried off to Constantinople, is the one whose ease is described in the foregoing letter of Mr. Dwight.

Further Measures of Violence.

The same day, while we were yet wondering what would become of the banished brother, news came that another gospel man was in prison. In an hour of weakness he had yielded to the demands of the enemy; but finding no rest to a troubled conscience, he had gone to the vartabed, and recanted his recantation. Immediate imprisonment was the consequence. His brother, who went an hour or two after to visit and comfort him, was told, when he rose to go, that he must take up his quarters with the prisoner. It soon appeared that there was to be a general arrest of all who had not made their peace with the vartabed and his

party. Going down to the house lately occupied by Mr. Benjamin, but at that time left in charge of some young men in our employment, I found that three of the brethren had taken refuge there. While I was talking with them, the young son of one of them came running in, and, bursting into tears, began to tell how that the *cavasses*, (Turkish soldiers of the police,) with a crowd, had violently broken into their house in search of the father, and, not finding him, had seized an older son and carried him to prison. This news put the father into a perfect agony of fear. The poor Christians of this country have seen so much of the barbarity of the Turks, that they have the greatest dread of falling into their hands. This man was advanced in life, was in feeble health; he knew also that the persecutors had a special grudge against him, and, therefore, his apprehension that he should die under the bastinado, or other violent punishment which might be inflicted upon him, did not seem unreasonable. I stayed and talked with these brethren some time, pointing to such consolations as the gospel offered in their case, and exhorted them, whatever should happen, not to do any thing which they had reason to think would be offensive to God, assuring them that if they kept near him, they need not fear what man could do. In regard to remaining where they were, I said that they could do so if they wished; but that if their concealment in the house should be known, and a demand should be made for them, I had no power to protect them.

It was quite late in the evening when I returned home, and, passing through the streets, my lantern revealed the form of many men, the glare of whose arms, with their own sinister appearance, told me in plain terms who they were, and whom they were seeking. Reaching home I found its inmates in the highest state of alarm. The next house had been broken into by armed men, and they were every moment expecting an attack. The night, however, passed without any farther disturbance.

In the morning we learned that, although the cavasses had kept at their work nearly all night, and had even extended their search to some country villages, they had been able to lay hold of but one individual, besides those whose arrest has been already mentioned.

The day following was one of much anxiety. The three brethren whom I left the previous evening at Mr. Benjamin's house, had fled in the night, nobody

knew where. The cavasses were still seeking for them and for other fugitives. I frequently saw them pass and repass my house in hot haste, like men who were now upon the track of what they were seeking. Meanwhile the most extravagant stories were afloat; and although many of them were too improbable to be believed, so great was the excitement of the enemy, and so great their chagrin at their little success in finding the brethren, that it did not seem unlikely that some act of violence would be committed upon those who were in their power.

An Incident—Painful Defection.

One incident of a different character relieved, for a moment, the heavy pressure of that day's anxieties. About the middle of the forenoon, the gate of my yard suddenly opened, and in stalked, with an air of great boldness, a man in the garb of a countryman; and, paying no heed to the challenge of the domestics, "Who goes there?" he made his way straight to my study, entered and took his seat. So complete was his disguise, that it was some moments before I recognized in him one of the gospel men, who, a few days before, had fled with another young man to the country, in the hope of finding there a little quiet. Unable to endure his state of suspense in regard to the fate of his brethren, he had thus disguised himself, and come to learn the news. On his way he had passed two cavasses without being recognized; indeed, at the time he did not suspect their errand. Before night, however, that errand and its success were made manifest by their carrying past my house the man who had staid behind in the country. My disguised visitor sat and talked an hour or two, and then went as he came.

Before night the joyful news came that the two brothers who were in prison, (the boy had been discharged in the morning, and the third man had procured his release by submission to the terms of the persecutors,) after many attempts on the part of the Pasha to dodge the question, had been set at liberty.

These tidings, however, were soon followed by the sad news that many of the brethren who had hitherto stood firm, including the three men who fled from Mr. Benjamin's house, had, in the greatness of their fear, sought an unworthy peace at the price of violated consciences. They had signed declarations of faith,

and made promises, similar to those which I have already described. These papers may have been more or less definite; they may have been understood with more or less clearness; (they were all written in ancient Armenian, and the dominant party were careful to give them the softest interpretation possible, nor were the signers over anxious to demand an accurate exposition of their contents;) but I fear that it is too true that most of the brethren did put their names to declarations by which they knowingly professed to receive doctrines and customs which they do not receive, and which they know to be contrary to the word of God. However much allowance may be made for the influence of fear over those brought up in such a land as this, we feel that they have sinned, deeply sinned, and have injured themselves and the cause of God. They probably would acknowledge this; but I fear it would not be with that godly sorrow, or that purpose to repent, which would show a right state of heart.

In regard to this defection, it should be stated that Mr. Bliss was not taken by surprise. Although the number of "the gospel readers" has been quite large, he has not supposed that any considerable portion of them had advanced so far as to be prepared to suffer the loss of all things for Christ's sake. It is hoped that some who have made their peace with their persecutors, are, nevertheless, the children of God, and that their faith will hereafter appear.

The two who were set at liberty, as described above, remain firm in their adherence to the truth. "Since they came out of prison," says Mr. Bliss, they have been walking in the fire; they have been excommunicated; and while I have been writing this letter one of them has been seized, and, without a moment's warning, sent into exile, hundreds of miles in the interior. They bear all with a meekness and cheerfulness which make us feel that they are the true disciples of Christ."

Reflections—Mr. Bliss's House assailed.

It may strike you as very strange that when it was once thought that there might be "as many as one hundred friendly to the progress of this good work, and more or less disposed to aid it," (Missionary Herald, July, 1844, p. 231,) every thing should be so easily laid low. But it may teach us a useful lesson, not to reckon much upon nominal conviction of the truth, or mere professions of friendship for it. When the hundred men were friendly to the good work, it was fair weather. The political party who

held the reins of government in the Armenian community, were really a minority of the men of wealth and influence; and their opponents, though equally hostile to the truth, refusing to co-operate with them, they were not able to do much in the way of persecution. Now political power has changed hands; now there is both the will and the power to persecute; and the result is a storm which has caused our fair weather friends to disappear, and has proved too severe even for some of whom we hoped better things. But let us rather look upon these events as coming from the hand of God, the great Master of our work. He would call us to more humility, to more dependence upon himself; he would have us seek with more singleness of purpose, as the thing to be desired above all else, the conversion of the soul. He would show to those who may have thought they were "full" and had "need of nothing," that they were most wretchedly destitute of faith and of true love to Christ. Oh that these gracious designs may be accomplished in ourselves and our native friends! Is it said that this event is a heavy blow, and that it must greatly injure our work? Most deeply do we feel it to be so; but it may prove a great gain. The fire has tried our work; let the wood, hay and stubble burn; let our work perish. God's work will stand, and will shine forth from the midst of the flames. If there was a defect in the reformation, we will bless the kind though severe hand of the great Physician who has discovered to us the fact, and will hope that as he has smitten us, so he will bind us up. Let no man find discouragement in such developments, but rather a most pressing exhortation to seek for us, and for our whole work, a more abundant effusion of the Holy Spirit.

In a postscript Mr. Bliss adds the following item, as necessary to complete his account of the scenes of trial through which he has passed.

I find that in my narrative I have quite forgotten to mention one small matter, the mobbing and stoning of my house. It happened two days before the banishment of the young brother to Constantinople, and was after this manner. One of the brethren came to make me a visit; and his mother saw him enter the house. Half an hour after, she came to my gate, and began to beat against it, and to talk in a very loud and violent manner. The gate was shut against her by the owner

of my house, who happened to be on the premises. She then began to stone the gate and the house; then crash went the windows. A crowd collected; and, as the cause was a popular one, the attack which the woman had commenced, was carried on by men and boys when her strength failed. For an hour or more there came showers of stones, &c., till darkness put an end to the work. Fortunately most of my windows were defended by strong wooden shutters, and no great harm was done.

Madura.

LETTER FROM MR. LAWRENCE, APRIL 3, 1845.

Opposition—A professed Inquirer—Native Christians.

MR. LAWRENCE finds much encouragement in the district assigned him as his field of labor. Among the favorable indications, he mentions "an increasing attendance of adults at some of the new stations, and an apparent relish for the simple expositions of the gospel, as there heard, and the part which some natives of influence are taking to aid in the advancement of the truth." On the other hand, however, he says that there is "a strong opposition, amounting, in some instances, almost to persecution." In confirmation of the last statement, the following facts are narrated.

In Aneymaleyanputty, the residence of the wealthy old trader whom I have mentioned in former communications, as offering to build a school-room and furnish part of a catechist's support, there is a determined resistance because of his carrying his promises into effect. He purchased a house for seven rupees and gave it to the catechist for his dwelling. The head man became alarmed, and communicated the facts to the Zemindaree in whose territory this village is; and her officer soon sent word that no man could sell a house except to herself. The person who had parted with his house, but had not yet secured another, was frightened and declined giving possession; at the same time the head man received instructions to do all he could to expel the wealthy old trader from his home. The catechist is now houseless, and a torrent of opposition is beating upon the old man. The same Zemindaree has seized upon three bandy-loads of cardamons, belonging to him and his sons, worth fifteen hundred rupees, while

passing along the road; and she refuses to give them up unless a present of two or three hundred rupees shall be forthcoming!

This old man's son, who is thirty-five or forty years of age, was received into the church Sabbath before last. For several years he has been a diligent student of the Scriptures; he has also had the benefit of frequent intercourse with the missionaries. The exercises through which he has passed have been of a marked character; and we trust that he is indeed born of the incorruptible seed of the word of God. His case is a signal one, illustrating the importance of circulating the word of God, on the principle of our Bible societies, without note or comment, proving that this is the power of God and wisdom of God unto salvation to all that believe. His gods and beads I forwarded to America by Mr. Crane. The father has since given up his sacred beads in a full congregation. I cannot but hope that God is leading the old man in the right way; but his appetite for amassing wealth is very strong, even now that his coffin is made, and in his house!

Mr. Lawrence mentions another case of professed interest in the Christian religion.

The Combay Zemindar is just now a subject of much interest. He is probably fifty years old. He has had six or seven wives; and it is said the sorceries of one of his intimate advisers have been made more potent by the brains of his victims, mingled in his enchantments; and that he has escaped the gallows only because blind justice mistook one of his dupes for himself. This wretched and guilty man is now speechless, a judgment, as the neighbors believe, for his manifold and daring crimes.

The Zemindar, for the last three or four years, has been learning something of the gospel through Nathaniel, a converted relative. He called to see me at the close of the last year. He said that he was resolved to be a Christian; that he had put away all his wives, save one, with a provision for life; but that the measure had given great offence to the relatives. He said that this new step of his would greatly increase the number of his enemies; that he was my child now, and that I must protect and save him. The magistrate told me, a few days since, that his young son, who is the heir apparent, was presented to him with a complaint that the persons who brought him

were afraid to have the lad remain any longer in his father's house, lest he should be murdered. The object of course is to break the succession and divide the inheritance. The magistrate will be obliged to interfere. You see there may be various and conflicting motives for this man's application to be received as a Christian. But amidst all these political and secular influences, I have some hope, from the repeated conversations I have had with him, the attention he has given to my exhortations, the promptness with which he has come forward to furnish a highly valued piece of ground,—the site of a former heathen temple,—for a school-room and chapel, and also from the fact that he now has the New Testament read daily, with prayer, in his own house by our native assistant, that this also cometh forth from the Lord of Hosts, who is wonderful in counsel and excellent in working. If it is his work, there is a train of blessings to follow which will surprise many Christian hearts in America, and gladden many angels in heaven. Certainly he is a fit subject for much prayer; for he is the head of many thousands of men.

Some of the embarrassments of converts from heathenism are referred to in the following paragraph.

The progress of some of our converts in knowledge and grace is seriously impeded by their having heathen wives. In illustration of this statement, I might mention the case of David, who united with the church last year. He has been more or less connected with us for several years past, and has thus become well acquainted with Christianity. He is a half brother of Asbury. Before he came to the mission, he had visited, as a sacred devotee, nearly all the most famous shrines in India; consequently he was about as corrupt as he well could be. After having been with us for some time, studying the Scriptures, his wayward habits obtained the mastery, and he enlisted as a soldier. He removed with his regiment, leaving a wife, who refused to follow him. While his regiment was on the Travancore coast, he again came in contact with missionaries. Their instructions affected him; the vices of his comrades offended him; he procured a dismission, and returned to Dindigul to his wife. After a year or two of further inquiry and study, he was led to give up the world, as I hope, for the service of Christ. His wife has at times

shown some inclination to receive our advice kindly, and to follow her husband in renouncing idolatry. But, influenced by her wicked relatives, she still teases him for money, that she may spend it in sacrificing; and when he refuses, she rails and opposes. His attempts to maintain his authority are met with reproaches, heaped upon him and upon his religion, and by interruption while at prayer. He felt that he could not endure this, and in accordance with eastern notions, he took the rod. She fled and hung herself, a common occurrence among females here, when they wish to avenge a wrong. She was soon found, however, and taken down. He then told her to go home to her kindred; for he would not have her blood upon him.

I might go on with similar details, but this is quite enough for the present. You will see that it furnishes another subject for prayer.

Madras.

LETTER FROM MR. WINSLOW, APRIL 12,
1845.

Difficulty on account of Caste.

ONE of the most serious hinderances to the spread of the gospel in Hindostan, it is well known, is the doctrine of caste. God may hereafter convert this very obstacle into an instrument of good; and there is reason to believe that he will do it. For the present, however, it meets the missionary at every turn, and embarrasses all his operations. The following extract shows with what tenacity the idea of caste even cleaves to those who have professedly renounced it, and joined the church of Christ.

On the first day of the year, we thought it advisable, on account of certain indications that feelings of caste were lingering in the minds of several of our members, to invite our communicants generally to partake of a love feast with us. Some of them made objections, alleging that their friends would give them trouble; but at length they promised to come. They would not, however, partake of any thing which would be considered by their friends as inconsistent with their standing as caste Christians. This fact, in connection with the very improper spirit which they manifested, led us to suspend six from the fellowship of the church. Two of them were employed as readers at Royapoo-

rum; and we suspended them from that service also, as inconsistent with the maintenance of caste, which they then avowed; though they, with others, in joining the church, had professed to renounce it. One of them subsequently returned, renouncing his caste. The others set up a determined opposition, and took such measures to injure us, and the other brethren in the church, that we were obliged to dismiss them from employment in the printing office. One other person joined them; so that five were dismissed. They have obtained employment elsewhere, and are still suspended. It is not likely that they will be again received, as they are defending caste. They were all married, and most of their wives were members of the church; so that we shall probably lose ten members at least.

On the other hand, we have had the comfort of having with us our principal native assistant, Samuel Downer, who was of good family, but who cheerfully came forward, leading the way in giving up all badges of caste, and endeavoring to induce others to do the same. Two other caste men, who had been brought in from heathenism, came and ate with us gladly; also one leading man, who, like those whom we cut off, was born of Christian parents, and had been a nominal and a caste Christian before he was received by us. The difficulty has arisen from the fact that caste has been retained by these nominal Christians, and hitherto fostered in the old congregations. It will require great firmness and wisdom to get our own little flock clear from the entanglements in which they now are. I hope God will give us grace to be faithful; and may he grant us his Holy Spirit, without which all our efforts will be vain! Just before I left for Jaffna, another church member, and his wife, came and took breakfast with us, thus giving up their caste; so that the members who remain may be considered on a better foundation than they were before.

China.

REPORT OF THE SOUTHERN MISSION,
JANUARY 1, 1845.

Introductory Remarks—Distribution of Books—More Laborers needed.

It has been thought expedient, in view of present and prospective embarrassments, to divide the mission to China. For the present, therefore,

our brethren at Amoy will constitute the Amoy Mission, and the brethren at Hongkong and Canton, the Southern Mission.

The communication from which the following extracts have been selected, covers the last six months of 1844. The labors of the missionaries stationed at Hongkong, have continued without any material change. The room for the public preaching of the gospel, which is capable of seating seventy or eighty persons, is now well filled on the Sabbath. The tracts printed in Chinese have amounted to 1,128,400, including 22,000 sheet tracts; the number distributed in Hongkong has probably averaged about one hundred a day. The New Testament has also been extensively distributed, entire or in parts. Most of the books have been given out from the depository, which has served, for one hour daily, as a dispensary. A class of six boys have received instruction in Chinese; and the prisons in Hongkong, which generally have about seventy-five inmates, have been visited regularly once a week.

The hospital at Canton still enjoys the divine favor. Sixteen thousand patients have been received since its commencement; of whom sixteen hundred and thirty-one have been admitted within the last six months. Several cases of special interest are mentioned; but the limits of the Herald will not allow an extended notice of them. Doct. Parker has four pupils "who are making proficiency in their studies, both Chinese and English." He has the prospect of increasing their number. "Kwan Taon, the eldest of the pupils, has become skilful and successful in the treatment of diseases of the eye."

In regard to the distribution of the Scriptures and tracts in Canton, a new era seems to have commenced. More have been given away at the hospital within the last six months, than had been previously disposed of during as many years. They lie openly upon the tables in the wards of the hospital, and are read by the patients, and seen by the visitors constantly. When patients who have been residing in the hospital, are discharged, they are supplied with a variety of books, in duplicate and triplicate copies, with the request that they will not only read them, but circulate the extra copies among their friends. In this way the word of God and tracts are widely circulated through this and other provinces, under the most favorable circumstances. They are associated, indeed, with the hand of a foreigner; but this foreigner has instrumentally opened their blind eyes, or relieved them of incurable diseases and maladies that otherwise had been as lasting as life. By what other human means could the man relieved by

lithotomy, have been made to say, with the same emotion and sincerity, "These are the true doctrines; I will pour out my heart to know them"? And what act of Christian benevolence could more favorably impress the poor beggar than that of taking him from the society of homeless and wandering mendicants, and relieving him of his burden, and elevating him to usefulness and respectability? At whose hand will he receive the Bible, and from whose lips will he listen to the story of a crucified Redeemer, with more cordiality and prepossession, than from his who has been his greatest earthly friend and benefactor, or from those fellow-missionaries, whom he sees to be animated by the same motives?

If we compare the present with the past, the contrast may serve to corroborate the statement that a new era has begun in Canton. When the High Commissioner Lin came to this city in 1839-40, it was rumored, one day, that the foreign factories were to be visited by officers of government. The consternation of Chinese servants and landlords was extreme, lest Christian books, in the Chinese language, should be found at our residence. Now high officers of the court visit the same factory, and are shown the repository of Christian books, and invited to read and welcomed to receive them, without the slightest apprehension; and, indeed, they actually do receive them, in some instances, and courteously express their thanks for them. A son of the chief officer of the deputation that first waited upon the American minister, bearing despatches from Ke-ying, is now a patient, residing in the hospital; and he received with cheerfulness an assortment of our present supply of books.

The next topic presented in this communication, is the necessity of a reinforcement. And surely, when we contemplate the wide field which God has so wonderfully thrown open to us, it cannot be said that the demand of our brethren is unreasonable.

It is now ten years since the arrival in Canton of the last appointed missionary for this place. Year after year, and several times a year, we have written you urgently, requesting coadjutors, but none have come. For the last six years, with the exception of the past few months, there has been but one missionary settled in the midst of a population of a million and a half. And that one has been so

occupied with labors for the blind and deaf, the sick and the dying, day and night, as to preclude that amount of attention to preaching the gospel and that special regard for the moral diseases and spiritual life of the people, which are urgently required.

Upon the subject of a reinforcement of our mission, we are disheartened, and we are almost ready to desist from reiterating our unavailing appeals. We are ready at times to ask, "Has the great Head of the church no more to do with the instrumentality of the American Board in China? Is its work done; and must these millions look only to other societies and to other countries! We are reluctant to come to so painful a conclusion; and in the hope that, though we have hitherto been unsuccessful, perchance this appeal may be responded to, we repeat that, while the field is broad, and opened to an unprecedented degree, the smallest number of laborers required of the Board, as soon as practicable, is six. We do not specify the number which is desirable; but merely that which is indispensable; and we could not content ourselves with so few, were it not for the consideration that other societies are coming forth to the great work, and have established, or contemplate establishing, missions at all the five ports; in which we cordially rejoice.

Reasons for a Reinforcement.

The letter closes with an earnest appeal to the young men in our colleges and seminaries. The facts upon which it is founded, cannot fail to be read with interest.

To human appearance China can never again seclude herself from the rest of the world, as she has done in times past; neither is it possible for her, to the same degree, to exclude the light of civilization and, above all, of the gospel. God in a most signal manner has made the wrath of man and the influence of treaty-making nations, while aiming at other ends, to subserve the interests of that kingdom which is not of this world.

The benefits secured by the three successive treaties of the great powers of the West, have been progressive. An important point was gained when five ports were opened to foreign commerce by the first treaty. An additional advantage was obtained by the second, when its able and successful negotiator went a step further, and remembered that his country had other than mere political

and commercial relations with "the central kingdom," and secured, not to its merchants merely and specifically, but to its citizens (philanthropists and missionaries) generally, equal rights and immunities at all the five ports. He led the way in procuring for all nations the right of establishing temples of worship, hospitals for the sick, and cemeteries for the dead; and he also removed forever the bolts that had previously barred the libraries of the empire against occidental nations, and by solemn compact secured the right of employing teachers, whether Chinese or Tartars, the illegality and treasonableness of which had hitherto so seriously impeded the acquisition of the Chinese language. The third treaty, in these particulars, starting from the point at which the second had stopped, followed in the same track; and it has obtained for all nations the privilege of adding to their churches and hospitals, alms-houses, and schools or colleges; and not only the right and means of acquiring "the flowery language," with permission to purchase all kinds of Chinese books, but the liberty to sell their own, and to teach the Chinese the French and other languages. Under this last provision we do not see how the government can oppose any serious obstacle to the distribution of the word of God and of Christian tracts, and works of literature and science.

Is there not sufficient then, in the present attitude of China, to awaken a fresh interest among the friends of missions in America, and to secure their co-operation in supplying the millions accessible upon her borders, first, with missionaries, and ultimately with the gospel and all the means of grace? Is there nothing in what God has wrought for this land, to arrest the attention of the young men in your colleges and theological seminaries? Would to God that they could stand where we now stand, for one month, and look upon the teeming multitudes of idolaters as they pass before us, and contemplate the work which must be done or they will inevitably perish! If the self-sacrificing and compassionate spirit which was first moved in the bosom of the Son of God towards them, is not wholly extinct in their breasts, surely, in some hearts, it will glow with ardor to come forth, at such a juncture, and with prospects that they will not in vain forsake the less arduous duties of the ministry at home, to endure the trials and hardships of a good soldier of Christ in China. And when the character of the Chinese is

considered; when it is remembered that this is not a barbarous or even semi-barbarous people, but a nation far advanced in civilization, and to which other nations are indebted for some of the most useful inventions; a nation possessing a vast literature, proud of its sages and philosophers, and which has had among its metaphysicians men who were not less subtle than the ancient schoolmen of the west; when it is borne in mind that here is an empire, having a form of government that has stood essentially unaltered for ages, and possessing a code of laws which embraces every subject of human legislation;—when all this and much more, to which we cannot even allude, is considered, it is to be hoped that young men, endowed with the highest order of intellect, and having made the largest acquirements, will not turn away from the Chinese under the impression that their talents are not required, or will not be appreciated.

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LETTER FROM THE SOUTHERN MISSION,  
JANUARY 20, 1845.

*The Providence of God in respect to  
China.*

THE design of this communication is to set forth the encouragements which Christians have to labor for the spread of the gospel in the Chinese empire. After adverting to the promises of God, and to the certainty that the kingdom of Christ is hereafter to become universal, the remarkable changes which have occurred within the last few years, are reviewed.

God's providence too, like his word, affords us strong grounds of encouragement. As soon as the churches turned their attention to this country, a way was found for the gospel. Protestant missionaries, it was supposed, could not secure a residence here. The experiment showed that such a supposition was false. Morrison had it in his heart to come; and he came, labored long and successfully, and died in the field, opposition notwithstanding. Others joined him, and succeeded to his labors. And in proportion as the number of missionaries has increased, the field has opened. And so, we believe, it will be in future.

A little while ago there was but one Protestant missionary in China, and he had access to but one small spot. To that he was confined, and there he was narrowly watched, lest he should disturb

the peace of the empire by publishing abroad the religion of Jesus. In the course of a few years, what do we see? When the number of missionaries had considerably increased, and they had prepared themselves for active service, the exclusive power of the monarch must be broken, and new fields opened for their labors. The great Head of the church, in his inscrutable providence, allowed "the powers that be" to come into angry collision. An armed expedition, comprising large military and naval forces, was collected on the coast of this empire; city after city was subdued; and the storm of war was not hushed, until wide doors were opened for the promulgation of the gospel.

The policy of the Chinese government towards foreigners has become, not only more tolerant, but more conciliating. That lofty bearing, once so characteristic of this government, allowing itself to claim universal supremacy, has been changed; and there is now a willingness, (forced, indeed,) to yield equality to others, and treat them as it would itself be treated. The tide has fairly set in favor of reform, and it will be found irresistible. The foreign relations of China are now so altered, that this government, in order to preserve peace at home or abroad, must consult with other nations, and conform, in a greater or less degree, to their usages. To draw back, and return to its former isolated state, is now impossible; and not many years can elapse, before western governments will have their ministers plenipotentiary in Peking, and, at their own capitals, representatives from the court of China. In a few years the whole length and breadth of the country will be traversed by foreigners, as freely and as securely as the continent of Europe.

Books and teachers, for the acquisition of this language, once contraband and forbidden, are now secured to us by solemn treaties. No one now need shrink from the task of acquiring this language, a task which may be accomplished without encountering any very great difficulty. We hope that we shall not much longer hear this called "the most difficult of all languages," or its acquisition pronounced impracticable. If men have a mind for it, they may acquire it, and also preach in it, fluently and forcibly, the plain and solemn truths of the Bible.

*Prospect at the different Ports.*

The letter next gives a complete list of all the

Protestant missionaries, whether ordained or not, who have been sent to China. The whole number, according to the table, is seventy-five. Of these twelve have died; twenty have retired from the service; and six are absent on visits to their native lands; leaving only thirty-seven now in the field. These thirty-seven are distributed as follows: at Shanghai, two; at Amoy, seven; at Hongkong, thirteen; at Canton, two; at Macao, three; at Bangkok, three; at Singapore, one; at Rho, one; at Malacca, one.

At Shanghai Dr. Medhurst has large and attentive congregations of Chinese; and, in order to give more permanency and extension to his discourses, he has printed some of them, which, judging from the specimens that we have seen, are designed to form a short system of Christian theology. The circulation of Christian books has spread far and wide a knowledge of the gospel, as has been evinced by inquirers regarding the new doctrines. Doct. Lockhart, as a medical missionary, has dispensed freely such medicines as are requisite to cure, by the divine blessing, the maladies of both the body and the soul.

From Ningpo we have no very recent or minute information. Doct. McCartee and Rev. Mr. Way had removed to that city from Chusan, as had also Miss Aldersey. The latter had succeeded in collecting two small schools, one of boys and the other of girls. It may not be out of place here to state that this lady is unconnected with any missionary association, and depends entirely on private means for the support of her schools. Two of her oldest pupils (girls who have been several years under her tuition) have made a public profession of their faith in Christ, and walk as becometh those who are the disciples of the Lord Jesus.

In Amoy, Koolongsoo, and the adjacent villages and hamlets, a good deal of Scriptural knowledge has been disseminated, by preaching and conversation, and by means of books. Much of this knowledge has been communicated to literary gentlemen and officers of the government, who, as well as the people, are often inclined to inquire regarding the religion professed and published by men from afar. This, as usual, when plainly and constantly exhibited and enforced, has produced good results.

Preaching has been continued during the last half year, with pleasing and encouraging success, to numerous and attentive congregations in Hongkong. Every effort made has been as successful

as could, from the nature of the case, have been expected. To the two Baptist churches eighteen persons have been added since the commencement of 1844; and there are now a few in connection with them and others, who appear to be sincere and anxious inquirers for the truth. We do not expect that good fruit will succeed to every blossom, any more than we do that fruit will be found where there are no blossoms. It is the missionary's work to go forth and sow the seed of the word. This we have done, and are doing; and if there be proper humility and faith, the Lord of the harvest will crown our labors with success. In the several mission-schools, and in the institution under the care of the Morrison Education Society, there are in all nearly a hundred Chinese children and youth, enjoying the advantages of Christian education. The system and mode of conducting these schools are beginning to excite an interest worthy of the importance of the subject. There is a way from which a child, if trained therein, will not depart when old. Happy the child so trained! And equally happy they, who give that training! Efforts have been made to supply all the Chinese in Hongkong, capable of reading, with some portion of Christian truth; and we think that there can be but few, either resident or visitors, who have not heard of the only name given among men whereby we must be saved. The sick, the lame, and the poor have not been forgotten. Besides the establishment of the Medical Missionary Society, under the care of Doct. Hobson, there are other dispensaries, where two of the missionaries, in addition to giving religious instruction, daily and gratuitously, dispense medicines for the various ills which "flesh is heir to."

In the city and suburbs of Canton, comprising at least a million of souls, there is a wide field for sowing the seed of the word. It is not there as it was five years ago. The missionary is not now confined to the foreign factories; but he may select his residence, erect his chapel, open wide his mouth, and scatter freely both Bibles and tracts. But to improve these openings there are only two missionaries.

But there is one view of Protestant missions in China which ought to produce a deep impression, and lead to solemn inquiry, among all Christians. At the present time there is not a sufficient number of ordained preachers of the gospel, in that whole empire, to furnish one for every ten millions

of the native population! And were the present number increased a thousand fold, there would not be even then one preacher for every ten thousand souls!

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LETTER FROM DOCT. PARKER, FEBRUARY 10, 1845.

Chinese Language—Its Ambiguity.

IN this letter Doct. Parker has described some of the trials which embarrass the missionary, who is laboring for the spiritual renovation of China. His remarks respecting the language are interesting and instructive.

One of our trials, permanent, daily and hourly experienced, is the *strange speech and hard tongue* which is the medium of thought and knowledge in China. While this language possesses excellencies and peculiarities, unknown in any other, it also possesses imperfections that are most serious, and, which, moreover, are inseparable from the principles of its construction.

The unnumbered variations in the pronunciation of the written character is a great imperfection. Not merely is there the embarrassment which grows out of the variety of provincialisms, rendering the inhabitants of two provinces, who can only speak the peculiar dialect of their native place, utterly unintelligible to each other; but frequently I meet with persons of the same province, though of different districts, and others of the same district, but different towns or villages, who with difficulty understand each other. And not only so; I have often seen persons of the same city and province, who have spoken together the same dialect from infancy perhaps, extremely embarrassed in explaining a topic, not at all abstruse, but a little out of the ordinary course of daily conversation. Whilst a labored conversation is carried on between them, for the purpose of elucidating the idea in question, and familiar set phrases, in which the sentiment or the character occurs which they refer to, are employed, one of the circle of by-standers, attracted by the spirited conversation, more sagacious than the rest, catches the thought, and conveys it in other words; and thus the Gordian knot is untied. In the constantly recurring set phrases in common use, in commercial transactions, in government correspondence, and in the terms employed in medical and surgical practice, there is

the least ambiguity and embarrassment; but when you come to abstruse, scientific, metaphysical, and, especially, religious subjects, then the imperfections, both of the oral and written language, stand out in bold relief, and in disheartening number and magnitude. The absence of certain pronouns, the frequent omission to express the tenses, the distribution of connective particles, want of punctuation, the often far-fetched comparisons, incongruous metaphors, obscure (and to the foreigner often unknown) historical, classical and mythological allusions, invest the language with no ordinary difficulties and infelicities to convey even Chinese sentiments, and, above all, the idioms of western languages.

Doct. Parker gives a Chinese sentence of twenty-two characters, as an illustration of some of the defects to which he here alludes. The literal meaning of these characters is as follows: "That which desire not omit at distance constantly send good sound avail of cubit carp-fish's distant perspicuous soothe inch hearts as tied-in-a-knot." The "carp-fish" is used to signify a letter. A Chinese legend affirms that this fish was once employed to convey swiftly, and to a great distance, a letter; hence its use in the foregoing sense. The plain English of the sentence may be given as follows: "My desire is that you will not omit, on account of the distance, constantly to send me good tidings, that I may avail myself of your letters from afar to keep me informed of your welfare, and to soothe my, as it were, disquieted mind."

But this is the language through the difficult medium of which the revealed will of God is to be made known to so large a portion of the human family; this is the language in which our prayers with and for the people are to go up to heaven; this is the language in which the songs of Zion are to ascend on high from the myriads of China; and by these characters we are to translate the Bible.

Further Examples—Political and Social Changes.

An extreme case, illustrative of this point, occurred within a fortnight. I was asked by a gentleman, "Do you know a foreigner who goes about in a Chinese dress, leaving Chinese handbills," or tracts as the case might be? "Very well," was the reply. He then explained the motive of his inquiry. He said that a Chinese had spoken to him respecting this person the preceding day, stating that the

individual had left with him a paper upon which it was written, "He that believeth in me shall never die; but he that believeth not in me shall die." (This was the Chinese version as reported.) "Now," replied he, "I do not believe in *that man*, and you see I am alive; I am not dead. And he concluded by saying, "Truly this have fool pigeon," and burnt the papers. As in the Apostle's days, so in all ages, there will doubtless be those who wrest the Scriptures to their own destruction; but whether this was an instance of willful perversion, or real misapprehension of the author's meaning, cannot be decided without reference to the paper. If it was an isolated extract of the passage from the gospel of John, without accompanying explanation, a heathen, whose eye fell upon the passage for the first time, might mistake the distributor for the person referred to by the personal pronoun, and correctly argue as he did. The case is an instructive one, and shows us the importance of guarding against misconstruction as far as possible.

The evangelist Leang Afa informed me that he wrote, some time ago,—years, I think he said,—to America, urging the importance of sending out young men not over twenty years of age, to devote themselves exclusively to the Chinese language, with a view to their becoming translators. The idea is a good one, although not free from objections. It strikes me as not improbable that God, in his all-wise providence, may make use of Chinese who have first acquired a thorough knowledge of western languages, to carry the Chinese translation of the Bible to its highest degree of faithfulness and excellence.

Before leaving the subject of the language, another peculiarity deserves to be mentioned. It is the great number of characters having the same sound and different accents; also the great number of others, identical in sound and intonation. With the written character before the eye, this is of no consequence; but not so when you come to conversation. There are two hundred and eleven characters pronounced *che* and no less than 1,175 pronounced *E*; and whenever *che* or *E* is articulated in speaking, which of the hundred characters of the one, or of the thousand of the other, is intended, can only be determined by the connection, by explanations, or by writing the character. Besides this difficulty, there is another which is analagous, the near resemblance of several of the sounds.

With the living teacher at hand, it is often requisite to turn to each of these classes of sounds in the dictionary, before finding the character desired. Sometimes this is prevented by his mentioning a familiar character of the class to which it belongs.

Another and a more serious hinderance, mentioned by Doct. Parker, grows out of the fact that "the boon which the missionary offers, is not appreciated; perhaps even it is contemned. To the ear of a Chinese, there is no music in the sound of Yasoo (Jesus)." Still, it does not appear that this obstacle is greater in China than in other countries. The unrenewed heart is everywhere opposed to the humbling doctrines of the gospel.

Doct. Parker speaks of the changes which have taken place since he first went to China as follows:

Ten years elapsed on the 24th of October last, since, with Mr. Olyphant, I first arrived in Canton. Great changes, great events have transpired during these ten years, some for the better, some for the worse. War, with its desolations, has passed this way, multiplying widows and orphans; fires have five times spread around us their devastations; riots have thrice committed their unrestrained and infuriated ravages. New political and commercial relations have been negotiated and ratified with four of the western powers, or rather with three, for those with Portugal are only modifications of those previously existing. The society of Canton is very much revolutionized. More than a majority of the heads of the old commercial houses are either dead, or have left the country. A corresponding change has been going on among the distinguished Chinese with whom foreigners have had intercourse. Old Kingkwa, Tingkwa, Mowkwa and Howkwa, (not to enumerate many others,) all venerable with age, have gone to their graves within this period. The business, moreover, has passed from the hands of the East India Company into those of free traders. Many of the latter, however, had been in the Company's employ, and had received from it a tone and an elevation of character; but many of these, in their turn, have passed away, and with them the cohong of Hong merchants. A new class of both Chinese and foreign free traders has arisen; and, while there are honorable exceptions, as a community there has been a great deterioration. There is a multiplicity of small houses, and a correspondent multiplicity of conflicting interests.

Sandwich Islands.

LETTER FROM MR. BALDWIN, DECEMBER
10, 1844.

Lahaina Station—Physician needed— Scenery at Hana.

MR. BALDWIN is still at Lahaina, attending to the duties that devolve upon him at that important station. At the date of this letter, however, he was temporarily at Hana, on the same island, his presence being required at the latter place as a physician. His account of the state of things at Lahaina may be regarded, on the whole, as encouraging.

The usual amount of missionary labor has been steadily performed, both at Lahaina and at our out-stations, so far as I have been able to perform them, with such aid as I obtain from the natives. Our congregations are large and interesting. The King and chiefs are found in the house of God more frequently than in former years; and when there, are uniformly attentive. The church consists of about seven hundred members. Fifty-five persons have lately been added to our number; and from one hundred to one hundred and fifty more may be considered as candidates for admission during the present year. Our schools have been in a prosperous state; and we have reason to hope that light and truth are making steady progress in all parts of the field.

At Lahaina, however, the influences adverse to religion and morals are tenfold greater than have existed there for many years. Instead of sixty or seventy ships yearly, as formerly, we have had this year over three hundred; many of them, moreover, of a lower order than have often visited us before. Temptations to licentiousness are numerous; iniquity is taking a fearful hold of some portions of the people. I have most fears for the young. Without help from the omnipotent arm, many of them must inevitably be trained up for ruin. What makes this flood of temptations the more to be dreaded, is, that in our present rulers we do not see such a determination to root out abominations, as was always to be found in good old Hoapili.

David Malo, of the Lahaina church, has been licensed, the past year, to preach the gospel. He is the first and only Sandwich Islander who has ever been regularly licensed as a preacher; and the only one in the Islands who

could be accounted fit for such a license. We shall hereafter lose his services as superintendent of schools, which we much regret. Many others have done much at exhorting.

Mr. Baldwin next adverts to a topic which is even more interesting to others than to himself.

Among the papers which we have recently received, was the Dayspring for last June. In this I observe a statement which pains me much. It is there said that the Board have five or six urgent applications for physicians; and yet have no candidate for even one station, nor any prospect of obtaining one at present. This seems to cut me off from all hope of assistance in that department. I have been alone at Lahaina, it is now three years, surrounded by a greater variety of duties, besides the pastor's work, than can be found at any other station. It seems to me that I have been enabled to go through these duties, and, after a sort, to attend to the medical wants of the other stations, only because I had a hope that I should soon be relieved of my medical labors. The brethren urge me to do what I can in this department, and I feel disposed to comply with their wishes; but then I feel that I am incompetent, as well as without the necessary time, having done nothing, in three or four years, to increase my skill. In the midst of other labors, I shall, every year, become more and more unfitted for medical practice. I wish the Committee, therefore, to remember this as a post which must ere long be supplied with a physician.

The Committee are pained to say that they have but one physician upon their list of candidates for missionary employment at the present time; and none have been appointed since the announcement in June, 1844, which Mr. Baldwin has referred to. And yet there are several stations at which physicians are urgently needed. Our brethren at Madura have written till they have become weary of renewing their request; but the Committee have not been able to send any one, as yet, to their relief. This statement is made with unfeigned sorrow. It is put forth to the public, however, in the hope that this liberal and crowded profession will soon furnish its share of missionary laborers.

Since we have been in this place, I have spent some time in viewing the scenery about Hana. The whole country is covered with verdure. A few ages since some volcano was displaying its

wonderful powers here, as the rugged lava shores, against which the ocean now dashes with all its fury, can testify. In front of the mission-houses, on the shore, is an immense bluff, an old crater of a volcano. The north side of this is an almost perpendicular precipice, four hundred feet high.

To-day we have been to visit two caves in the side of this immense precipice. In the first, about a hundred feet high, some suppose the famous Kaahumanu was born. Natives often climb to it; but the path seemed so fearful that we did not attempt to go to it, however much a sight of the inside might have gratified our curiosity. The other cave, about forty rods along the precipice, is easy of access, being only fifteen or twenty feet from the base of the rock. The entrance is small, just large enough for an adult to crawl through; and the interior is from six to eight feet long, spacious enough perhaps for three adults to crowd in. And this little cavity in the lava rock is the place where that same noble, energetic, pious woman, whose terrible eye flashed dread upon natives and foreigners, was nursed. We have never seen her like among the rulers of the Islands.

And why did Kameeaumoku, the father, hide his wife, the mother of Kaahumanu, away in such fastnesses, in such circumstances? For no other reason, than that the gospel had not been preached here. The Islands were full of unsubdued human passions, dreadful, always, when uncontrolled by the Spirit of God; and what must they have been when no law of man even restrained them? It was because these passions were always very easily kindled into war among the Sandwich Islanders, and it could not be known whether the onset would come from a distance or not, nor at what moment it would be made; but when it did come, and one party was victorious, there was known to be but one rule, and that was to butcher the women, and dash out the brains of the children of their enemies. It was, therefore, common for them to hide away their women and children in holes and clefts of the rocks, where they were fed for months, perhaps years together. Sometimes whole clans, when defeated, were obliged to take refuge in high precipices, where they gathered a mass of stones which they could hurl down with deadly effect upon their pursuers. Alas! What do some of our good friends at home know of the heathen, who talk of them as sincere in their

religion, and living in accordance with the light which they have?

Sioux.

LETTER FROM MR. RIGGS, MAY 1, 1845.

Station at Traverse des Sioux.

THIS letter contains a review of Mr. Riggs's labors at Traverse des Sioux, during the year which closed May 1, 1845. The obstacles which oppose the success of missionary efforts among this tribe of Indians, are many; still he has been enabled to pursue his work with cheerfulness, hoping that the fruit will hereafter appear.

A small number of children have received instruction in schools during a part of the year. A Sabbath school was kept last winter, at which from five to twenty boys and girls were present. The Dakota service upon the Sabbath has generally been attended by a few Indians. "At times," says Mr. Riggs, "it has appeared to us that the Spirit of God was evidently stirring with some individuals; but as yet we have not the evidence that any one at this station has been truly born again."

During the summer and autumn, drunkenness was on the increase. We were often greatly annoyed by Indians, really in a state of intoxication, or pretending to be under the influence of spirit water. The latter class have always proved the most troublesome. Their state of diabolical possession, while it increased their physical powers, fitted them mentally for doing and saying things which, at other times, they could not do and say. It happened one Sabbath, when twenty or thirty were in different stages of intoxication, that an attempt was made to drink spirit water in our then unfinished "spirit house," (as they called the small church and school house, which we were erecting; but it was opposed and prevented by some of their own number.

The frequent recurrence of such scenes has often blighted the hopes we had entertained in respect to individuals, and has led us to feel that all our real encouragement must be drawn from the promises of the ever blessed God. A mark for the Indian arrow by night, and chased by the scalping knife by day, we have realized the gracious fulfilment of that promise, "Surely he shall deliver thee from the snare of the fowler and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust." "Thou shalt

not be afraid for the terror by night, nor for the arrow that flieth by day."

The following item of information is more encouraging.

We are happy to say that lately, thro' the efforts of Captain Backus, now commanding officer at Fort Snelling, Colonel Bruce, the Indian agent, H. H. Sibley, Esq., of the Fur Company, and others, a very considerable check has been put to

the whiskey trade among the Dakotas; some of the Indians themselves having been induced to take part in breaking up kegs of whiskey. A number have lately signed the abstinence pledge; among whom are the sons of the fur trader of this place, whose example, in times past, has had a bad effect upon the Indians. This partial cessation from drinking is matter of rejoicing with the women and children.

Miscellanies.

PAPAL SECTS IN SYRIA.

THE Herald for February, 1845, contained some valuable statements respecting the papal sects in Constantinople, Trebizond and Smyrna, drawn up by brethren who were familiar with the facts which they communicated. Our brethren of the mission to Syria, having been requested to prepare a similar account of the different papal sects in that country, have furnished the following very full and elaborate report.

The papal sects of Syria are the *Maronites*, *Greek Catholics*, *Armenian Catholics*, *Syrian Catholics*, and *Latins*. In the present number of the Herald, only that part of the report which relates to the Maronites, can be published. The recent intelligence from Lebanon invests this portion of the document with a peculiar interest.

THE MARONITES.

Maronites are found in most of the cities of Syria, and also, in small numbers, in Egypt, and even in Constantinople. As peasants they are found throughout Mount Lebanon, from its commencement north of Tripoli, southward even to Safed, as well as in Anti-Lebanon. But the body of them are in the districts of Bsherry, Jibeil, and Kesrawân. There are also a few in the northern part of the island of Cyprus. The whole sect is supposed to consist of about 220,000 souls, of whom about 180,000 are in Mount Lebanon proper. It embraces a nobility of two grades, viz. *Emîrs* of the family of Shehâb in the Druze districts of Lebanon, and of the family of Abi el-Lem'a in the Metn; and *Sheikhs* of the families of Khâzin Habeish and Dehdâh in the Kesrawân and Futûh.

The Maronites are of Syrian origin, as is indicated by the language of their liturgy, which is still Syriac. Yet the language now universally spoken by them is Arabic; and to meet the wants of the people, the Scripture lessons which enter into their services, are translated into Arabic. But even these are written in the Syriac character; the method in which they are, in some parts, chiefly taught to write the Arabic language. This Syro-Arabic, or Arabic in the Syriac character, is called *Karshûny*. It may be farther remarked, that careful observation will discern, between the Maronites and the other people of the country,

marks of distinction other than those which merely separate sects, and by no means obscurely pointing them out as a relic of a distinct nation.

The Patriarch.

At the head of the sect is a Patriarch, who rules ecclesiastically over all Maronites, wherever found. He styles himself "Patriarch of Antioch and all the East." He is elected by the Bishops from among themselves; who, for that purpose, assemble at the patriarchal see, and cast their votes. Whoever has the majority is confirmed by the Pope, and is then Patriarch. If the Bishops are too divided to make a choice, it then devolves upon the Pope to choose for them. The Patriarch governs his flock according to the decrees of the Maronite council, called the Council of Lebanon. He has no firman from the Sultan, and no acknowledged agent residing at the Porte; and may be said, therefore, to have only a local toleration.

His residence in summer is at the convent of Kannobin in the district of Bsherry, and in winter at the convent of Bkerky in Kesrawân; which two convents belong to him *ex officio*. Their income, as well as that of another called Dimân, is his, and amounts to about 100,000 piâs. He is also entitled to an annual poll tax, called a *tithe*, from every adult member of his flock, amounting to two piâs a head. But this being farmed out to the Bishops, he actually receives but a portion of it, the remainder being appropriated by them. From every priest he receives an annual *tithe* of five piâs. From masses also he realizes an annual income of considerable amount, being entitled to six piastres for every mass he performs. From all these sources his whole income may amount to 200,000 piastres, or about \$8,500. The present Patriarch is Yûsuf Butrus Habeish, by birth a Sheikh of the family of that name.

Bishops.

The Bishops of the Maronite church are thirteen in number, of whom nine preside over the nine dioceses into which the sect is divided. The diocesan Bishops are as follows:

Abd Allah el-Bistâny, Bishop of the diocese of Sidon, which extends from Akka on the south to the river Dâmûr on the north, and to Anti-Lebanon on the east. He resides at the college of Mishmûsheh, in the district of Jezzîn. His income is about 12,000 piastres.

Tobia Abu 'Aun, bishop of the diocese of Beirût, which extends from the river Dâmûr to Antelias. He resides in the city of Beirût. His income is about 20,000 piastres.

Yusuf Ja'ja', Bishop of the diocese of Cyprus, which extends from Antelias to the Dog river, and embraces also the Maronites of Cyprus. He resides at the college of Kurnet Shehwân, in the Kâti'a. His income is about 12,000 piastres.

Yusuf el-Khâzin, Bishop of the diocese of Damascus, which extends from the Dog river to the middle of Kesrawân, and embraces also the Maronites of Damascus. He resides at Zûk Mikâl. His income is about 10,000 piastres.

Antôu el-Khâzin, Bishop of the diocese of Baalbek, which extends from the middle of Kesrawân to the district of Jibeil. He resides in the nursery of Bûklush. His income is about 24,000 piastres.

Sin'an Zuwein, vicar of the Patriarch over the diocese of Jibeil, which extends from the district of Futûh to the vicinity of Tripoli. He resides at the college of Mar Yohanna Marôn. The Patriarch is *ex officio* Bishop of this diocese, and governs it through a vicar. Its income is about 15,000 piastres.

Bûlus el-Akûry, Bishop of the diocese of Tripoli, which extends from the neighborhood of Tripoli to the district of 'Akkâr.

Estêfân ed-Duweiliy, Bishop of the diocese of Ehdn, which embraces only the single village of Ehdn.

Bûlus Arutûn, Bishop of Aleppo. He resides in that city.

The election of the diocesan Bishops belongs to the people of the diocese; and whomsoever they elect, the Patriarch is obliged to approve, unless the candidate labors under canonical disqualifications. If the vote of the diocese be divided between two or three, the Patriarch has the right to select which of them he pleases. And if there be a delay, he may fix a limit, after which, if none is previously chosen by the people, he can appoint whom he pleases.

The sources from which these Bishops derive their income, are 1, glebes; 2, masses said by them, for each of which they are entitled to four piastres; 3, the tithes which they farm from the Patriarch; 4, presents, as at funerals, baptisms and marriages, where they officiate, for permission to marry within the forbidden degrees of affinity, &c.

The bishops without parishes are at present the following:

Yûsuf Rizk, vicar of the Patriarch over the college of Am Warkah. His income is from the college.

Filîbus Habeish, superior of the convent of Mar Jirjis 'Alma. His income is from the convent.

Bûlus Mas'ad, vicar and private counsellor of the Patriarch. His income is from the patriarchal see.

Nikôla Murâd, agent of the Patriarch at Rome. His income is from the Patriarch, from masses which he says, from certain perquisites that accrue from the press at Rome, from contributions he receives from the people there, &c.

The consecration of Bishops belongs exclusively to the Patriarch; except that in the imposition of hands he is usually assisted by other Bishops. They are all amenable to him, and regularly receive from him circular orders every year.

Priests.

The Maronite priests amount to between seven hundred and one thousand in number. Like the Bishops, some have parishes and others not.

The parish priests are usually married. But their marriage must take place before ordination, and in no case is it allowed after. If one's wife

dies, he must ever after remain single. They are all distinguished from the laity by a peculiar dress.

The people of each parish elect for their priest whom they please; and he is almost always selected from among themselves. The Bishop can only force them to an election of some kind, but he cannot impose on them a candidate whom they do not wish. The candidate of their choice he is obliged to accept, if there be no canonical objection to him. Only if their vote is divided among several candidates, then the Bishop selects one of them; and if the matter is not settled satisfactorily, then it is carried up to the Patriarch. Moreover, if the people of a parish become dissatisfied with their priest, they can secure his removal by carrying their cause before the Bishop; provided their objections to him are canonically valid. And the Bishop also, if the priest is guilty of a crime or misdemeanor, has the power to punish him by suspending him from the duties of his office.

Every candidate for the priesthood must, in addition to Arabic, know Syriac, at least so as to be able to read it; as well as casuistry, or, as it is called, moral theology. He must pass an examination in all the three, and also as to his conduct and morals, before a person appointed for that purpose by the Patriarch. Ordination is received either from the Patriarch or the Bishop of the diocese.

The duties of a parish priest, are to baptize, ratify espousals, marry, visit the sick, administer extreme unction, say mass daily for the people, read prayers in the church, at least on Saturday and Sunday afternoons, hear confessions, give the communion, visit and watch over their flock, and once a week to read over by themselves the book of offices, according to the order and times therein specified. They have also to collect the tithes for the Bishop, settle difficulties of a secular nature among their flock, and entertain strangers, especially if they be of the monastic or clerical order.

Their income is from the following sources: 1, A certain amount of produce, such as grain, oil, silk, &c., agreed upon between them and their parishioners, varying according to the ability of the latter, and received at the harvest season of each article. 2, Pay for masses, baptisms, espousals, marriages and burials; the established price of each of which is two piastres. Their income altogether ordinarily amounts to not more than 2,000 piastres, but is sometimes as high as 9,000. The glebes of the churches do not benefit them; but are taken care of by a committee of the parish, and their income is used for the ordinary expenses of the church, to repair and ornament it, for schools, &c. No priest is allowed to engage in trade, nor practice any mechanic art, nor pursue any other profession. They only take care of their own land, of which they generally possess some by inheritance or purchase. Usually they are of the poorer class of people, and do not accumulate property.

The priests who have no parishes, are generally unmarried. Some are in the employ of the Patriarch or Bishops, in various ways; some are judges; some are superiors of convents; and some reside at home without employment. Their income is about the same as that of the parish priests, and is derived from their offices, if they have any, and from masses and burials, for which they receive the same as the parish priests. Like them they are forbidden all secular occupations. All of both classes have a claim upon the patriarchal see for a support, if from sickness or other cause they are unable to support themselves. The whole body of the clergy is exempt from the

kharâj, or poll tax, demanded by order of Mohammed from all non-Mohammedans.

Convents and Nunneries.

The Maronite convents are of two kinds, regular and irregular. The regular convents are of three orders, called the *Country*, *Lebanon*, and *Alepine* orders, of which the first is the most, and the last the least, numerous. Each order has its own organization and rules, independent of the others. Each convent has its own superior, and each order its Superior-general.

The Superior-general is assisted by four managers, called first, second, third and fourth. Under their inspection only, the Superior-general has the supervision of all the accounts of the convents of his order, and the control of their income. His authority is independent of the Patriarch, except by appeal, and the income of the office of the Superior-general of the Country order, consisting of some eight hundred piastres weekly for masses, 130,000 piastres annually from glebes, and half of the contributions to the convent of Kûzheiyâ, is greater than that of the patriarchal see.

Each Superior-general holds over his order the rank of a Bishop over his diocese. He carries the staff, wears the mitre, and holds the cross at high masses, but has not the power of ordaining priests. This is usually done by the Bishop in whose diocese the candidate is living. The diocesan Bishops have also some other rights over the convents, though very few. Most of the affairs of the convents are under the absolute control of the Superior-general, who has a prison of his own in which to imprison culprits. He is chosen by ballot in a convocation held every three years. The members of this convocation are the Superior-general, the managers, the superiors of convents, and those who have formerly held some one of these offices. The other monks, though they may be in the priesthood, have no voice in the matter. No rule prevents the re-election of the same Superior-general, as often as the vote of the convocation may fall upon him. The same triennial convocation elects also the managers, and the superiors of all the convents.

The duty of each superior is to govern the monks in his convent, to see to the observance of the rules of his order, and look after the property of the establishment.

The monks take the vow of chastity, poverty and obedience; but not until they have passed a term of trial, which with the Country and Alepine orders is two years, and with the Lebanon order one year. Up to that time they do not put on the cowl, and can go back to the world and marry. No entrance fee is demanded, and most who enter are in straitened circumstances. Poverty or indolence moves them to take the step, under the cover of seeking Christian perfection. Their dress is a coarse woollen garment, colored black, with a cowl and a leathern girdle. Silk they are forbidden to put on, nor may any one carry in his purse more than ten piastres. If at death any one is found to have more than that sum about him, he is denied Christian burial. Meat they are never allowed to taste, nor may they smoke tobacco. For the former they substitute fish, and for the latter snuff. Their employment is agriculture and the mechanic arts. Some plough and reap, some weave, some make shoes, &c., and they are generally kept hard at work. With the exception of the two schools, hereafter to be mentioned, hardly any measures are taken to improve their education. They are generally left in profound ignorance, and are the most stupid class in the community. Hardly one in seven, it is supposed, can read at all.

The benefit of the convents to the community at large is extremely small. Among them all there may be a dozen schools, of the most common kind, for the children of the people. They are generally the centre and source of ignorance, superstition and intrigue.

One of the most obnoxious of their habits, is that of shameless begging. Every year swarms of them go forth in all directions upon this errand, and so importunate are they that they rarely enter a house without taking away something; in this, resembling the gypsies, though they are generally better off than those from whom they beg. The return made to those who contribute to the convents, is, that on Saturday all the priests offer their masses for the souls of those who have aided their convents by contributions or labor.

At present there is a schism in the country order. All the monks north of Ibrahim river, are in rebellion against their Superior-general. The movement commenced a year or two ago. They have driven away all the superiors and monks who belong farther south, have armed themselves, and taken possession of their convents. The Patriarch's interference to support the authority of the Superior-general, has only turned their wrath against him. The governing Emir has more than once sent soldiers to reduce them to obedience, but accomplished nothing. The Pope has been appealed to, and his orders have produced no effect. Their position of hostility they still maintain, and are encouraged in it by their countrymen, inhabiting the districts in which their convents are situated. Some Maronites who are longing for a more complete downfall of the Patriarch's power, almost expect that the affair will end in an extensive secession from the church.

The irregular convents, or as they are called the convents of devotees, are independent of the three orders above described, and of each other. They are founded by particular families, with special conditions, one of which is that the superior in each convent shall be of the family of the founder. Each one has its own superior and laws, independent of every other, and the superior retains his office during life. These convents are in all respects under the superintendence of the Bishop of the diocese in which they are situated. He inspects their accounts, and presides over them.

What has been said of convents for men, applies in general to nunneries. They are also regular and irregular. The regular are divided among the same three orders, and subject to the Superior-generals. They must be in all cases at least forty cubits distant from any convent for men. An entrance fee is demanded of every candidate for admission, varying from 500 to 10,000 piastres, according to her ability, and the necessities of the establishment.

The nuns, like the monks, take the vow of chastity, poverty and obedience. They are all taught to read, at least Syriac, in order to be able to assist in worship at their chapels. In this they take a public part, especially in chanting. Schools for children, or young persons, they have none. Their work is sewing and embroidery; chiefly embroidery of a species of charm, called garments of the Virgin, which they make for sale. Their costume is a dress of cotton cloth, colored black.

The devotee nunneries are like the similar establishments for males; except that the superiors of some of them are frequently changed. The nunnery at Aintûra, though occupied by native females, is subject to European rules, and has its support from abroad. The employment of its inmates does not differ from that of the others.

The income of all the convents and nunneries of the sect, is supposed to amount to 6 or 7,000,000 piastres. Of this, about 1,000,000 are from masses, contributions and vows; the rest from lands, houses, mills, and the like. The old Emir Beshir is said to have given the monks or the Patriarch 600,000 piastres annually for masses for the whole family of the Shehâbs. The landed property of the convents is immense, and until the late civil war was rapidly increasing. Formerly it was exempt from taxation, but the present government has assessed it at the same rate as all other real estate.

The following is a tolerably complete list of the Maronite convents and nunneries of all kinds, with an estimate of the number of their inmates.

Diocese of Sidon.

Name.	Order.	Sex.	No. of inmates.
Mishmûsheh,	Country.	Monks.	120
Küttîn,	Leb.	"	16
Jezzîn,	"	Nuns.	15
Mar Antânios,	Coun.	Monks.	7
Mar Yûsuf,	Leb.	"	"

Diocese of Beirût.

En-Nâ'imeh,	Coun.	Monks.	25
Mar Yohanna Reshmeiya,	"	"	19
Mar Antânios Sîr,	"	"	20
*Bîr Suneih,	"	"	15
En-Neba',	"	"	12
Mar Mûsa el-Mutein,	"	"	15
El-Kahlânîyeh,	"	"	20
Mar Rûkus,	Leb.	"	35
Mar Antânios B'abda,	"	"	15
Mar Jirjis el-Harf,	Coun.	"	22

Diocese of Cyprus.

Mar Jirjis 'Aukar,	Leb.	Monks.	25
Mar Ishâ'ia,	"	"	20
Mar 'Abda el-Mushemmar,	Dev.	"	8
Mar Elia Bukfeiya,	Alep.	"	13
Mar Yohanna,	Leb.	"	12
Mar Tâmišh,	Coun.	"	120
Mar Yûsuf el-Burj,	"	"	21
En-Nûrîyeh,	Leb.	"	40

Diocese of Damascus.

El-Luweizeh,	Alep.	Monks.	30
Mar Elias er-Râs,	Coun.	Nuns.	60
El-Beshârah,	Dev.	"	8
Herâsh,	"	"	80
Aintârah,	"	"	39
Mar Elias Bellâny,	"	"	9
Mar Musa 'Ajeltûn,	"	"	5
Reifân,	"	Monks.	3
Mar Shalîta,	"	Nuns.	50
Mar Mikhail Kefr 'Akâb,	Coun.	Monks.	10
Mar Sâsin Biskinta,	"	"	8
" " "	"	Nuns.	30

Diocese of Baalbek.

Seidet el-Bezâz,	Dev.	Nuns.	8
Mar Jirjis 'Alma,	"	"	30
Mar Antânios Ghûzîr,	Coun.	"	25
" " "	"	Monks.	8
" " "	Leb.	"	12
El-'Afs,	Dev.	"	2
Seidet el-Hakleh,	"	Nuns.	40
Mar Rau'âna,	"	"	25
Mar Jirjis,	Coun.	Monks.	25
†Seidet Bûklûsh,	Dev.	Nuns.	25
Mar Yûsuf el-Harf,	"	"	8
Dâmîf el-Buwâr,	Leb.	Monks.	15

Diocese of Jibeil.

Deir el-Benât,	Coun.	Nuns.	40
Mestîta,	Dev.	Monks.	3
†Kefîfân,	Coun.	"	15
Hâb,	"	"	80
Meifâk,	"	"	70
Mar Serkis,	"	"	39

*Kûnnobîn,	Dev.	Monks.	5
Ed-Dimân,	"	"	5
Kefr Zeina,	Coun.	"	16
Kûzheiya,	"	"	120

Besides the above, there are many *cœnobîa* belonging to them. These are houses in cities and towns, built for the entertainment of monks, when travelling from one convent to another, or journeying on business. Their expenses are from the income of the orders or convents to which they belong. The following are the principal; to them probably ten or fifteen more should be added.

Places.	Order.	No.
Hasbeiya,	Coun.	3
Sidon,	"	1
'Akka,	"	3
Tyre,	"	2
Deir el-Kamar,	"	1
" " "	Alep.	5
Mu'allahkat Zahleh,	Coun.	3
Kûb Elias,	Leb.	2
Beirût,	Coun.	3
" " "	Alep.	2
'Abeih,	"	3
Damascus,	Coun.	1
Jibeil,	"	5
Batrûn,	"	2

The number of convents contained in the preceding lists, is fifty-seven, and of *cœnobîa*, fourteen; of monks one thousand one hundred and two, and of nuns five hundred and seven. These estimates are but approximations, yet probably they are not far from the truth. Among the monks there may be six hundred in priest's orders; the rest are lay brothers. These monastic priests are not included in the estimate already given of the ordinary priesthood. Among the nuns there are no deaconesses.

Preaching.

The best preachers among the Maronites at the present time are the eight following; viz. Bishops Yûsuf Ja'ja' and Bûlus Arûtîn, and priests Yûsuf er Rizzy, Arsenius el-Fakhûry, Yûsuf 'Atiyeih, Yohanna en-Nahhâs, Yohanna el-Hâj, and Yûsuf el-Fakhûry. These have authority to preach wherever they may be. Besides them very few others are known as preachers. The body of the priesthood are unable to compose a sermon, and never attempt more than very rarely to give an explanation of the lesson of the day, or an admonition, or an exhortation, in their own churches. Indeed they do not look upon preaching as a part of their office. Preaching is considered by the Maronites to have been one of the peculiar offices of our Savior, and a preacher is very highly respected. No one is allowed to undertake this duty, without a written permission from the Patriarch, or the Bishop of the diocese. Should any one attempt it, it is the duty of the priest of the church where he may be to prevent him. Ordinarily a preacher is required to be of the clerical order, or at least to have entered some one of the minor grades. Yet sometimes permission is given to laymen of known ability and good reputation.

Some seven or eight years ago, the Patriarch succeeded in reclaiming from the Lazarists the college of Mar Yûsuf Aintûra. He then added to its income the estate of Bishop Jibrail en-Nâsirî, formerly a judge, which amounted to about 75,000 piastres, and also further increased it by other moneys, so that it finally amounted to the annual sum of 30,000 piastres. This establishment he set apart for the residence and support of

* A school for monks.

† Residence of the Bishop of Baalbek.

‡ A school for monks, with forty scholars.

a society of preachers. The society was to be formed by selecting the most promising of the scholars of his colleges, at the completion of their course, and also some of the most capable of the priesthood, and placing them here to perfect themselves by study in the art of preaching. When qualified, they were to go forth, throughout the sect, to instruct priests and people, hearing confessions and preaching in the churches, always returning hither as their home, at the end of every circuit. But in consequence of the troubles that have come upon the Maronites from their rebellion against Ibrahim Pasha, the coming in of the Turkish government, and the Druze war, the plan has not yet been fully carried out. Only three persons have yet assembled in this school; viz. priest Yohanna es-Stambūly, who is its president, and priests Yūsuf er-Rizzy and Yūsuf Aṭīyeh. It may still go forward, but is in danger of coming to nothing. Its rules were never fully decided upon. They were to be enacted by the Patriarch, assisted by some of the Bishops. When established, they were to be in the hands of the society. Whatever any member received from masses or contributions, was not to be his, but to belong to the society, the society being always bound to support its members until death.

Besides the Maronite preachers, certain Latin monks, of the Jesuit, Capuchin and Franciscan orders, also undertake the office of preaching in their convents, and sometimes in the neighboring churches, as missionaries of the Pope. But in consequence of their limited command of the language, they are very imperfectly understood. The people consequently do not respect them, and sometimes treat them with derision.

Education.

The Maronites have common schools in cities and towns, and in most villages where there reside any considerable number of the sect. The teachers are appointed by the chiefs of the place, or the church committee, or the priests, or the Bishop, as one or another has the most zeal in the matter. But it is considered the duty of the Bishop to see that such schools exist. In some places there are school funds to help pay the teacher, or even enough to supply his whole salary. Where there are none, the parents pay a stipulated price for each book his child learns to read. The tuition fees of the poor are sometimes paid by the Bishop, or they are taught gratis by the teacher. The income of the teachers is from 600 to 1,000 piastres annually; but sometimes amounts to 5,000 piastres. All that is learned is to read and write Syriac and Arabic. Arithmetic, grammar and geography are never taught. And the schools are conducted wholly after the native manner, with much noise and confusion. As the result of these very imperfect means of education, where the Maronites are most numerous, as in Kesrawān, perhaps from one fourth to one third of the adult males can read. The education of the females is wholly neglected. Hardly any, except those of noble birth, can read at all.

Of colleges, or high schools, there are eight, viz. three general, three diocesan, and two for the monks. The first are such as receive pupils from any part of the sect, and from other sects. They are as follows:

ʿAin Warkah, situated in Kesrawān, just east of the village of Ghusta. Originally it was a nunnery, founded by the family of Stefōn. About sixty years ago, Bishop Yūsuf Stefōn converted it into a college, and put it under the direction of the Patriarch; reserving to his family the right of sending two scholars gratis, and having one of

their number always as its president, if any one is found competent. This latter right, the Patriarch has now set aside, thereby giving great offence to the family of Stefōn. The present president is bishop Yūsuf Riz'k from Jezzīn. The number of its scholars varies from twenty to forty. Its income is from 100,000 to 150,000 piastres.

Rāmīeh, situated in the higher parts of Kesrawān, and commenced about fifteen years ago. Originally it was a nunnery founded by the family of Sufeir. The number of scholars is from ten to fifteen. Its income is from 30,000 to 40,000 piastres.

Mar 'Abda Herhereiya, situated in the Futūh, near the borders of Kesrawān, and commenced about twelve years ago. Originally it was a nunnery founded by the family of 'Asāf. The number of scholars is from twenty to twenty-five. Its income is from 150,000 to 200,000 piastres.

The funds of these colleges, from which their income is principally derived, consist of lands, mills and the like. Each diocese has the right to send two scholars, such as its Bishop may recommend, to each of them, to be educated gratuitously; and others, also, are admitted as beneficiaries. All these, after they have attained the age of sixteen, take an oath of obedience to the Patriarch, and are subject to his orders. They are taught, clothed, fed and lodged without charge; and in all respects are well provided for. Their food is served in the European style, and each one has a room to himself. From their admission till they graduate, they are not allowed to leave the premises; nor are they allowed to converse with any person from without, nor with the servants, nor even with each other, except at the seasons of recreation. The families of the founders of each school have also a right to send to it two scholars to be educated gratuitously. The number who may enter upon pay is not limited. If Maronites, they are charged from 1,000 to 1,200 piastres, a year, and furnish themselves with clothing and beds. If of any other papal sect, they are charged from 2,000 to 2,400 piastres. Infidels and heretics are never admitted. The scholars are provided with a professor and tutors, a confessor, a superintendent of their general conduct, who is always with them, and an inspector of food, &c. In admission to the school and treatment there, no regard is had to rank or wealth. The candidate must be able to read Syriac and Arabic, must be between twelve and twenty years of age, and must be furnished with a recommendation from his Bishop, and a certificate of his age from his priest. He is first received on trial, and if found incapable of learning or of enduring the regulations of the school, he is sent away. The time spent at school is from five to eight years, according to the advancement of the pupil on entering.

The branches of learning taught, are Syriac, Arabic grammar, logic, moral theology; and preaching; and in ʿAin Warkah there have been introduced Latin, Italian, rhetoric, physics and philosophy. Doctrinal theology was once taught for a time, but being found to lead the scholars into reasoning that inclined them to Protestantism, it was abandoned. The scholars are divided into only two classes, and each class studies but one subject at a time. Every year the Patriarch is expected to visit each school for the examination of the scholars. Each one is rewarded by him according to his conduct, diligence and progress, to the amount of fifteen piastres and under; and the name of each, with his rank in the scale of merit, is written on a paper which is sealed with the Patriarch's signet, and affixed to the door of the college, for all goers and comers to read. If

any are found to have made no progress, they are dismissed.

After finishing their course, the beneficiaries, who have taken the vow of obedience to the Patriarch, remain subject to his orders through life; nor have the Bishops of the dioceses from which they have come, any authority over them, unless it be given by a special order from the Patriarch. He, on the other hand, is bound to provide them business from which they may derive a livelihood; and if, from sickness or other cause, they fail of this, he is obliged to support them from his own income. Most of them become unmarried priests; though some remain laymen, and marry if they choose. The employments pursued by the graduates of the colleges generally, are teaching in the colleges themselves, and instructing candidates for the priesthood, or they become judges, superiors of convents, or agents of the Patriarch and the Bishops. A very few become priests over particular parishes, or teachers of common schools. The number already graduated, amounts to about one hundred and five. Among them are the Patriarch himself, and the Bishops 'Abdallah el-Bistâny, Bîlus Mas'ad, Nikala Murâd, Filibbus Habeish, Yûsuf el-Khâzin and Yûsuf Rîz'k. The rest are mostly priests and deacons.

It should be remarked that among these graduates, and especially those of Ain Warkah, there are some of enlightened and liberal minds, who have more or less inclination for evangelical truth. One of our most valued native helpers, who is also an esteemed brother in our little church, spent eight years at Ain Warkah. He has contributed a very large part of the information which this report contains. Asaad es Shidiak was once a beneficiary at Ain Warkah; and it was his vow of obedience to the Patriarch, which enabled the latter to seize, persecute, and finally martyr him.

The diocesan colleges receive scholars only from the particular diocese where they are situated, and they are subject to the Bishops of these dioceses. They are the following. *Mar Yuhanna Marôn*, the see of the Bishop of Jibeil. It was commenced about thirteen years ago, and has an income of about 13,000 piastres. The number of

scholars is from twelve to eighteen. *Mishmâsheh*, near Jezzîn, and see of the Bishop of Sidon. It was commenced about twelve years ago, under the auspices of the Emir Beshir, and has an income of about 20,000 piastres. The number of scholars is about the same as the preceding. *Kurnet Shehwân* in the Kati'a, and see of the Bishop of Cyprus. It was commenced about a year ago, and has an income of about 25,000 piastres. The number of scholars is about the same as the preceding. The rules of these schools, and the branches taught in them, are the same, *mutatis mutandis*, as those of the three general colleges already fully described.

The schools for monks are at the convents of Bir Suneih and Keiffân. They contain together about sixty pupils, who are taught reading and writing in Syriac and Arabic, and moral theology, more properly called casuistry, in preparation for the priesthood. No branch of mathematics, not even arithmetic, is taught in any of the schools above described; nor any other branch not needed by a priest or a Bishop in the routine of his official duties.

The Maronites have also a right to send six scholars to the college of the Propaganda at Rome, to be taught and supported gratuitously.

Printing Presses.

The Maronites have one printing press. It is at the convent of Kûzheiya, and is the property of that establishment. The monks do the work, and the expense and income are the convent's. It is furnished with the means of printing Syriac in characters of two sizes, and most of its publications are in Syriac or Karshûny, though it is furnished also with Arabic types. The books printed are for ecclesiastical use; such as the book of offices for the priests, books of exercises, prayer books, the missal, and the Scripture lessons from the Prophets, Gospels and Epistles. They are generally sold at so high a price that only convents, churches, and the rich of the clergy and laity, can afford to purchase them. Many books are printed for the Maronites also in Rome.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

SYRIA.—A letter has been received from the brethren at Abeih, giving additional particulars respecting the war between the Maronites and Druzes. Through the intervention of the European consuls and Turkish authorities, a cessation of hostilities was effected about the 20th of May, twenty days after the war began. How long this truce will last, time only can show. "The general result of the contest, thus far, is, that the Maronites have been defeated, and driven out of what is called the Druze section of the mountains, and nearly all their villages are burnt. In some districts,—particularly in the Meun, the border district between the two sects,—each party alternately prevailed, each plundering and burning the houses and villages of the other. In that

district, therefore, which was one of the finest and most populous in Lebanon, the desolation is complete. Scarcely a village or a house, either Druze or Maronite, remains. Great numbers of villages have been destroyed in other districts also; for the war extended over the whole of that large portion of Lebanon which embraces the mixed (Druze and Maronite) population."

NESTORIANS.—A very interesting communication has been received from Mr. Stocking, giving an account of several excursions made by him for the purpose of preaching the gospel. The first of these excursions was made in the month of March; and for the seven weeks following, (during the long fast of the Nestorians, when they are accustomed to attend the services of their church, with more than ordinary frequency

and regularity,) he was constantly engaged in making known the way of salvation. Under date of April 25, he says, "In order to show that an open door is still granted to us for preaching the gospel among the Nestorians, I would state that during the last fifty days I have preached forty times, in twenty villages, to several thousand hearers." Respecting Mar Yohannan, who often accompanied him, Mr. Stocking writes as follows: "I have never seen him more active or, apparently, more desirous to co-operate with us. In his exhortations, (for his preaching consists almost entirely of exhortation, without attempting to give doctrinal instruction,) he was exceedingly earnest and pointed; and the impression made upon his hearers must have been, that he viewed them, with their present character unchanged, as totally lost."

Under date of May 12, Mr. Stocking writes again, "An interesting case of hopeful conversion has recently occurred in Miss Fisk's school. The female teacher of the primary department gives cheering evidence of being born again. Others in the school are in a thoughtful and serious state of mind; and, were they not children, whose characters are not yet established, we should be constrained to believe that they were real Christians." Numerous and urgent applications for the admission of pupils to this school have been refused, for want of a sufficient number of teachers. The boarding scholars amount to thirty; and there are thirteen pupils in the primary department.

Mr. Stoddard, in a letter dated May 19, describes, very fully, the state and prospects of the seminary under his care. This institution was suspended last summer, in the expectation that it would be reorganized upon an improved plan. A few boys were subsequently received into Mr. Stoddard's family by way of experiment; these gradually increased, during the winter, to the number of ten or twelve. 'This experiment succeeded so well, that the mission resolved, in the spring, to open a boarding school for thirty pupils, the leading object of which should be "to train up a native minisiry." "The scholars are to be furnished with board and clothing, and to be strictly connected with the family of the superintendent." It will be the aim of the mission, however, to bring the people to see the advantages of such an institution, and aid in its support. The expense of sustaining each pupil is estimated at from forty to fifty cents a week; and it may be less hereafter. Among the pupils are two who are expected to succeed the Bishops, Mar Elias and Mar Gabriel. Many of the scholars are the sons of priests. The desire to obtain a place in the seminary has been very great. "Scores of boys have been brought from different villages and urged on our acceptance, and found no admittance, in consequence of the

number being already complete." "The boys eat in one of our large basement rooms in the native style; but the preparation of their food, and, indeed, the whole of this department, is constantly superintended by Mrs. Stoddard; and much effort is made to ensure propriety and order. When the boys are not in school, they spend more or less time in the house, and feel themselves to be members of the family." "It has been our anxious care to hold up continually the great truths of the gospel; to take these boys by the hand and lead them to the cross of Jesus. Every morning and evening we gather them around the family altar, and beseech them, in Christ's stead, to be reconciled to God. In the seminary it is the endeavor to make the Bible more prominent, by far, than any other book, and to diffuse the influence of it over all their studies." Mr. Stoddard concludes as follows:

We are aware that this beginning is a feeble one; and yet, with God's blessing, it may exert an important influence on our labors among this people. We desire ever to remember, in all our plans for advancing its interests, that the great, absorbing object is the salvation of the soul; and that our efforts will be of little value without the aid of the Holy Spirit. But with faithful labor and earnest prayer, we indulge the hope that plants of righteousness will spring up around us, to the praise and glory of God. We enter on the work with cheerful reliance on Him who, we are assured, will never forsake his own cause.

And now, in closing, may I not earnestly commend this work to the sympathy and prayers of those who sent us hither? We need the contributions of the churches; but far more do we need wrestlings in our behalf at the throne of grace. Will not the friends of this mission beseech the Father of mercies to grant us a powerful outpouring of his Spirit; that here the gospel may triumph over the pride, unbelief and deep delusions of the human heart, and Jesus Christ be welcomed as a Savior, friend and portion?

CEYLON.—Mr. Whittelsey writes, under date of March 24, "Since my last communication four girls—Elizabeth A. Stone, Phila Willard, Frances A. Hall and Eliza M. Hubbard—have been admitted to the church."

Mr. Smith, in a letter dated April 3, says,

During the last term of last year, we were much encouraged by the interest which some of the girls in the school at Varany manifested respecting their spiritual interests. For a time all were much more attentive to the instruction given them, and we hope, though with trembling, that some have given their hearts to their Savior. With such the interest continues; and we hope it may soon appear that they have truly chosen Christ for their portion. The wife of Charles Jenkins, one of the teachers in the school, will probably soon be admitted to the church. She was taught in the school, and was frequently mentioned by Mr. Aphorpe in his letters as the daughter of Tumban, the catechist.

In October a new girl was received into the school from Manepy, and named Ellen Bagby. In January another was received from Chavacherry, and named Elizabeth Hall Thaxter; she is supported by the Juvenile Missionary Society

in Methuen, Massachusetts. They both appear very well, and make good progress in their studies. On the 28th of January Marietta C. Jaquith was removed by death. She was one of those who had manifested some concern for their souls.

All things have gone forward in harmony at Varany, up to the present time. The church members, and many of the school girls, have continued to manifest a deep interest in the truth, and delight in studying the word of God. During the nine months that we were at this station last year, the helpers, teacher and school girls, contributed, voluntarily, about fifteen dollars for benevolent purposes. The girls saved a good portion of this amount by abstaining from one meal a week. They also obtained small sums for work done out of school hours.

CHINA.—Doct. Parker, in a letter dated March 18, says that the China Mail of March 13, contains the following article:

PEKING GAZETTE.

Christianity.

It is authentically stated that Keying has memorialized the Emperor on the subject of the Christian religion, and accompanied this paper with copies of Christian tracts and other books in the Chinese language. It appears that these have been minutely examined, and an answer has been received, (from the Boards at Peking,) to the effect that the publication of these works proceeds from good motives, for they exhort the people to the practice of virtue; and the religion they contain, which has hitherto been interdicted, should be tolerated and allowed.

Doct. Parker addressed a letter, May 17, to the proper Chinese officer, making inquiries as to the correctness of the statements contained in the foregoing article. The following is a copy of the reply which he received, March 18.

I received your note of yesterday, and have perused it with pleasure, and fully understand it. I have recently heard that the august Emperor has excused men who learn and practice the religion of the Lord of Heaven from expiating their crime according to the old law; but it is still not permitted foreigners, at their pleasure, to repair to the inner land to promulgate their religion. Never has any one presented the Emperor with Christian books; neither has he sanctioned their broad circulation.

Doct. Parker adds, in reference to this answer, "I am happy to find that there is even so much foundation for the statement. Evidently the opposition to the spread of the gospel in China is gradually yielding."

NEW YORK INDIANS.—A letter from Mr. Hall, dated Alleghany, July 31, communicates the following information.

We have had two schools in operation through the past year, and another during the summer. The whole number of pupils connected with them has been about eighty, of whom eight are whites, all the rest being Indians. The average number has been about forty-seven. We also pay the tuition of about a dozen Indians who attend white

schools, or schools not under the control of the Board. Our school at Oldtown is doing remarkably well; while the rest, by reason of irregularity in the attendance of the pupils, present nothing but discouragement.

The present number of church members is about one hundred and twenty, seven of whom are whites. We have lost three by death and one by excommunication; several stand charged with offences. We have received six on examination.

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Home Proceedings.

MISSIONARY CONVENTION AT WHITEHALL, NEW YORK.

A CONVENTION of the friends of missions was held at Whitehall, New York, on the 24th and 25th of July last. Dr. Parker, of Philadelphia, and Dr. Armstrong were present as a delegation from the Board. William H. Parker, Esq. was chosen President, Rev. C. Doolittle and Rev. R. N. Robinson, Vice Presidents, and Rev. S. L. Herick and John C. House, Esq., Secretaries. The Business Committee reported various topics for discussion; and addresses were delivered by the gentlemen who came as a deputation of the Board, and by others present. The number of persons in attendance was not large; it is thought, however, that the influence of the meeting will be salutary.

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CLOSE OF THE FINANCIAL YEAR.

THE receipts of the Board for the financial year which terminated July 31, from all sources, were \$255,112. The expenditures during the same period, together with the debt of the previous year, were \$237,817. The balance on hand, therefore, at the commencement of the new year, was \$17,295. The excess of the receipts of the past year over those of the preceding year, is owing to the unusually large amount of the legacies. The income from this source in 1843-4, amounted to \$16,446; while in 1844-5 it has been \$32,437.

The state of the treasury at the present time is peculiarly gratifying, inasmuch as a number of persons are under appointment who are expecting to go out as missionaries in the course of a few weeks.

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ANNUAL MEETING OF THE BOARD.

THE *Thirty-sixth Annual Meeting of the American Board of Commissioners for Foreign Missions* will be held in Brooklyn, New York, to commence on

Tuesday, the ninth day of September next, at four o'clock in the afternoon. Rev. Mark Hopkins, D. D., President of Williams College, is expected to preach the annual sermon on the evening of that day. The meeting will probably adjourn on the following Friday.

## DONATIONS,

### RECEIVED IN JULY.

|                                                                                                                                                                                                                                                                                                |                 |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------|
| <i>Board of Foreign Missions in Ref. Dutch Ch.</i><br>W. R. Thompson, New York, Tr.                                                                                                                                                                                                            | 590 10          |
| <i>Board of Foreign Missions in German Ref. Ch.</i><br>Rev. E. Heiner, Baltimore, Tr. for miss. at Broosa,                                                                                                                                                                                     | 400 00          |
| <i>Addison Co. Vt. Aux. So. A. Wilcox, Tr.</i><br>Addison, Cong. ch.                                                                                                                                                                                                                           | 13 50           |
| Bristol, do.                                                                                                                                                                                                                                                                                   | 3 62            |
| Shoreham, do.                                                                                                                                                                                                                                                                                  | 40 88           |
| Weybridge, do.                                                                                                                                                                                                                                                                                 | 35 00—93 00     |
| <i>Barnstable Co. Ms. Aux. So. W. Crocker, Tr.</i><br>E. Falmouth, B. Hatch,                                                                                                                                                                                                                   | 5 00            |
| N. Falmouth, Ch.                                                                                                                                                                                                                                                                               | 22 00           |
| Sandwich, Evan. cong. so. 84,20;<br>m. c. 31,57; wh. cons. Rev. GILES<br>PEASE an H. M.                                                                                                                                                                                                        | 115 77—142 77   |
| <i>Belknap Co. N. H. Aux. So.</i><br>Gilmanton Iron Works, Coll. 13,50; m. c. 12; 25 50                                                                                                                                                                                                        |                 |
| <i>Berkshire Co. Ms. Aux. So. T. Green, Tr.</i><br>Benj. Cone's two daughters, dec'd,                                                                                                                                                                                                          | 500 00          |
| Curtisville, Ch. and cong.                                                                                                                                                                                                                                                                     | 13 00           |
| Dalton, do.                                                                                                                                                                                                                                                                                    | 42 00           |
| Egremont, do.                                                                                                                                                                                                                                                                                  | 27 53           |
| Gl. Barrington, do.                                                                                                                                                                                                                                                                            | 105 00          |
| Hinsdale, do.                                                                                                                                                                                                                                                                                  | 125 75          |
| Lee, Gent. 194,50; la. 82,02; m. c.<br>27,74;                                                                                                                                                                                                                                                  | 304 26          |
| Lenox, Cong. so. 52,57; Rev. J.<br>Hotchkiss, 10; m. c. 39,20;                                                                                                                                                                                                                                 | 101 77          |
| New Marlboro', S. par.                                                                                                                                                                                                                                                                         | 9 47            |
| Peru, Gent. and la.                                                                                                                                                                                                                                                                            | 27 35           |
| Richmond, do.                                                                                                                                                                                                                                                                                  | 56 41           |
| Sheffield, Gent. 80,82; la. 62,69;                                                                                                                                                                                                                                                             | 143 51          |
| South Adams, do.                                                                                                                                                                                                                                                                               | 17 12           |
| South Tyringham, 40; Mrs. E. L. B.<br>Howe, 10; wh. cons. Rev. SAM-<br>UEL HOWE an H. M.                                                                                                                                                                                                       | 50 00           |
| Stockbridge, Gent. and la. 99,95;<br>m. c. 30,56;                                                                                                                                                                                                                                              | 130 51          |
| West Stockbridge Village,                                                                                                                                                                                                                                                                      | 62 00           |
| West Stockbridge Centre,                                                                                                                                                                                                                                                                       | 17 00           |
| Williamstown, Williams Coll. 165,<br>25; disc. 10c.; gent. 129,35; la.<br>169,42;                                                                                                                                                                                                              | 463 92          |
| Windsor, do.                                                                                                                                                                                                                                                                                   | 41 00—2,237 60  |
| <i>Boston, Ms. S. A. Danforth, Agent,</i><br>(Of wh. fr. D. N. Smith, 1; a friend, 1;)                                                                                                                                                                                                         | 571 00          |
| <i>Brookfield Assn. Ms. A. Newell, Tr.</i><br>West Brookfield, Chil. for ed. of chil. in<br>Ceylon,                                                                                                                                                                                            | 3 50            |
| <i>Buffalo &amp; Vic. N. Y. Aux. So. J. Crocker, Agent.</i><br>Buffalo, 1st pres. ch. m. c.                                                                                                                                                                                                    | 50 48           |
| Lancaster, Pres. cong.                                                                                                                                                                                                                                                                         | 19 38—69 86     |
| <i>Charleston &amp; Vic. S. C. Aux. So. R. L. Stewart, Tr.</i><br>Charleston, 3d pres. ch. m. c. 21,76;<br>a mem. of the ch. 100; juv. miss.<br>asso. in s. e. 30; Circular ch. ann.<br>coll. 40; col'd mem. for ed. of three<br>young men in Mr. Wilson's sch.<br>W. Africa, 60; m. c. 19,80; | 271 56          |
| Indian Town, Pres. ch. col'd people,<br>for sup. of Mr. Wilson, W. Africa,                                                                                                                                                                                                                     | 8 00            |
|                                                                                                                                                                                                                                                                                                | 279 56          |
| Ded. dis.                                                                                                                                                                                                                                                                                      | 1 39—278 17     |
| <i>Cumberland Co. Me. Aux. So. D. Evans, Tr.</i><br>Mechanic Falls, Cong. ch. and so.                                                                                                                                                                                                          | 5 00            |
| N. Bridgton, do.                                                                                                                                                                                                                                                                               | 6 61            |
| N. Gloucester, Mrs. P. Nelson,                                                                                                                                                                                                                                                                 | 10 00           |
| Poland, m. c.                                                                                                                                                                                                                                                                                  | 11 37           |
| Portland, High-st. ch. 236,25; m. c.<br>50,41; 2d ch. m. c. 28,57;                                                                                                                                                                                                                             | 315 23—348 21   |
| <i>Essex Co. North, Ms. Aux. So. J. Caldwell, Tr.</i><br>Bradford, A friend,                                                                                                                                                                                                                   | 10 00           |
| Haverhill, Centre cong. ch. and so.<br>50; m. c. 43; wh. cons. Rev. B.<br>F. Hosford an H. M.; A. Kit-<br>tredge, 25;                                                                                                                                                                          | 118 00          |
| Newburyport, 1st pres. so. 102,50;<br>gent. 121,75; la. 155,75; a friend,<br>20; Mr. Dimmick's so. m. c. 50,72;<br>Mrs. Z. P. G. Banister, wh. and<br>prev. dona. cons. SAMUEL COWLES<br>of Colebrook, Ct. an H. M. 50;                                                                        | 500 72—628 72   |
| <i>Essex Co. South, Ms. Aux. So. C. M. Richardson, Tr.</i><br>Lynnfield, Cong. ch. and so.                                                                                                                                                                                                     | 10 00           |
| Salem, South ch. and so. 300; Crom-<br>bie-st. do. 28,95; m. c. 19,71;<br>Howard-st. ch. to cons. GEORGE<br>H. SMITH an H. M. 105;                                                                                                                                                             | 453 66—463 66   |
| <i>Geneva &amp; Vic. N. Y. C. A. Cook, Agent.</i><br>Centre Lisle, Gent. 14,20; la. 6,50; 20 70<br>Chenango Forks, Cong. ch.                                                                                                                                                                   | 12 00           |
| Coventry, G. D. P. & S. av. of Atlas,<br>12,50; H. P. av. of pocket books,<br>5,31;                                                                                                                                                                                                            | 17 81           |
| Geneva, P. Hastings, to cons. Mrs.<br>EUNICE HASTINGS an H. M. 100;                                                                                                                                                                                                                            | 147 68          |
| la. 47,68;                                                                                                                                                                                                                                                                                     | 8 00            |
| Gilbertsville, La.                                                                                                                                                                                                                                                                             | 15 00           |
| Greene, Cong. ch.                                                                                                                                                                                                                                                                              | 36 82           |
| Guilford, do.                                                                                                                                                                                                                                                                                  | 41 58           |
| Lisle, Cong. ch. 25,68; la. 15,90;                                                                                                                                                                                                                                                             | 5 00            |
| Maine, L. Chamberlain,                                                                                                                                                                                                                                                                         | 53 44           |
| Newark Valley, Pres. ch.                                                                                                                                                                                                                                                                       | 87 55           |
| Norwich, Coll. 48,62; m. c. 23,93;<br>I. Bement, dec'd, 15;                                                                                                                                                                                                                                    | 22 00           |
| Plymouth, I. Sheldon, for <i>Martha J.</i><br>and <i>Mary A. Sheldon</i> , Ceylon, 20;<br>D. M. 1; L. S. 1;                                                                                                                                                                                    | 10 00           |
| Preston, Mrs. A. P. and daughter,<br>Smyrna, I. Foote, 20; I. Foote, Jr.<br>5; indiv. 14,62;                                                                                                                                                                                                   | 39 62           |
| Sherburne, Cong. ch. 96,58; young<br>la. sew. so. for <i>Mary Rexford</i> ,<br>Ceylon, 21; Mrs. W. Newton and<br>chil. for <i>Maria Newton</i> , Ceylon,<br>20;                                                                                                                                | 137 58          |
| Virgil, A friend,                                                                                                                                                                                                                                                                              | 3 25            |
| Windsor, Cong. ch.                                                                                                                                                                                                                                                                             | 16 00—674 03    |
| <i>Grafton Co. N. H. Aux. So. W. Green, Tr.</i><br>Haverhill, 1st cong. ch. and so.                                                                                                                                                                                                            | 36 12           |
| Littleton, Ch. and so. 13,25; m. c.<br>25,25; s. s. con. for schs. at Ma-<br>dura, 3,50;                                                                                                                                                                                                       | 42 00—78 12     |
| <i>Hampden Co. Ms. Aux. So. C. Merriam, Tr.</i><br>Cabotville, m. c.                                                                                                                                                                                                                           | 45 64           |
| Feeding Hills, Coll.                                                                                                                                                                                                                                                                           | 24 45           |
| Longmeadow, Fem. sew. cir. 57; a<br>friend, 30;                                                                                                                                                                                                                                                | 87 00           |
| Monson, Coll. for sup. of Rev. J. L.<br>Merrick, 190; m. c. 50,48; la. 51,<br>66;                                                                                                                                                                                                              | 292 14          |
| North Willbraham, m. c. 30,87; C.<br>S. Merrick, dec'd, 1,55;                                                                                                                                                                                                                                  | 32 42           |
| Springfield, 1st cong. so. m. c. 186,11;<br>South so m. c. 73;                                                                                                                                                                                                                                 | 259 11          |
| Westfield, Coll. 88; m. c. 57; C. A.<br>Jessup, 25;                                                                                                                                                                                                                                            | 170 00          |
| West Springfield, 1st cong. so. m. c.<br>90,40; Ireland par. Mr. and Mrs.<br>E. Smith, 50; s. s. for hea. child,<br>3,97;                                                                                                                                                                      | 144 37—1,055 13 |
| <i>Hampshire Co. Ms. Aux. So. J. D. Whitney, Tr.</i><br>Amherst, S. par. a bal.                                                                                                                                                                                                                | 5 00            |
| Belchertown, Coll. 88,47; m. c. 12,<br>50;                                                                                                                                                                                                                                                     | 100 97          |
| Chesterfield, A thank off'g, 3; bal.<br>1,32;                                                                                                                                                                                                                                                  | 4 32            |
| Cummington, 1st par. m. c.                                                                                                                                                                                                                                                                     | 10 00           |
| East Hampton, m. c.                                                                                                                                                                                                                                                                            | 103 42          |
| Enfield, A friend, to cons. CORTLAND<br>L. LATIMER of Norwalk, O. an<br>H. M.                                                                                                                                                                                                                  | 100 00          |
| Granby, m. c. 111,78; E. Nash, 10;                                                                                                                                                                                                                                                             | 121 78          |
| Northampton, 1st par. m. c. 92,75;<br>ASAHEL LYMAN, wh. cons. him<br>and Mrs. LUCY LYMAN, H. M.<br>200; Edwards ch. m. c. 19,58;                                                                                                                                                               | 312 33          |



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|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------|
| South Hadley, m. c. 106; Mt. Holyoke fem sem. teachers, 294; pupils, 467; wh. cons. Miss HANNAH O. BAILEY, Miss MARY M. STEVENS, and Miss ANN R. WEBSTER of S. Hadley, Mrs. MALVINA J. ROWELL, Sandwich Islands, and Miss MARY AVERY, H. M. 867 00                        |          |
| Williamsburgh, A friend, 50; Mrs. W. Shaw, dec'd, 5; 55 00                                                                                                                                                                                                                |          |
|                                                                                                                                                                                                                                                                           | 1,679 82 |
| Ded. exps. of aux. so. 38-1,679 44                                                                                                                                                                                                                                        |          |
| <i>Harmony Conf. of Chs. Ms. W. C. Capron, Tr.</i>                                                                                                                                                                                                                        |          |
| Webster, 1st cong. ch. and so. 50 00                                                                                                                                                                                                                                      |          |
| <i>Hartford Co. Ct. Aux. So. H. A. Perkins, Tr.</i>                                                                                                                                                                                                                       |          |
| Bristol, m. c. 35 00                                                                                                                                                                                                                                                      |          |
| Hartford, Centre so. m. c. 7 36                                                                                                                                                                                                                                           |          |
| Suffield, m. c. 20 00—62 36                                                                                                                                                                                                                                               |          |
| <i>Hillsboro' Co. N. H. Aux. So. J. A. Wheat, Tr.</i>                                                                                                                                                                                                                     |          |
| Greenfield, Evan. ch. 20 00                                                                                                                                                                                                                                               |          |
| Manchester, 2d cong. ch. to cons. Rev. HENRY M. DEXTER and H. M. 60 65                                                                                                                                                                                                    |          |
| Merrimack, Cong. ch. and so. 87; Mrs. MARY PARKER, 13; wh. cons. her an H. M. 100 00                                                                                                                                                                                      |          |
| Nashua, 1st ch. and so. 194 00                                                                                                                                                                                                                                            |          |
| Temple, Gen. 25,25; la. 21,27; m. c. 16,35; 62 87—437 52                                                                                                                                                                                                                  |          |
| <i>Lamoile Co. Vt. Aux. So. S. Merriam, Tr.</i>                                                                                                                                                                                                                           |          |
| Morristown, Mrs. M. Bingham, 2 00                                                                                                                                                                                                                                         |          |
| <i>Lincoln Co. Me. Aux. So. Rev. E. Seabury, Tr.</i>                                                                                                                                                                                                                      |          |
| Bath, Winter-st. cong. so. m. c. 30; W. Richardson, to cons. FREDERICK L. RICHARDSON and JOHN G. RICHARDSON, H. M. 200; for Eunice Richardson, Harriet L. Richardson, and Dorcas Leland, Ceylon, 60; 290 00                                                               |          |
| <i>Litchfield Co. Ct. Aux. So. C. L. Webb, Tr.</i>                                                                                                                                                                                                                        |          |
| South Cornwall, Miss M. Pierce, Warren, Coll. 76; of wh. ack. in Dec. as fr. Warren, 66,03; and included in coll. at anniversary, 9,97. 25 00                                                                                                                             |          |
| <i>Lowell &amp; Vic. Ms. W. Davidson, Tr.</i>                                                                                                                                                                                                                             |          |
| Lowell, 1st cong. ch. 389 82                                                                                                                                                                                                                                              |          |
| <i>Middlesex Co. South. Ms. Conf. of Chs. Rev. G. E. Day, Tr.</i>                                                                                                                                                                                                         |          |
| Hopkinton, 1st cong. so. to cons. Rev. JOHN LEWIS, New Diggins, W. T. and H. M. 52 75                                                                                                                                                                                     |          |
| <i>Monroe Co. &amp; Vic. N. Y. E. Ely, Tr.</i>                                                                                                                                                                                                                            |          |
| Clarkson, 1st cong. ch. 41 64                                                                                                                                                                                                                                             |          |
| North Chili, D. Y. E. 5 00                                                                                                                                                                                                                                                |          |
| Rochester, Brick pres. ch. A. Champion, 1,000; 1st pres. ch. 109,61; Washington-st. do. 40; mon. fem. miss. prayer meeting, 6; 1,155 61—1,202 25                                                                                                                          |          |
| <i>New Haven City, Ct. Aux. So. A. H. Maltby, Agent.</i>                                                                                                                                                                                                                  |          |
| Fairhaven, Young la. of Miss Gilum's Bible class, for Madras miss. 40 00                                                                                                                                                                                                  |          |
| New Haven, Officers and students of Yale college, (of wh. fr. Rev. Dr. Goodrich, to cons. Mrs. CHAUNCEY GOODRICH of Malden, Ms. an H. M. 100;) 541,50; m. c. in do. 5,62; union m. c. 32,91; Church-st. ch. do. 6,50; 3d ch. do. 7,88; a mem. of 1st ch. 5; 599 41—639 41 |          |
| <i>New Haven Co. East, Ct. Aux. So. A. H. Maltby, Agent.</i>                                                                                                                                                                                                              |          |
| Madison, Cong. ch. m. c. 63 00                                                                                                                                                                                                                                            |          |
| North Branford, Gent. 31 94                                                                                                                                                                                                                                               |          |
| Northford, Cong. ch. m. c. 9 56—104 50                                                                                                                                                                                                                                    |          |
| <i>New Haven Co. West, Ct. Aux. So. A. Townsend, Jr. Tr.</i>                                                                                                                                                                                                              |          |
| Hamden Plains, m. c. 7 55                                                                                                                                                                                                                                                 |          |
| Middlebury, A friend, 5; E. Hine, dec'd, 10; 15 00                                                                                                                                                                                                                        |          |
| Waterbury, s. s. for H. N. Day, Ceylon, 20 00—42 55                                                                                                                                                                                                                       |          |
| <i>New London &amp; Vic. Ct. Aux. So. C. Chew, Tr.</i>                                                                                                                                                                                                                    |          |
| Stonington, 2d cong. ch. m. c. 30 00                                                                                                                                                                                                                                      |          |
| <i>New York City &amp; Brooklyn, Aux. So. J. W. Tracy, Tr.</i>                                                                                                                                                                                                            |          |
| (Of wh. fr. Anson G. Phelps for mission to W. Africa, 1,000; fr. Scudder miss. so. of West pres. ch. for Rev. H. M. Scudder, 29; A. R. WETMORE, wh. cons. him an H. M. 100; E. H. Blatchford, wh. cons.                                                                   |          |
| Miss MARY M. W. and Miss SOPHIA BLATCHFORD of Lansingburgh, N. Y., H. M. 200; CHAUNCEY W. MOORE, wh. cons. him an H. M. 100; CHARLES J. STEPMAN of Brooklyn, wh. cons. him an H. M. 100;) 2,701 27                                                                        |          |
| <i>Norfolk Co. Ms. Aux. So. Rev. S. Harding, Tr.</i>                                                                                                                                                                                                                      |          |
| Milton, M. Reed, 5 00                                                                                                                                                                                                                                                     |          |
| Roxbury, Eliot ch. and so. gent. 125, 75; m. c. 25,92; 151 67                                                                                                                                                                                                             |          |
| Wrentham, Cong. ch. and so. to cons. Rev. CHARLES FISK of Iowa an H. M. 52 31—208 98                                                                                                                                                                                      |          |
| <i>Oneida Co. N. Y. Aux. So. J. Dana, Tr.</i>                                                                                                                                                                                                                             |          |
| Remsen, Welch cong. so. 15 00                                                                                                                                                                                                                                             |          |
| <i>Orange Co. Vt. Aux. So. J. Steele, Tr.</i>                                                                                                                                                                                                                             |          |
| Newbury, Centre s. s. for George W. Campbell, Ceylon, 10 00                                                                                                                                                                                                               |          |
| <i>Orleans Co. Vt. Aux. So. T. Jameson, Tr.</i>                                                                                                                                                                                                                           |          |
| Craftsbury, m. c. 13 00                                                                                                                                                                                                                                                   |          |
| <i>Otsego Co. N. Y. Aux. So. Rev. A. E. Campbell, Tr.</i>                                                                                                                                                                                                                 |          |
| Cooperstown, La. miss. so. & others, 27 00                                                                                                                                                                                                                                |          |
| Middlefield, 32 25                                                                                                                                                                                                                                                        |          |
| Richfield, 22 00                                                                                                                                                                                                                                                          |          |
| Springfield, B. Rathbun, 50; cong. 37; 87 00                                                                                                                                                                                                                              |          |
| Westford, 50 00—218 25                                                                                                                                                                                                                                                    |          |
| <i>Penobscot Co. Me. Aux. So. E. F. Duren, Tr.</i>                                                                                                                                                                                                                        |          |
| Bangor, Hammond-st. cong. ch. 50, 86; s. s. for Bebek sem. 48,25; 99 11                                                                                                                                                                                                   |          |
| Brewer, 1st cong. ch. 21 28                                                                                                                                                                                                                                               |          |
| East Brewer, Cong. ch. 12 31                                                                                                                                                                                                                                              |          |
| Hamden, Cong. ch. and so. 45 54                                                                                                                                                                                                                                           |          |
| Orono, Cong. ch. 24; juv. miss. so. 4,11; J. C. 1; 29 11—207 35                                                                                                                                                                                                           |          |
| <i>Rhode Island, Aux. So.</i>                                                                                                                                                                                                                                             |          |
| Bristol, Cath. cong. so. 59,25; la. 55, 75; m. c. 5; 120 00                                                                                                                                                                                                               |          |
| Kingston, Cong. so. 3 00—123 00                                                                                                                                                                                                                                           |          |
| <i>Richmond &amp; Vic. Va. Aux. So. S. Reeve, Tr.</i>                                                                                                                                                                                                                     |          |
| Richmond, 805 64                                                                                                                                                                                                                                                          |          |
| <i>Rockingham Co. N. H. Conf. of Chs. S. H. Piper, Tr.</i>                                                                                                                                                                                                                |          |
| Brentwood, Mrs. A. Thyng, for Mary Ann Merrill, Ceylon, 20 00                                                                                                                                                                                                             |          |
| Derry, Pres. ch. 76; m. c. 24; 100 00—120 00                                                                                                                                                                                                                              |          |
| <i>St. Lawrence Co. N. Y. Aux. So. J. Smith, Tr.</i>                                                                                                                                                                                                                      |          |
| Brasher Falls, Pres. ch. first fruits of penny week subscip. 5 00                                                                                                                                                                                                         |          |
| <i>Somerset Co. Me. Aux. So. C. Selden, Tr.</i>                                                                                                                                                                                                                           |          |
| Norridgewock, C. Selden, 5 00                                                                                                                                                                                                                                             |          |
| <i>Stratford Co. N. H. Aux. So. E. J. Lane, Tr.</i>                                                                                                                                                                                                                       |          |
| Dover, Coll. 81,89; m. c. 18,11; 100 00                                                                                                                                                                                                                                   |          |
| Sanbornton, Cong. ch. and so. 13 25—113 25                                                                                                                                                                                                                                |          |
| <i>Sullivan Co. N. H. Aux. So. D. S. Dutton, Tr.</i>                                                                                                                                                                                                                      |          |
| Acworth, Miss H. Ware, 5 50                                                                                                                                                                                                                                               |          |
| <i>Taunton &amp; Vic. Ms. Aux. So.</i>                                                                                                                                                                                                                                    |          |
| Norton, Trin. cong. s. s. for ed. chil. in Ceylon, 5 00                                                                                                                                                                                                                   |          |
| <i>Union Conf. of Chs. Me. S. Andrews, Tr.</i>                                                                                                                                                                                                                            |          |
| Waterford, Cong. ch. and so. 12 50                                                                                                                                                                                                                                        |          |
| <i>Valley of the Mississippi, Aux. So. G. L. Weed, Tr.</i>                                                                                                                                                                                                                |          |
| 2,106 93                                                                                                                                                                                                                                                                  |          |
| <i>Washington Co. Vt. Aux. So. J. W. Howes, Tr.</i>                                                                                                                                                                                                                       |          |
| Barre, m. c. 14,17; la. 18,90; 33 07                                                                                                                                                                                                                                      |          |
| Montpelier, 1st cong. ch. m. c. 57,17; gent. 50; la. 74; Rev. J. R. Worcester, 22; D. D. M. for ed. of hea. chil. 35c. 203 52                                                                                                                                             |          |
| Waitsfield, Cong. ch. and so. 19,50; m. c. 7,06; 26 56—263 15                                                                                                                                                                                                             |          |
| <i>Washington Co. N. Y. Aux. So. M. Freeman, Tr.</i>                                                                                                                                                                                                                      |          |
| Whitehall, Pres. ch. m. c. 54 00                                                                                                                                                                                                                                          |          |
| <i>Western Reserve, O. Aux. So. Rev. H. Coe, Agt.</i>                                                                                                                                                                                                                     |          |
| Burton, 4 73                                                                                                                                                                                                                                                              |          |
| Canfield, Cong. ch. 4; la. benev. so. 10; 14 00                                                                                                                                                                                                                           |          |
| Cleveland, 2d pres. ch. m. c. 65,36; la. miss. so. 61,64; m. c. in 1st pres. ch. 9,15; indiv. 5,25; 141 40                                                                                                                                                                |          |
| Cuyahoga Falls, 3 00                                                                                                                                                                                                                                                      |          |
| Dover, Pres. ch. 21 23                                                                                                                                                                                                                                                    |          |
| Edinburg, 1; B. Carter, 10; 11 00                                                                                                                                                                                                                                         |          |
| Eucild, Pres. ch. 29 00                                                                                                                                                                                                                                                   |          |
| Gustavus, 3,50; G. Herless, 6,50; 10 00                                                                                                                                                                                                                                   |          |
| Hudson, Wes. Res. col. wh. and prev. dona. cons. Rev. CLEMENT LONG an H. M. 15; Rev. H. Coe, for Jane E. Coe, Ceylon, 10; 25 00                                                                                                                                           |          |
| Kinsman, 17 00                                                                                                                                                                                                                                                            |          |
| Kirkland, Pres. ch. 29; T. M. 10; A. C. R. 10; Rev. T. Coe, 10; 59 00                                                                                                                                                                                                     |          |
| Lyme, C. Rush, 5 00                                                                                                                                                                                                                                                       |          |

|                                                                  |             |
|------------------------------------------------------------------|-------------|
| Nelson, 8,82; W. Clark, for Mr. Taylor, Madura, 5; Rev. F. M. 1; | 14 82       |
| Painesville,                                                     | 19 00       |
| Plain, 15,26; a fem. friend, 15c.                                | 15 41       |
| Plymouth,                                                        | 20 66       |
| Sharon, C. M. Johnson,                                           | 10 00       |
| South Amherst,                                                   | 2 00        |
| Streetsborough,                                                  | 6 15        |
| Tallmadge, 17,14; D. Upson, 10;                                  | 27 14       |
| Toledo, 38,28; Miss L. W. 3; Rev. C. Kidder, 9;                  | 50 28       |
| Willoughby, Ch.                                                  | 7 53        |
|                                                                  | 513 35      |
| Ded. dis.                                                        | 7 92—505 43 |
| Windham Co. Ft. Aux. So. A. E. Dwinell, Tr.                      |             |
| Brattleboro' West, Coll. 44,27; m. c.                            |             |
| 15,06;                                                           | 59 33       |
| Grafton, Ch. and so. 51; J. Barrett, 25; m. c. 23;               | 99 00       |
| Putney, Coll. 43,89; m. c. 6;                                    | 49 89       |
| Wilmington, La. benev. so.                                       | 5 00—213 22 |
| Windham Co. South, Ct. Aux. So. Z. Storrs, Tr.                   |             |
| Westminster, Gent. 18; la. 27,10;                                | 45 10       |
| Windsor Co. Ft. Aux. So. E. C. Tracy, Tr.                        |             |
| Norwich North,                                                   | 35 00       |
| White River,                                                     | 45 00       |
| Windsor, Gent. 26; la. 21; m. c. 10; 57 00—137 00                |             |
| York Co. Me. Conf. of Chs. Rev. G. W. Cressey, Tr.               |             |
| Lyman, Cong. ch. and so.                                         | 25 00       |
| Sanford, Cong. ch.                                               | 43 00—68 00 |
| Total from the above sources,                                    | \$20,628 54 |

## VARIOUS COLLECTIONS AND DONATIONS

|                                                                                                                |        |
|----------------------------------------------------------------------------------------------------------------|--------|
| Aaronsburgh, Pa. Pres. ch.                                                                                     | 8 00   |
| Andover, Ms. Old South ch. 153; m. c. 51,46; chapel cong m. c. and contrib. 187;                               | 391 46 |
| Ann Arbor, Mich. 1st pres. ch. s. s. for Thomas Moseley, Ceylon,                                               | 10 00  |
| Aztalan, W. T. W. Arms,                                                                                        | 2 83   |
| Baltimore, Md. 5th pres. ch. m. c. and s. s.                                                                   | 124 00 |
| Batavia, N. Y. 1st pres. ch.                                                                                   | 59 85  |
| Bennington, Vt. 2d'cong. so. (of wh. from G. Lyman, to cons. Rev. CHARLES BEACH of Newark, N. J. an H. M. 59;) | 92 00  |
| Bennington, N. H. Mrs. D. Whittemore, for Abby M. Whittemore, Ceylon,                                          | 20 00  |
| Billerica, Ms. Ortho. cong. so. m. c.                                                                          | 15 00  |
| Brooklyn, N. Y. W. T. & M. Cochran,                                                                            | 1 12   |
| Bucksport, Me. Cong. ch. m. c.                                                                                 | 54 00  |
| Burford, C. W. Rev. W. F. Clarke,                                                                              | 33     |
| Cambridgeport, Ms. 1st evan. ch. and so. m. c.                                                                 | 50 00  |
| Chatham Village, N. J. Pres. ch. la. for Hannah Cockrem, Ceylon,                                               | 20 00  |
| Chelsea, Ms. Winnisimmet ch. and so. m. c.                                                                     | 34 75  |
| Cooperstown, N. Y. Mrs. Stowell,                                                                               | 5 00   |
| Corning, N. Y. A lady,                                                                                         | 2 00   |
| Danville, Pa. Mrs. C. Montgomery,                                                                              | 20 00  |
| Dennysville, Me. Cong. so. s. s. con. for Robert Crossett, Ceylon,                                             | 25 00  |
| Denton, N. Y. Pres. ch.                                                                                        | 6 00   |
| Elkton, Md. do.                                                                                                | 10 00  |
| Farminston, Ill. M. Simpson,                                                                                   | 10 00  |
| Franklin, Pa. Pres. ch. m. c.                                                                                  | 15 00  |
| Harpersfield, N. Y. Cong. ch. and so. m. c. 8,50; a friend, 10;                                                | 18 50  |
| Hartsville, Pa. Pres. ch.                                                                                      | 8 00   |
| Homer, N. Y. Cong. ch. m. c.                                                                                   | 47 16  |
| Honolulu, Sand. Isl. R. W. Wood,                                                                               | 50 00  |
| Jerseyville, Ill. Pres. ch. 20; dis. 10c.                                                                      | 19 90  |
| John's Island, S. C. Rev. Dr. White,                                                                           | 25 00  |
| Johnston, O. Rev. O. S. Ellis,                                                                                 | 5 00   |
| Kingsboro', N. Y. Mrs. Amelia Potter, to cons. Mrs. TIRZAH YALE an H. M.                                       | 100 00 |
| Lawrenceville, Pa. Pres. ch. m. c. 20; Mrs. M. Hudson, 10;                                                     | 30 00  |
| Le Roy, N. Y. Pres. ch. 44,56; less dis. 33c.                                                                  | 44 23  |
| Malden, Ms. Trin. cong. so. s. s. for printing Bibles in Madura,                                               | 10 00  |
| Malden, N. Y. Pres. ch. m. c.                                                                                  | 39 29  |
| Massachusetts, Rev. L. H. Angier,                                                                              | 5 00   |
| Medford, Ms. Mr. Baker's ch. and so.                                                                           | 282 87 |
| Mendham, N. J. S. Thomson, 10; a little girl, 25c.                                                             | 10 25  |
| McDonough, Ga. John Daily,                                                                                     | 22 50  |
| Middletown Point, N. J. W. Parker,                                                                             | 10 00  |
| Milton, W. T. Cong. ch.                                                                                        | 10 00  |

|                                                                                                                                                                                                                       |             |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------|
| Newark, N. J. 1st pres. ch. s. s. wh and prev. dona. cons. JOHN P. JACKSON an H. M. 80; 3d pres. ch. m. c. 39,34; a youth, for China miss. 1;                                                                         | 120 34      |
| Newbury, N. Y. 2d pres. ch. m. c.                                                                                                                                                                                     | 15 00       |
| New Haven, N. Y. Cong. ch. m. c.                                                                                                                                                                                      | 7 82        |
| New Jersey, G. D.                                                                                                                                                                                                     | 15 00       |
| New Lebanon, N. Y. R. Woodworth, a rev. pen. to cons. EDWIN A. DOOLITTLE of Albany, and MOSES Y. TILDEN of New Lebanon, H. M. 200; a friend, 100;                                                                     | 300 00      |
| New Providence, Ia. Pres. ch. 15; dis. 10c.                                                                                                                                                                           | 14 90       |
| Newton, Ms. W. par. B. Eddy,                                                                                                                                                                                          | 5 00        |
| North Andover, Ms. Trin. cong. so. m. c.                                                                                                                                                                              | 30 00       |
| North Chelmsford, Ms. Evan. cong. ch.                                                                                                                                                                                 | 110 00      |
| Pencader, Del. Pres. ch. 31; dis. 18c.                                                                                                                                                                                | 30 82       |
| Perry, Me. m. c.                                                                                                                                                                                                      | 6 00        |
| Philadelphia, Pa. J. F. Molten,                                                                                                                                                                                       | 2 00        |
| Providence, R. I. Brown University, relig. so. m. c.                                                                                                                                                                  | 25 53       |
| Richland, N. Y. Cong. ch. m. c.                                                                                                                                                                                       | 25 00       |
| Savannah, Ga. Male and fem. miss. so. in Ind. pres. ch. 253,28; juv. miss. so. 19,05; Dawfuskie Island, J. Stoddard, to cons. Mrs. CATHARINE O. BLODGETT, Miss EMILY F. BLODGETT, and WILLIAM I. BLODGETT, H. M. 300; | 572 33      |
| Schaghticoke, N. Y. Pres. cong.                                                                                                                                                                                       | 130 75      |
| South Middletown, N. Y. Pres. ch. 62,34; chil. 1,50;                                                                                                                                                                  | 63 84       |
| Sparta, N. J. Pres. ch.                                                                                                                                                                                               | 54 00       |
| Sloanville, Me. Mrs. H. Warren, for cir. in China of the sermon on the mount,                                                                                                                                         | 5 00        |
| Syria, A missionary of the Board,                                                                                                                                                                                     | 100 00      |
| Vermont,                                                                                                                                                                                                              | 100 00      |
| Vienna, O. C. Woodruff, 4; Rev. X. Betts, 2;                                                                                                                                                                          | 6 00        |
| Wahalak, Miss. Pres. ch. m. c.                                                                                                                                                                                        | 50 00       |
| Warren, Pa. 1st pres. ch.                                                                                                                                                                                             | 15 00       |
| Warren, O. D. M. I.                                                                                                                                                                                                   | 5 00        |
| By Doct. Scudder.                                                                                                                                                                                                     |             |
| Chil. and others in N. Y. and N. J. 21,31; Binghamton, girls' so. 8,50; chil. of Doct. Scudder, av. of abstinence fr. tea and coffee, 4,73;                                                                           | 34 54       |
| Unknown, To cons. Rev. ASHER WRIGHT of Seneca miss. an H. M.                                                                                                                                                          | 50 00       |
|                                                                                                                                                                                                                       | \$24,236 45 |

## LEGACIES.

|                                                                  |          |
|------------------------------------------------------------------|----------|
| A deceased friend, by A. C. (prev. rec'd 200;)                   | 114 63   |
| Derry, N. H. Miss Sophia Clarke,                                 | 106 00   |
| Douglas, Ms. David Fairbanks, by E. Washburn, (prev. rec'd 910;) | 160 10   |
| Hatfield, Ms. Solomon Graves, by E. & S. Graves, Ex'rs.          | 100 00   |
| Norfolk, Ct. Ephraim Coy, by J. Battell, Ex'r.                   | 400 00   |
|                                                                  | \$880 73 |

Amount of donations and legacies acknowledged in the preceding lists, \$25,117 18. Total from August 1st to July 31st, \$253,300 93.

## DONATIONS IN CLOTHING, &amp;c.

|                                                               |       |
|---------------------------------------------------------------|-------|
| Brimfield, Ms. A box, fr. East Corner sew. so.                | 31 00 |
| Lee, Ms. 1 ream paper,                                        | 2 00  |
| Leicester, Ms. A box, fr. la. char. so. for poor Jews,        | 5 00  |
| Montpelier, Vt. A box, fr. gent. asso.                        | 41 75 |
| New Berlin, N. Y. A box, fr. la. so.                          | 47 08 |
| Newton Falls, O. do. fr. la. benev. so. for Hilo, Sandw. Isl. | 35 00 |
| South Boston, Ms. Shirts and pillow cases, fr. la. benev. so. | 22 00 |
| Utica, N. Y. (via), A box.                                    |       |
| Winslow, Me. A barrel, fr. indiv. for Sandw. Isl.             |       |

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheers, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE  
MISSIONARY HERALD.

VOL. XLI.

OCTOBER, 1845.

No. 10.

American Board of Commissioners for Foreign Missions.

THIRTY-SIXTH ANNUAL MEETING.

THE American Board of Commissioners for Foreign Missions held its thirty-sixth annual meeting in the First Presbyterian Church, Brooklyn, New York, commencing on Tuesday, September 9, 1845, at 4 o'clock, P. M.

CORPORATE MEMBERS PRESENT.

Hon. THEODORE FRELINGHUYSEN, LL. D.  
Hon. THOMAS S. WILLIAMS, LL. D.  
HENRY DAVIS, D. D.  
JEREMIAH DAY, D. D., LL. D.  
LEONARD WOODS, D. D.  
WILLIAM ALLEN, D. D.  
BENNET TYLER, D. D.  
GARDINER SPRING, D. D.  
JOHN CODMAN, D. D.  
THOMAS DEWITT, D. D.  
THOMAS MCAULEY, D. D., LL. D.  
JOHN TAPPAN, Esq.  
HENRY HILL, Esq.  
JOHN McDOWELL, D. D.  
NOAH PORTER, D. D.  
ORRIN DAY, Esq.  
RUFUS ANDERSON, D. D.  
Rev. DAVID GREENE.  
CHARLES STODDARD, Esq.  
JAMES M. MATHEWS, D. D.  
WILLIAM J. ARMSTRONG, D. D.  
Rev. HENRY DWIGHT.  
LEVI CUTTER, Esq.  
Rev. NEHEMIAH ADAMS.  
JOEL HAWES, D. D.  
ELISHA YALE, D. D.  
THOMAS H. SKINNER, D. D.

AMBROSE WHITE, Esq.  
SAMUEL FLETCHER, Esq.  
DAVID MAGIE, D. D.  
Rev. JOHN W. ELLINGWOOD.  
Rev. AARON WARNER.  
Rev. CHARLES WALKER.  
PELATIAH PERIT, Esq.  
BENJAMIN TAPPAN, D. D.  
WILLIAM R. DE WITT, D. D.  
ISAAC FERRIS, D. D.  
Hon. THOMAS W. WILLIAMS.  
WILLIAM W. CHESTER, Esq.  
RICHARD T. HAINES, Esq.  
MARK HOPKINS, D. D.  
Rev. SILAS AIKEN.  
Hon. REUBEN H. WALWORTH, LL. D.  
SETH TERRY, Esq.  
DANIEL DANA, D. D.  
Rev. ZEDEKIAH S. BARSTOW.  
Hon. WILLIAM DARLING.  
EDWARD W. HOOKER, D. D.  
Hon. DAVID MACK.  
WILLIAM PAGE, Esq.  
Rev. HORATIO BARDWELL.  
EBENEZER ALDEN, M. D.  
Rev. ALBERT BARNES.  
Hon. WILLIAM JESSUP.  
Hon. CHARLES W. ROCKWELL  
ARTEMAS BULLARD, D. D.



ANSON G. PHELPS, Esq.  
 HIRAM H. SEELYE, Esq.  
 ARISTARCHUS CHAMPION, Esq.  
 SAMUEL H. COX, D. D.  
 HORACE HOLDEN, Esq.  
 REV. THOMAS PUNDERSON.  
 JOHN NELSON, D. D.  
 REV. ALVAN BOND.  
 JOHN W. ADAMS, D. D.  
 REV. WILLIAM T. DWIGHT.  
 LEONARD BACON, D. D.  
 ANSEL D. EDDY, D. D.  
 JOEL PARKER, D. D.  
 J. MARSHALL PAUL, M. D.  
 BENJAMIN LABAREE, D. D.  
 REV. JOSEPH STEELE.  
 HENRY WHITE, Esq.  
 WILLIAM ADAMS, D. D.  
 JOEL LINSLEY, D. D.  
 WILLIAM WISNER, D. D.  
 WILLIAM PATTON, D. D.  
 WILLIAM W. STONE, Esq.  
 EDWARD ROBINSON, D. D.  
 REV. DAVID L. OGDEN.  
 BENJAMIN C. TAYLOR, D. D.  
 WALTER HUBBELL, Esq.  
 SAMUEL H. PERKINS, Esq.  
 REV. ASA T. HOPKINS.  
 REV. SELAH B. TREAT.

## HONORARY MEMBERS PRESENT.

*Maine.*

Rev. John Maltby, Bangor.  
 Rev. George Shepard, do.  
 Rev. Isaac Weston, Standish.  
 Rev. Samuel H. Shepley, New Gloucester.  
 Rev. George W. Cressey, Kennebunk.  
 Rev. Caleb Hobart, North Yarmouth.  
 Rev. David Shepley, do.  
 Rev. William J. Breed, Bucksport.  
 Rev. Carleton Hurd, Fryeburg.  
 Rev. Charles Freeman, Limerick.  
 Rev. Jotham Sewall, Chesterville.  
 Rev. J. B. Condit, Portland.  
 Rev. Richard Woodhull, Thomaston.  
 Rev. E. Thurston, Hallowell.

*New Hampshire.*

Rev. John Thompson, Winchester.  
 Henry Kingman, do.  
 Rev. Timothy G. Brainerd, Londonderry.  
 Rev. Jacob Scales, Plainfield.  
 Rev. Isaac Willey, Goffstown.  
 Rev. Sereno T. Abbott, Seabrook.  
 Rev. James Boutwell, Brentwood.  
 Rev. Cyrus W. Allen, Pelham.  
 John Richards, D. D., Hanover.  
 Rev. Humphrey Moore, Milford.  
 Rev. Erasmus D. Eldridge, Hampton.  
 Rev. William Clark, Concord.

*Vermont.*

Rev. James Anderson, Manchester.  
 James Adams, Castleton.  
 Rev. Aldace Walker, West Rutland.  
 Rev. Cyrus B. Drake, Royalton.  
 Rev. A. G. Pease, Pittsford.  
 Andrew Leach, do.  
 Rev. Dana Lamb, Bridport.  
 Rev. S. W. Magill, Cornwall.  
 Rev. Otto S. Hoyt, Hinesburgh.  
 Rev. Joseph H. Myers, East Poultney.  
 Rev. Worthington Wright, Woodstock.  
 Rev. H. F. Leavitt, Vergennes.

*Massachusetts.*

Rev. George W. Blagden, Boston.  
 Rev. William R. Chapman, do.  
 Rev. Samuel H. Riddel, do.  
 Rev. Willard M. Harding, do.  
 Rev. Seth Bliss, do.  
 Thomas Thwing, do.  
 Thomas Adams, do.  
 Edward Beecher, D. D., do.  
 Rev. Samuel Lamson, do.  
 George Rogers, do.  
 Rev. Elam Smalley, Worcester.  
 Ichabod Washburn, do.  
 Rev. George P. Smith, do.  
 Rev. Rodney A. Miller, do.  
 Brown Emerson, D. D., Salem.  
 Richard P. Waters, do.  
 Rev. Daniel J. Poor, Foxboro'.  
 Daniel Carpenter, do.  
 Rev. A. C. Thompson, Roxbury.  
 Rev. C. Marsh, do.  
 Rev. James W. Ward, Abington.  
 Rev. John C. Paine, Rehoboth.  
 Timothy M. Cooley, D. D., Granville.  
 Rev. Wakefield Gale, Rockport.  
 Rev. William P. Paine, Holden.  
 Rev. Oliver A. Taylor, Manchester.  
 Rev. E. B. Clark, Chicopee.  
 Rev. Samuel Ware, Deerfield.  
 Rev. Henry Neill, Hatfield.  
 John Fiske, D. D., New Braintree.  
 Hon. Joseph Bowman, do.  
 Rev. S. Bryant, West Stockbridge.  
 Rev. C. M. Nickels, Gloucester.  
 Rev. Eben L. Clark, Richmond.  
 Rev. Isaac P. Langworthy, Chelsea.  
 Rev. L. Cary, Webster.  
 Rev. John Crane, Attleboro'.  
 Rev. John G. Hall, South Egremont.  
 Rev. J. C. Webster, Hopkinton.  
 Rev. Orrin Fowler, Fall River.  
 Rev. O. B. Bidwell, Hubbardston.  
 Rev. Solomon Clark, Petersham.  
 Rev. John H. Pettingell, South Dennis.  
 Rev. Theodore J. Clark, Cummington.  
 John Pierce, D. D., Brookline.  
 Rev. L. R. Phillips, Sharon.

Rev. Parsons Cooke, Lynn.  
 Rev. H. B. Hooker, Falmouth.  
 John Todd, D. D., Pittsfield.  
 Alonzo White, Leicester.  
 Rev. William Bushnell, Newton Centre.  
 Absalom Peters, D. D., Williamstown.  
 Rev. John A. Albro, Cambridge.  
 Rev. Calvin Durfee, South Dedham.  
 Rev. Francis Norwood, Windsor.  
 Rev. John C. March, Newbury.  
 Prof. W. S. Tyler, Amherst.  
 Rev. Andrew H. Reed, Mendon.  
 Rev. R. Crawford, North Adams.  
 Rev. Willard Holbrook, Millville.  
 Rev. John Orcutt, Uxbridge.  
 Rev. Edward A. Lawrence, Marblehead.  
 Rev. T. T. Richmond, Medfield.  
 Rev. M. Burdett, Blackstone.  
 Rev. William Bement, East Hampton.  
 Rev. James O. Barney, Seekonk.  
 Rev. Lyman Gilbert, Newton.  
 Rev. Levi Packard, Spencer.  
 Rev. Joseph D. Condit, South Hadley.  
 David Whitcomb, Templeton.  
 Rev. E. Demond, Grafton.  
 Hon. Linus Child, Lowell.  
 Rev. Amzi Benedict, Framingham.  
 Rev. Horace D. Walker, East Abington.  
 Rev. D. Sanford, Medway.  
 M. M. Fisher, do.  
 Rev. Ebenezer Gay, Bridgewater.  
 Rev. Benjamin F. Hosford, Haverhill.  
 Rev. George C. Partridge, Brimfield.  
 Rev. P. T. Holley, Sandisfield.  
 Rev. Nathan Munroe, Bradford.  
 Rev. Joseph Abbott, Beverly.  
 Rev. Milton P. Brame, Danvers.  
 Rev. E. W. Robinson, Freetown.  
 Rev. B. M. Fay, Wilmington.  
 Jonathan Manning, do.  
 William Hyde, Ware.  
 Rev. Samuel Howe, South Tyingham.  
 Rev. D. Butler, Dorchester.  
 Rev. David Dyer, do.  
 Rev. Willard Jones, Weymouth.

*Rhode Island.*

Rev. Charles P. Grosvenor, Scituate.  
 Rev. James D. Moore, Westerly.  
 Joseph Wood, Pawtucket.  
 Rev. Edwin Leigh, Bristol.  
 A. D. Lockwood, Slatersville.

*Connecticut.*

Rev. E. N. Cleveland, New Haven.  
 Rev. Abraham C. Baldwin, do.  
 Rev. S. W. S. Dutton, do.  
 Rev. Edward Strong, do.  
 Isaac N. Sprague, Hartford.  
 Lewis Weld, do.  
 Barzillai Hudson, do.

James M. Bunce, Hartford.  
 Rev. Chauncey Wilcox, North Greenwich.  
 Obadiah Mead, do.  
 Silas H. Mead, do.  
 Rev. H. P. Arms, Norwich.  
 A. L. Whitman, do.  
 Thomas W. Williams, 2d, do.  
 John R. Crane, D. D., Middletown.  
 Rev. Z. Crocker, do.  
 Rev. A. L. Stone, do.  
 Rev. B. F. Northrup, Manchester.  
 Horace Pitkin, do.  
 Rev. David Root, Guilford.  
 Rev. Albert Smith, Vernon.  
 N. O. Kellogg, do.  
 Rev. Samuel Rockwell, New Britain.  
 Rev. Charles S. Sherman, do.  
 Rev. N. S. Hunt, Coventry.  
 Rev. Aaron Snow, Eastbury.  
 Rev. D. L. Parmelee, Litchfield South Farms.  
 Rev. William A. Hyde, Westbrook.  
 Rev. S. B. S. Bissell, Greenwich.  
 Rev. Mark Mead, do.  
 Rev. Thomas L. Shipman, Jewitt's City.  
 Rev. John Smith, Wilton.  
 Rev. Philo Judson, Middle Haddam.  
 Rev. F. Harrison, Bethlehem.  
 Rev. John Churchill, Woodbury.  
 Rev. Isaac Parsons, East Haddam.  
 Rev. Timothy Tuthill, Ledyard.  
 Rev. Anson Gleason, Mohegan.  
 Rev. Alfred E. Ives, Colebrook.  
 Rev. Edward Pratt, Abington.  
 Rev. A. C. Washburn, Suffield.  
 Rev. S. F. Beard, Montville.  
 Elisha Faxon, Stonington.  
 Rev. William Clift, do.  
 Rev. James A. Smith, Glastenbury.  
 Rev. Abner Brundage, Brookfield.  
 Rev. C. Curtiss, do.  
 Joseph B. Gay, Thompson.  
 Rev. Lyman Strong, Colchester.  
 Rev. John R. Keep, Warren.  
 Rev. Zephaniah Swift, Derby.  
 Rev. George Thatcher, do.  
 Rev. Orson Cowles, North Haven.  
 Rev. Aaron C. Beach, Wolcott.  
 Rev. J. C. Nichols, Lebanon.  
 Rev. Israel T. Otis, do.  
 Rev. Hiram Day, South Cornwall.  
 Rev. George I. Wood, North Branford.  
 Rev. A. S. Cheeseborough, Chester.  
 Rev. Francis L. Robbins, Enfield.  
 David Smith, D. D., Durham.  
 Rev. C. L. Mills, do.  
 Rev. Israel P. Warren, Upper Middletown.  
 Rev. Edward Wright, West Haven.  
 Rev. Samuel Spring, East Hartford.  
 Rev. J. Hurlburt, New London.  
 Rev. J. Greenwood, New Milford.  
 Rev. David E. Comstock, Redding.

Hon. Romeo Lowery, Southington.  
 David Gould, Sharon.  
 Rev. N. E. Pierson, North Stamford.  
 Rev. James A. Hawley, Ridgefield.  
 Rev. Jared R. Avery, Groton.  
 Rev. Thomas Tallman, Scotland.  
 Rev. William Thompson, East Windsor.  
 Rev. Lewis Pennell, Weston.  
 Rev. John W. Alvord, Stamford.  
 Rev. Richard Woodruff, Unionville.  
 Rev. Charles Bentley, Harwinton.  
 Rev. Ezra D. Kinney, Darien.  
 A. F. Williams, Farmington.  
 Rev. William H. Whittemore, Southbury.  
 Rev. Stephen Topliff, Oxford.  
 Rev. William H. Marsh, Woodstock.  
 Rev. Benjamin Ober, do.  
 Rev. Philo R. Hurd, Watertown.  
 Rev. D. D. Francis, Canaan.

*New York.*

Milton Badger, D. D., New York city.  
 Almon Merwin, do.  
 Rev. Austin Dickinson, do.  
 Rev. William A. Hallock, do.  
 Rev. J. W. McLane, do.  
 Rev. Samuel I. Prime, do.  
 Rev. William Bradford, do.  
 Oliver E. Wood, do.  
 Rev. Edwin Holt, do.  
 J. C. Brigham, D. D., do.  
 Rev. Ebenezer Mason, do.  
 Rev. Mason Noble, do.  
 J. B. Hardenburg, D. D., do.  
 Rev. David B. Coe, do.  
 Rev. A. P. Cummings, do.  
 Rev. C. S. Stewart, do.  
 Rev. Edwin F. Hatfield, do.  
 Rev. Henry P. Tappan, do.  
 William C. Gilman, do.  
 Rev. Noah Coe, do.  
 Rev. J. J. Ostrom, do.  
 Rev. Gorham D. Abbot, do.  
 Rev. Charles P. Bush, do.  
 Isaac Lewis, D. D., do.  
 Thomas Hastings, do.  
 Rev. Edward Harris, do.  
 Rev. William McLaren, do.  
 Rev. John J. Owen, do.  
 Jeremiah Wilbur, do.  
 John M. Krebs, D. D., do.  
 Rev. J. Addison Cary, do.  
 Erskine Mason, D. D., do.  
 Rev. John Spaulding, do.  
 Rev. Charles Hall, do.  
 Rev. R. S. Cook, do.  
 Rev. Theron Baldwin, do.  
 Rev. O. Eastman, do.  
 Rev. Joseph P. Thompson, do.  
 D. H. Wickham, do.  
 Rev. R. B. Campfield, Jr., do.

Rev. J. Holmes Agnew, New York city.  
 William Brown, do.  
 George B. Cheever, D. D., do.  
 Rev. Samuel D. Burchard, do.  
 John H. Bulin, do.  
 Bradford R. Wood, Albany.  
 Laurens P. Hickok, D. D., Auburn.  
 Baxter Dickinson, D. D., do.  
 Rev. E. W. Andrews, Troy,  
 Rev. John K. Davis, do.  
 Rev. S. G. Spees, do.  
 Rev. I. W. Ray, Glen's Falls.  
 Andrew Manelly, West Troy.  
 Jonathan Broadhead, D. D., Brooklyn.  
 Rev. John Marsh, do.  
 Rev. Samuel Backus, do.  
 Rev. W. H. Bidwell, do.  
 Rev. F. W. Graves, do.  
 Rev. A. A. Phelps, do.  
 Rev. E. Fairchild, do.  
 Jasper Corning, do.  
 Charles J. Stedman, do.  
 Nathaniel Gardner, do.  
 A. Fisher, do.  
 John Rankin, do.  
 David Leavitt, do.  
 Rev. William B. Lewis, do.  
 Rev. J. M. Rowland, do.  
 Rev. George Duffield, Jr., do.  
 M. W. Dwight, D. D., do.  
 I. S. Spencer, D. D., do.  
 Rev. Jonathan Greenleaf, do.  
 Rev. Samuel Day, do.  
 Rev. David D. Gregory, Binghamton.  
 Rev. Sumner Mandeville, Freedom Plains.  
 S. Benjamin, Elmira.  
 Rev. M. C. Searle, New Hartford.  
 Rev. W. Gridley, Clinton.  
 Rev. B. Kent, Canaan.  
 Rev. Washington Thatcher, Eaton.  
 Rev. Henry Morris, Union Village.  
 Rev. B. M. Goldsmith, Southport.  
 Rev. J. H. Noble, Scaghticoke.  
 Rev. Gideon N. Judd, Catskill.  
 Seth Williston, D. D., Durham.  
 Rev. James Hildreth, Haverstraw.  
 Rev. J. R. Johnson, Williamsburg.  
 Rev. David A. Jones, Easton.  
 Rev. Robert Day, Nassau.  
 Rev. Josiah Leonard, Delhi.  
 Rev. Prince Hawes, Miller's Place.  
 Rev. William R. S. Betts, Leeds.  
 Rev. James M. McDonald, Jamaica.  
 Rev. J. M. Sherwood, do.  
 Rev. Robert P. Lee, Montgomery.  
 J. P. Fisher, Glen.  
 Rev. H. G. Ludlow, Poughkeepsie.  
 Rev. L. F. Waldo, do.  
 Rev. O. M. Johnson, Denton.  
 John Forsyth, D. D., Newburgh.  
 Rev. John N. Lewis, do.



Rev. Robert G. Armstrong, Newburgh.  
 Rev. A. B. Van Zandt, do.  
 Rev. Francis Janes, Colchester.  
 Selah Munson, Cazenovia.  
 S. G. Hildreth, Kingsboro'.  
 Rev. Charles Wiley, Utica.  
 Rev. Peter Snyder, Cairo.  
 Rev. Benjamin Bassler, Farmersville.  
 F. A. Ward, Rochester.  
 Rev. Alanson Scofield, Waterloo.  
 Rev. S. Van Vechten, Fort Plain.  
 Rev. Selden Haynes, Rome.  
 Rev. Alfred Ketchum, Babylon.  
 Rev. A. B. Lambert, Salem.  
 Jacob Van Vechten, D. D., Schenectady.  
 Rev. Walter R. Long, Whitesboro'.  
 Rev. Samuel W. Brace, Binghamton.  
 Rev. William T. Miller, Ridgebury.  
 M. J. Myers, Whitehall.  
 Rev. Samuel R. Ely, East Hampton.  
 Daniel L. Lum, Geneva.  
 Rev. H. N. Beers, Malden.  
 J. B. Waterbury, D. D., Hudson.  
 Rev. Ebenezer Platt, Huntington.  
 Rev. Samuel Whaley, Augusta.  
 Rev. Robert G. Thomson, Yorktown.  
 Rev. C. W. Treadwell, Moreau.  
 Rev. C. Wadsworth, Westford.  
 Rev. John F. Scovill, Holland Patent.  
 Thomas M. Strong, D. D., Flatbush.  
 E. B. Jones, Penn Yan.  
 Rev. Charles C. Carr, Fairport.  
 Rev. Augustus L. Chapin, Constableville.  
 Rev. John Goldsmith, Newton.  
 Rev. Jonathan Silliman, Canterbury.  
 T. S. Ward, Sparta.

#### *New Jersey.*

Rev. R. K. Rogers, Boundbrook.  
 Rev. David Comfort, Kingston.  
 J. S. Heacock, Princeton.  
 Rev. Thomas Cochran, New Providence.  
 Rev. Thomas H. Skinner, Jr., Patterson.  
 J. W. Poirier, Morristown.  
 Rev. Brown Emerson, Caldwell.  
 Rev. Clifford S. Arms, Madison.  
 Rev. Daniel G. Sprague, South Orange.  
 John A. Proudfit, D. D., New Brunswick.  
 Horace Leet, do.  
 Rev. Robert Street, Union.  
 Rev. James M. Hunting, Westfield.  
 Rev. Shepard K. Kollock, Burlington.  
 Rev. Rufus Taylor, Shrewsbury.  
 Thomas B. Segur, Dover.  
 Rev. Ebenezer Seymour, Bloomfield.  
 Rev. Ward Stafford, do.  
 Rev. Alfred Chester, Morristown.  
 Rev. O. L. Kirtland, do.  
 Rev. Edward E. Rankin, Springfield.  
 Rev. Joseph S. Gallagher, Orange.  
 Rev. William C. White, do.

Rev. William Whittaker, Plainfield.  
 Rev. Joseph M. Ogden, Chatham Village.  
 Rev. William I. R. Taylor, New Durham.  
 Horatio N. Brinsmade, D. D., Newark.  
 Lyndon A. Smith, M. D., do.  
 Rev. C. J. Warren, do.  
 Rev. William Bradley, do.  
 William R. Weeks, D. D., do.  
 S. P. Brittain, Esq., Elizabethtown.  
 Nicholas Murray, D. D., do.  
 Rev. E. S. High, do.

#### *Pennsylvania.*

Ezra Stiles Ely, D. D., Philadelphia.  
 Rev. Anson Rood, do.  
 Rev. David Malin, do.  
 Rev. M. L. R. P. Thompson, do.  
 Rev. A. Converse, do.  
 Samuel C. Perkins, Esq. do.  
 Eliakin Phelps, D. D., do.  
 Rev. John Crowell, Westchester.  
 Rev. Jeremiah Miller, Mount Joy.  
 Rev. Joseph L. Riggs, Wells.  
 Rev. Samuel M. Gould, Norristown.  
 Rev. William Sterling, Pittsburg.  
 Rev. D. H. Emerson, East Whiteland.

#### *Delaware.*

Rev. William Hogarth, Wilmington.

#### *Maryland.*

Daniel W. Hall, Baltimore.

#### *District of Columbia.*

Rev. James Knox, Washington.  
 Rev. Joshua N. Danforth, Alexandria.

#### *Virginia.*

James D. Johnson, Norfolk.  
 Samuel Reeve, Richmond.  
 Rev. Stephen D. Ward, Accomack.

#### *Ohio.*

John P. Cleveland, D. D., Cincinnati.  
 Calvin E. Stowe, D. D., do.  
 Rev. Addison Kingsbury, Putnam.  
 Rev. Mason Grosvenor, Hudson.  
 Rev. Charles M. Putnam, Jersey.  
 Rev. William W. Backus, Lower Sandusky.

#### *Illinois.*

A. Crosby, Springfield.

#### *Michigan.*

Henry W. Taylor, Marshall.  
 Rev. Ira M. Weed, Ypsilanti.

#### *Tennessee.*

Rev. William Potter, Columbia.

#### *Florida.*

Rev. A. W. McClure, St. Augustine.

#### *South Carolina.*

Elipha White, D. D., John's Island.

*Georgia.*

Rev. Anson H. Parmele, Greensboro'.

Rev. Richard Hooker, Macon.

Rev. John P. Knox, St. Thomas, W. Indies.

The following missionaries of the Board were also present.

Rev. Levi Spaulding, Ceylon.

Rev. H. Bingham, Sandwich Islands.

Rev. Daniel Temple, Smyrna.

Rev. Eli Smith, Syria.

Rev. Samuel Hutchings, Ceylon.

Rev. Nathan Benjamin, Trebizond.

Rev. N. M. Crane, Madura.

Rev. E. Burgess, Ahmednuggur.

Rev. William Walker, West Africa.

Rev. P. P. Osunkhirhine, Abenauquis.

Mr. B. V. R. James, West Africa.

*Organization.*

Hon. Theodore Frelinghuysen, President of the Board, took the chair. Prayer was offered by Dr. Thomas De Witt. Rev. George Duffield, Junior, was appointed Assistant Recording Secretary. Letters were received from the following corporate members, expressing their regret for their necessary absence, and declaring their undiminished attachment to the Board and its objects: Charles M. Lee, Esq., D. H. Little, Esq., Rev. Chauncey Eddy, A. D. Foster, Esq., Dr. Goodrich, Dr. Alfred Ely, Dr. Snell, Rev. John K. Young, and Hon. Charles Marsh.

Dr. Cox, Dr. Spencer, Dr. M. W. Dwight, Dr. Armstrong, Dr. Magie, Rev. William B. Lewis, and Rev. S. T. Spear, were appointed a committee of arrangements.

*Report of the Treasurer.*

The report of the Treasurer was read, together with the certificates of the auditors, and was referred to D. Leavitt, Esq., P. Perit, Esq., Orrin Day, Esq., L. A. Smith, M. D., and Jasper Corning, Esq., who subsequently recommended its acceptance by the Board, which was done.

*Report of the Prudential Committee.*

That part of the report which relates to the domestic operations of the Board, and also that part which relates to the missions—brief abstracts of the same having been presented by the Secretaries for Correspondence—were referred to committees for examination without being read.

The committee on the domestic operations of the Board were Dr. Yale, Dr. Cooley, Dr. B. C. Taylor, Rev. Elam Smalley, John Rankin, Esq., Rev. M. L. R. P. Thompson, Rev. Jacob Scales, Rev. Edwin F. Hatfield, and Rev. T. Punder-son.

That part of the report which relates to Africa and Greece, was referred to Dr. Skinner, Dr.

William R. De Witt, Anson G. Phelps, Esq., Dr. Badger, Dr. Cleveland, Rev. David Malin, Dr. Brinsmade, Hon. T. W. Williams, and Rev. Robert Street.

That part of the report which relates to the Armenians and Jews, was referred to Dr. Hawes, Dr. John M'Dowell, Dr. Hickok, Dr. Spencer, Rev. Orrin Fowler, R. T. Haines, Esq., Dr. Eddy, Rev. W. H. Bidwell, and Rev. Edwin Holt.

That part of the report which relates to Syria, was referred to Dr. Robinson, Dr. Dana, Dr. Forsyth, Rev. William A. Hallock, Hon. Charles W. Rockwell, Dr. Parker, Dr. Wisner, Rev. Wayne Gridley, and Rev. Isaac P. Langworthy.

That part of the report which relates to the Nestorians, was referred to Dr. Tyler, Dr. Day, Dr. Codman, Dr. Erskine Mason, Dr. Nelson, Rev. J. W. Ellingwood, J. M. Paul, M. D., Rev. S. H. Riddel, and Hon. Linus Child.

That part of the report which relates to the Mahrattas, was referred to Dr. Patton, Dr. Peters, Dr. Emerson, Rev. Charles Walker, Levi Cutter, Esq., Rev. D. L. Parmelee, Rev. I. N. Sprague, Rev. William P. Payne, and Rev. Anson Rood.

That part of the report which relates to the Tamil people, was referred to Dr. Hopkins, Dr. Fiske, Rev. H. Bardwell, Rev. H. G. Ludlow, Dr. William Adams, Rev. S. W. S. Dutton, Rev. J. W. Ward, Rev. Selden Haynes, and S. P. Brittain, Esq.

That part of the report which relates to Eastern Asia and the Indian Archipelago, was referred to Dr. Ferris, Dr. Porter, Dr. Broadhead, Rev. Wakefield Gale, Rev. Daniel J. Poor, Hon. David Mack, Rev. D. D. Gregory, and Rev. John N. Lewis.

That part of the report which relates to the Sandwich Islands was referred to Chancellor Walworth, Dr. Spring, Dr. Hooker, Dr. Crane, Dr. Todd, Rev. F. Harrison, N. O. Kellogg, Esq., and Rev. Caleb Hobart.

That part of the report which relates to the North American Indians, was referred to Dr. Stowe, Dr. Dickinson, S. H. Perkins, Esq., Dr. Phelps, Rev. John A. Albro, Rev. Z. Crocker, Rev. Anson Gleason, Rev. A. W. McClure, and Seth Terry, Esq.

The committees, mentioned above, subsequently made their reports, recommending that the several portions of the Prudential Committee's report be approved and adopted; which was done.

The report of the committee on the domestic operations of the Board has the following language:

It is manifest that the officers of the Board, the agents, the returned missionaries, and such as have co-operated with them, have expended a great amount of well-directed labor, in their en-

deavors to diffuse information on the subject of missions, to excite the missionary spirit in the churches and among the pastors, to increase, not only the amount of funds, but the sources whence they come, and to call forth additional laborers for gathering the harvest. And it is peculiarly gratifying to be assured, "that these efforts have been crowned with encouraging success, both in obtaining laborers for the missions and the pecuniary means for the prosecution of the work;" but most of all, that "the prospect of obtaining missionaries for the next two years, is more encouraging than it has been at any previous time since 1836."

Two facts, however, are disclosed under the head of "Finances," which have filled your committee with concern; although a balance of more than seventeen thousand dollars is in the treasury. The first is, that this balance seems to have accrued in part from a considerably less amount of "disbursements than the estimates made twelve months ago." The second is, that nearly sixteen thousand dollars of the increase of the receipts have come "from legacies, so that the ordinary contributions of the friends of the cause, exceeded those of the previous year only \$3,728."

Little reason have we to congratulate ourselves and the friends of missions, if we have saved funds merely because disbursements have been less for a season than were our estimates. For the Prudential Committee tell us that "could the fact have been foreseen, much more than this balance might have been economically expended by missions that have suffered from the pecuniary restrictions laid upon them;" and that "the outfit and passage of missionaries, now under appointment, will absorb the whole of it."

Less reason still have we to think highly of the balance in our treasury, as a part of it is there rather by the will of the dead than of the living. We hope that the grace of our Lord Jesus Christ may be so bestowed upon us, that the living may praise him, and that our lives and our treasures may be consecrated to his service.

Your committee are pleased to learn that the spirit of missions is rising in the Reformed Dutch Church, so that their "contributions have been twenty-five per cent. more than they were last year." Is this owing to the salutary influence of the returned missionaries, and the grace of God bestowed upon pastors and people? Let them be blessed and abound more and more.

Experience proves that agents, and missionary conventions, and efforts to enlist children in the cause, and systematic contributions and collections, tend much to sustain the domestic department of the Board; even if they are not essential to the regular and vigorous prosecution of the work. But it is manifest that all our plans and efforts fall far short of the object we have in view; so that the Prudential Committee justly say that "the cause of missions sympathizes strongly with the general interests of religion in the Christian community by which the missions are sustained. The effects of that suspension of the special influences of the Holy Spirit, over which the churches have, for so many months, had reason to mourn, are seen and felt in our plans and efforts for the diffusion of the gospel among the heathen."

In conclusion, your committee beg leave to call the attention of the Board particularly to the unspeakable importance of being endued with power from on high. As it was when the Savior ascended to the right hand of the Father, so it is now. *We must be baptized with the Holy Ghost, sent down from heaven.* Then, and not till then, will believers be transformed into differ-

ent men, full of faith and of the Holy Ghost. Then, and not till then, will sinners among us, and throughout Christendom, be made new creatures; and, together with the present race of believers, become so much like Christ and his apostles, as to be willing to be poor while making many rich. The Holy Ghost alone can give us this mind of Christ. And, that we may obtain this unspeakable blessing, prayer without ceasing must be offered to God, assured of the faithfulness of the promise, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened."

With a view to sustain the domestic department, which in fact gives direction and efficiency to the whole system of missionary operations, your committee would recommend the adoption of the following resolutions:

1. That, as individual consecration to the work of the Lord, after the example of Christ, the apostles, primitive Christians, martyrs, and devoted missionaries, is essential to complete and speedy success, it is earnestly recommended to the officers, agents, missionaries, members and friends of the Board, to endeavor to be, and incite all to be, just such followers of Christ in all things, and in the missionary enterprise especially, as shall please God, and be the means of making known a glorious Christ to all the world.

2. That, as such individual consecration can be attained only by the effusion of the Holy Spirit in copious abundance, enduing us and all with the mind of Christ; therefore, with the burden of a perishing world upon our hearts, we should cast that burden upon the Lord, and pray without ceasing, with an importunity which cannot be denied, and with full confidence in the faithfulness and loving kindness of Him who heareth prayer, and giveth the Holy Spirit to them that ask him, more readily and liberally than a father gives bread to his children.

The committee on the missions to Africa and Greece say:

They are satisfied with the general conduct of these important but difficult missions; and would confidently encourage the Prudential Committee to persevere in maintaining them, notwithstanding the difficulties which beset both these missions, in full faith that the land of classic story and song will, one day, become vocal with the songs of Zion and the story of the cross; and that not Ethiopia alone, but all Africa, will speedily stretch forth her hands unto God.

The committee on the mission to Syria reported as follows:

Your committee rejoice that, in the good providence of God, the general prosperity of the mission has been preserved, in spite of ecclesiastical opposition and the wrath of man, and in the midst of the carnage and havoc of civil war. Amid all these adverse influences, the missionaries have quietly pursued their way. They have labored in season and out of season; they have more and more preached the word of God publicly; and as they have thus labored and preached, they have found more and more a spirit of inquiry awakened, and 'a great door and effectual opened unto them.' By their prudence and kindness they have won, and now enjoy, the confidence of the people; and thus were enabled to aid in mitigating some of the horrors of the desolating conflict that raged at their doors.

The main topic in the history of this mission



during the past year, is naturally the further progress and present termination of the religious movement at Hasbeiya. That movement has indeed passed through its first, but (as your committee trust) only its incipient, stage. Your committee see every reason to believe that, in the progress of this movement, much seed has been sown unto eternal life. And although, for the present, the hopes of this Board and of our churches are subjected to disappointment, because the harvest doth not appear, yet God, we may be assured, will not suffer the seed of the Word to perish without fruit. Here, as at all times, God's promise will not fail; and we may expect that, in this case also, they 'who have gone forth and wept, bearing precious seed, shall doubtless come again with rejoicing, bringing their sheaves with them.'

Your committee desire to give a strong expression of approbation and encouragement to the missionaries and native helpers, in view of the course pursued by them under such trying circumstances, and for their prudence, firmness and self-denial amid so many difficulties and temptations. The principles on which they acted, in their teaching and their practice, the committee believe to be those of the gospel; and the only ones on which the missionary work can be rightly and successfully conducted. And, by the blessing of God, the lessons of experience and practical wisdom which the missionaries have thus learned during this movement at Hasbeiya, are of inestimable value, in reference to the method and success of their future labors.

Let not then the Board, let not the churches, be discouraged, though that movement has not yet brought forth visible and tangible fruit. It was a new event in the history of missions to the oriental churches, that a body of nearly two hundred persons should at once attempt to break away from their spiritual bondage, and desire the light of truth. It was the first occasion of the kind; but among all the influences which have there been operating for the last five-and-twenty years, it cannot well be the last. The Spirit of the Lord is moving upon the face of those waters; and ere long, if our faith fail not, the fiat will go forth, "Let there be light!" If we compare the present state and prospects of the mission, and of the people among whom they labor, with what they were twenty, or even ten years since, we cannot but mark an immense progress; and thus be led to expect for the future a still more rapid development and far greater results.

The Syrian mission occupies the land of the Bible; and is at present situated midway between Jerusalem and Antioch. From the former city God made known his promise to his Son: "I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." From the latter city went forth the first Christian missionaries to the heathen world, in the persons of Paul and Barnabas. This Board, now here convened, and the churches for whom they act, are this day living witnesses that God has ever been mindful of his promise. When that promise was given, this fair land, this western world of ours, was among the uttermost ends of the earth, unknown, and shrouded in thickest darkness. Now the scene is changed. The glory of the Holy Land, where God dwelt, where Jesus died, whence the light of the gospel went forth, is quenched in gloom; while from this land, now enlightened by God's truth, and by God's blessing upon our feeble instrumentality, beams of sacred light are sent back to illumine once more those regions, now so dark, where first the Sun of Righteousness arose! God has given us a work to do in behalf of that land. We have

put our hand to the plough, and may not look back. Let us press onward then, armed with faith, and with the spirit of prayer, and with the promise of God; and the Lord himself shall "overturn and overturn and overturn," "until he come, whose right it is."

The committee on the missions to the Maharrattas use the following language:

The committee would call attention to a few items as worthy of special notice.

1. In the Bombay mission the press, as there used in advancing the cause of Christ, fully sustains itself, and is no longer any expense to the Board. 2. There are peculiar obstacles which obstruct the progress of the gospel; such as the extensive circulation of Paine's Age of Reason, and the works of Voltaire and other infidels; and connected with this there is an unusual suspension of the divine influences.

In regard to the mission at Ahmednuggur, your committee would particularly notice the prosperous state of the schools, and the general interests of religion. The institution under the care of Mr. Burgess seems especially to call for commendation.

Throughout all the operations of the missionaries, both in the Bombay and Ahmednuggur, the committee notice, with great pleasure, the distinguished prominence which is given to the preaching of the gospel, and the reliance which the missionaries place upon the preached gospel, as the first and great instrumentality in the conversion of the heathen.

The committee on the missions to the Tamil people report:

That these missions are conducted on principles long tried, and which appear to have the sanction of experience and of the great Head of the church; and that the only obstacle in the way of very great success seems to be the want of well qualified men, who may enter in and reap the fields which are white for the harvest. They sympathize deeply with the brethren of these missions in the anxieties and toils with which they are over-burdened; and earnestly hope that arrangements may be made, during the coming year, by which the urgent calls of these missions for more laborers may be met.

The committee on the missions in Eastern Asia and the Indian Archipelago, say:

They rejoice that the door is now opened for the preaching of the gospel, as well as the distribution of evangelical books, among the millions of China; and are glad to be told by your Committee that "their great object will be to secure, with the divine blessing, an effective preaching mission," in that empire. They cannot doubt that He who has so wonderfully prepared the way for the embassy of his love to those millions, has designs of mercy to be accomplished among them; nor that our churches will readily furnish the means for the requisite accession to the number of missionaries for that purpose.

The failure of the health of Mr. Abeel and the necessity of his return, your committee consider among the deepest mysteries which so often attend the missionary work for the trial of faith; and they trust that He who liveth forever, and in whom all fullness dwells, will honor others by calling them to succeed him in this high and holy work.

The favorable opening for the preaching of the

gospel at Bangkok, in Siam, and among the Dyaks, in Borneo, also affords a reasonable hope that our missionaries who are there "sowing in tears," will, at no very distant period, "reap in joy;" while their solicitude lest, through the want of seasonable reinforcements, their missions should "die out," should call forth a response from our churches that shall gladden and strengthen their hearts.

The committee on the Sandwich Islands mission report :

That this mission, to which the friends of the Board have hitherto been permitted to refer, as exhibiting the most interesting and fruitful field of missionary labor which has ever been cultivated by the followers of the Redeemer, continues to enjoy the favor of the great Head of the church, as well as to retain the confidence of the Christian community. But while we express our satisfaction with the manner in which the mission has hitherto been conducted, we regret to find that but one native preacher is connected with the mission; and even that one, as we understand, is not yet deemed competent to be invested with the full rights of a Christian pastor and bishop.

It appears by the report of the Prudential Committee, that in the churches connected with this mission there are about twenty-two thousand professing Christians; which is probably about one fifth of the whole native population of these islands. We would, therefore, take the liberty to suggest the inquiry to the Prudential Committee, and through them to our missionaries, whether, among this large number of native Christian converts, several might not probably be found who, by a proper course of theological instruction from the missionaries, would very soon be rendered competent for ordination as ministers, with full authority to administer the ordinances of the church, and to be associated with the missionaries, sent from this country, in preaching the gospel, and in building up and supporting the institutions of religion in those islands. It cannot be expected that christianized nations will be supplied, for any considerable length of time, with ministers from other lands, even if the sole support of such ministers should be drawn from those with whom they labor in the gospel. One great object of our missionaries, therefore, should be to raise up, with as little delay as practicable, a competent native ministry; who shall not only aid them in their missionary labors, but also be able to supply their places when those labors of love are ended, and they shall be called by their divine Master to their rest in heaven. And your committee believe the best way to effect this object, by the missionaries of those denominations who believe in the parity of the ministry, is to ordain some of the most competent and intelligent native converts who may desire to assume the sacred office, and thus to encourage others to aspire to the same high calling in the church of Christ, and to endeavor to qualify themselves to receive it from the hands of their brethren.

A letter having been received from Mr. E. H. Reichel, dated Nazareth, Pennsylvania, September 5,—making a donation to the Board of six charts of the missions of the United Brethren for the year 1844, accompanied with a tabular view of their past operations among the North American Indians,—it was referred to the committee on that part of the Prudential Committee's report

which relates to the North American Indians. The committee reported as follows :

That they have examined the Report, and find gratifying evidence of the progress of education, social comfort and true religion, in the various tribes in which the missions exist. The schools generally seem to be in prosperous operation; and some of the stations, especially among the Choctaws, have enjoyed manifest tokens of the special presence and power of the Holy Spirit. Under these reviving influences, the churches have been enlarged and strengthened, and a spirit of Christian benevolence in the use of property has been awakened to a very pleasing degree.

They also recommend that the thanks of the Board be given to Mr. Reichel for the charts received from him, and that they be deposited in the library at the Missionary House.

#### *Returned Children of Missionaries.*

The Prudential Committee recommended that instead of the rules on this subject, heretofore in operation, (33-39, of the "Laws and Regulations of the Board,") the following be substituted :

33. When missionaries or assistant missionaries desire to send their children to this country for education, and when it is decided in a manner conformable to the rules and usages of the Board that the children may come, the arrangements for the passage, so far as they involve expense, shall have the concurrence of the mission, and the allowance, extraordinary cases excepted, shall be only for a passage direct to this country.

34. When the children arrive in this country, the Prudential Committee will see that they have a suitable conveyance to the places where they are to be educated or to reside; and the Committee may make grants, on application from the parents or guardians, to an amount not exceeding sixty dollars a year for a boy, and fifty dollars for a girl, until the children are eighteen years old.

35. Children, who are left orphans, and without a suitable home in the mission or responsible guardian, will receive the immediate and kind consideration of the Prudential Committee, who will make an arrangement for their return home, and provide for them the best guardianship in their power.

36. The allowances made on account of the children of living missionaries or assistant missionaries, wherever the children may be educated, shall be charged to the mission to which the parents belong; and the allowances made on account of orphan children shall, in ordinary cases, be charged to the mission to which the parents belonged at the time of their decease.

37. Such are the multiplied cares and duties of the Prudential Committee, and the Treasurer and Secretaries, that it is not regarded as practicable or expedient for them to undertake the guardianship of the children sent to this country.

This recommendation of the Prudential Committee was referred to Dr. Codman, P. Perit, Esq., Dr. Anderson, Dr. Hawes, Dr. Thomas De Witt, Dr. Wisner, Rev. N. Adams, Rev. Levi Spaulding, and Dr. Bacon. This committee subsequently made their report to the following effect, which was adopted by the Board.

That they are deeply impressed with the importance of the whole subject respecting the re-

turned children of missionaries, and with the peculiar difficulties with which it is surrounded; and regret that the pressure of other business, and the exciting subjects to which the attention of the Board has been called during its present session, have rendered it impracticable to obtain a full meeting of the committee, and to give that attention to this important subject which it so eminently demands.

They are happy, however, to learn from one of the Secretaries of the Board, who is a member of this committee, that this subject has received the particular attention of the Prudential Committee, and is now in the course of deliberate investigation by them; that special inquiries were made respecting the institution in England for the support of the daughters of missionaries by Dr. Anderson when in England, the last year, and that the Prudential Committee are thus in possession of all the facts in the case that are necessary to a wise and judicious result. \*

Your committee, therefore, while they would recommend a concurrence of the Board with the rules adopted by the Prudential Committee, respecting the returned children of missionaries, respectfully report that the whole subject be referred to said Committee, with the understanding that it receive their special attention during the year; and that they be requested to report at length at the next annual meeting.

#### *Missionary Herald.*

A communication having been received from Diedrich Willers, D. D., in relation to the expediency of publishing the *Missionary Herald* in the German language, it was referred to Dr. Cox, Dr. Stowe, Dr. Robinson, Dr. Cleveland, Dr. Thomas De Witt, Hon. William Darling, and Rev. S. B. Treat. The committee made their report by recommending a reference of the subject to the Prudential Committee; which was adopted by the Board.

#### *Memorials on Slavery.*

At the meeting of the Board which was held at Worcester in 1844, three memorials relating to the subject of slavery were committed to Dr. Woods, Dr. Tyler, Chancellor Walworth, Hon. T. W. Williams, Dr. Stowe, Rev. S. L. Pomroy, Rev. D. Sanford, Dr. Tappan, Rev. J. W. McLane, and Rev. D. Greene. The committee made their report in part; but in respect to "the existence of slavery among some of our missionary churches, particularly among the Choctaws and other Indian tribes"—one of the topics referred to by the memorialists—they asked leave to submit their report at the meeting to be held in Brooklyn in 1845. To this committee were also referred, during the recent meeting, certain resolutions of the Worcester Central Association, a memorial of the Worcester North Association, certain resolutions of the Chataque County Foreign Missionary Society, and a memorial of the Somerset and Franklin Associations. The report of the committee is as follows:

The committee to whom, at the last annual meeting of this Board, were referred certain me-

morials relating to the Board's alleged connection with slavery, having been instructed to seek further information concerning the admission of slave-holders to churches under the care of the missionaries of the Board, have made the inquiries directed, and now ask leave to report.

The committee do not deem it necessary to discuss the *general subject* of slavery, as it exists in these United States, or to enlarge on the wickedness of the system, or on the disastrous moral and social influences which slavery exerts upon the less enlightened and less civilized communities where the missionaries of this Board are laboring. On these points there is probably among the members of the Board and its friends little difference of opinion.

The committee propose to confine themselves mainly to a statement of some of the principles, which should govern the Board and its missionaries in prosecuting their work so as to secure the highest measure of the divine approbation, and most effectually and speedily to accomplish the great object in view; together with a statement of the principal facts relating to the connection of persons holding slaves with mission churches under the care of the Board.

Among the principles which the committee would present for the consideration of the Board, and which they regard as fundamental, and to be adhered to in planning and conducting every mission undertaken under the authority of the great Redeemer and Head of the Church are the following:

1. In the manner of preaching the gospel, judging of the evidences of piety in professed converts, gathering churches, administering the ordinances and exercising discipline, there should be a close conformity to the commission given by Christ to his followers, and to the recorded instructions and acts of his inspired apostles. These are found in the New Testament, and are the models and the laws, which, in all important matters, are to govern those who propagate the gospel and minister to the churches in Christ's name.

2. The primary object aimed at in missions should be to bring men to a saving knowledge of Christ by making known to them the way of salvation through his cross. It has regard to individual character, and is an object simple in itself and purely spiritual. The commission given by Christ evidently contemplates the work to be done, as one that is to be wrought in individual men, regarded as rational and immortal beings; all of whom, of every grade and condition, having great interests alike, the more important of which lie in another state of existence. To these interests, primarily and mainly, and to that change of individual character and conduct which is indispensable to secure them, the Christian missionary is to direct his labors. If other objects less spiritual and important are connected with the enterprise as predominant objects of interest and pursuit, they impair its efficiency and endanger the great result.

3. As the ordinances of baptism and the Lord's Supper are obviously designed by Christ to be means of grace for all who give credible evidence of repentance and faith in him, these ordinances cannot scripturally and rightly be denied to professed converts from among the heathen, after they shall have given such evidence.

4. The missionaries acting under the commission of Christ, and with the instructions of the New Testament before them, are themselves, at first, and subsequently, in connection with the churches they have gathered, the rightful and exclusive judges of what constitutes adequate



evidence of piety and fitness for church fellowship in professed converts. They alone can be fully acquainted with all the circumstances affecting the development of piety in individuals, and intelligently form an opinion how far they are aiming to conform their character and conduct to the doctrines and precepts of the Bible.

5. Both before and after professed converts are received to church fellowship and the ordinances are administered to them, the missionaries should give them such instruction from the gospel as they believe to be, in their circumstances, best adapted to nurture and develop all the Christian graces, and lead to the practice of all the Christian duties. The indulgence of any known sin and the neglect of any known duty is to be decidedly dis-countenanced.

Such your committee deem to be the divinely established principles according to which the missionary work among unevangelized nations should be prosecuted; and in this simple manner only, as it seems to them, can the thoughts and feelings of the heathen and other unevangelized communities be so turned towards God and their relations to him, and be brought into such a spiritual relation to the Lord Jesus Christ, as will at length lead to the correction of all the social wrongs and disorders which now, in various forms, so much afflict the benighted and idolatrous portions of our race.

Civil and religious liberty, improvement in civilization and the arts of life, and the introduction of the best social institutions, admitted to be indispensable to the highest well being of a community, are still secondary to the one primary object of securing holiness in the hearts of individuals. Aiming steadily at this is the way for the missionary most surely and speedily to work out the others; and your committee believe that it is only by regarding these classes of objects in their proper relations, and keeping them in their proper places, and pursuing them in their proper order, that either can be effectually attained and permanently established on the broad field of the world.

In respect to the social and moral evils with which missionaries are to come into contact in prosecuting their work among the benighted nations, and in relation to which the foregoing principles are believed by your committee to apply, it should be borne in mind that they are by no means few, or of limited territorial extent. The evils of slavery will probably be met in some form, in nearly every part of the great missionary field, and the principles adopted must affect the whole scheme for evangelizing the world; and are, therefore, of the utmost importance, and should be most carefully examined and settled. The unnatural state of society in which these evils originate, is one of the consequences of human depravity—that all-absorbing selfishness—that predominance of the lust of the flesh, the lust of the eye, and the pride of life, which are developed in our fallen nature. This state of society is to be rectified by diminishing the power of that terrible principle in which this, as well as all other wickedness and moral disorders originate. Involuntary servitude is believed to pervade nearly the whole of the African continent, though with widely different degrees of severity. In some form it exists in many, if not all parts of India. It pervades Siam and nearly all Mohammedan communities; and it will probably be found, in some of its modifications, in China and Japan.

The unrighteousness of the principles on which the whole system is based, and the violation of the natural rights of man, the debasement, wickedness, and misery it involves, and which are in

fact witnessed, to a greater or less extent, wherever it exists, must call forth the hearty condemnation of all possessed of Christian feeling and sense of right, and make its entire and speedy removal an object of earnest and prayerful desire to every true friend of God and man. This object, as your committee believe, can be effected in no other manner, than by the prevalence, in these communities, of that regard for justice and human rights and that humane and philanthropic feeling of which Christian knowledge and piety are the only permanent basis.

But slavery is not the only social wrong to be met in the progress of the missionary work, and to which the principles which are adopted in prosecuting that work must probably be applied. There are the castes of India, deeply and inveterately inwrought in the very texture of society, causing to the mass of the people hereditary and deep degradation, leading to the most inhuman and contemptuous feelings and conduct in social life, and presenting most formidable barriers to every species of improvement. There are also the unrestrained exactions, made in the form of revenue, or of military or other service, connected with a species of feudalism, prevailing in many unenlightened communities, which are most unrighteous in their character and paralyzing in their influence, and cause unlimited distress to individuals and families. There are also those various forms and degrees of oppression, whether of law or of usage, prevailing under the arbitrary governments which bear sway over the larger part of the earth's surface. So that the principles which we draw from the word of God for our guidance as a missionary society, are not for use among a few pagan tribes merely, but among nearly all the benighted nations of the earth.

Is this Board, then, in propagating the gospel, to be held responsible for directly working out these reorganizations of the social system, without giving Christian truth time to produce its changes in the hearts of individuals and in public sentiment, and without being allowed to make any practical use of those most effective influences which are involved—in respect to all who have grace in their hearts—in the special ordinances of the Gospel? Or, should it be found, as the result of experience, that souls among the heathen are, in fact, regenerated by the Holy Spirit, before they are freed from all participation in these social and moral evils, and that convincing evidence can be given that they are so regenerated,—then may not the master and the slave, the ruler and the subject, giving such evidence of spiritual renovation, be all gathered into the same fold of Christ? And may they not all there and in this manner, under proper teaching, learn the great lesson (so difficult for partially sanctified men to learn) that in Christ Jesus there is neither Jew nor Greek, neither bond nor free; but that all are one in him? And may they not, under these influences, have effectually nurtured in them, those feelings of brotherly love, and that regard for each other's rights and welfare, in which alone is found the remedy for all such evils? Under such influences may not the master be prepared to break the bonds of the slave, and the oppressive ruler led to dispense justice to the subject, and the proud Brahmin fraternally to embrace the man of low caste, and each to do it cheerfully, because it is humane and right, and because they are all children of the great household of God? By such influences, mainly, is not the great moral transformation to be wrought in the master and the ruler, in the bondman and the oppressed, all important to both, and the only sure guaranty for permanent improvement in the social character and condition of either?

In proceeding on these principles the missions under the care of this Board and the churches gathered by them, are no otherwise connected with slavery, than they are with every other evidence and result of imperfect moral renovation in their converts and church members; and they no more really give their sanction to the one, than they do to all the others. Wherever the gospel is brought to bear upon a community where slavery or any other form of oppression exists, its spirit is decidedly adverse to such a state of things, tending to mitigate the evils of it while it continues, and ultimately, and in the most desirable manner, wholly to do it away,—not by constraint, nor with violence; but on those principles of Christian love which this Board and its missionaries are seeking to implant in every bosom, and to invest with all possible power to govern the hearts and the conduct of men.

Such is the view which your committee take of the missionary work, and such are the principles which, it seems to them, should be adhered to in prosecuting it. How far *ecclesiastical bodies* in this country may properly instruct foreign missionaries connected with them, on these subjects, it is not for this committee to decide. It is obvious, however, that the points on which *this Board*, after having selected missionaries in whose character and qualifications they confide, should insist, are such as are embraced in the principles already dwelt upon.

These principles, your committee believe, do not interfere with that liberty which Christ designed his ministers should possess, or that responsibility with which he invests them when he sends them forth to preach his Gospel in heathen lands. If they essentially depart from these principles, and persevere in so doing, they should be recalled as incompetent or unfaithful to their trust. How far holding slaves or any thing else involving what is morally wrong, and which still clings to the heathen convert, affects the evidence that a principle of grace has been implanted in his heart, the missionary, in view of his commission, the instructions of the New Testament, and all the circumstances of the case, as they are present before him, must, in connection with his church, and under a solemn sense of responsibility to Christ, form his judgment, and on that judgment he must act. Surely no other persons are in circumstances so favorable as he, for deciding and acting correctly. Such freedom and such responsibility in the missionary, your committee believe, cannot be materially abridged, without the most disastrous consequences to the missionary's own happiness and efficiency, and to the welfare of the heathen.

Having gone so fully into an exposition of the principles on which, in their opinion, the New Testament requires missionaries to proceed in preaching the gospel and administering the Christian ordinances, the committee would now spread before the Board the proceedings of the missionaries, so far as connected with the subject under consideration.

The committee believe that no established system of involuntary servitude prevails among any tribe of North American Indians, where the missionaries of this Board are laboring, except the Cherokees and Choctaws; nor have they been able to learn that any of the missionaries of the Board laboring in foreign lands, have been called to act on the question of receiving those who hold slaves to their churches. The following statements will, therefore, relate to the Cherokee and Choctaw missions. From these, full communications have been received in reply to inquiries addressed to the several missionaries.

Negro slaves appear to have been introduced

among those Indians by white men who removed into their country from sixty to eighty years ago, and to have gradually increased in number till the time when the missions of the Board were established among them in 1817 and 1818. By a census taken of the Cherokees in 1820 there were found to be 583 slaves. The number among the Choctaws was probably smaller, though neither the missionaries nor the committee have the means of ascertaining it definitely. Since that time, though the committee are not aware that there has been any census, the number is believed to have been somewhat increased, almost exclusively, however, by births, as there have been few purchases and little trade of any sort in slaves. The number now owned by both tribes may probably be not far from 2,000; while the number of Indians in both is probably about 38,000. These slaves are almost exclusively in the hands of white men or their descendants of mixed blood, very few being possessed by full Indians.

That slavery should exist at all in these tribes, who have suffered so severely from the violation of their own rights by their white neighbors, is deeply to be regretted; and all should earnestly pray that as social improvement and Christian knowledge are rapidly advancing among them, they may speedily and nobly exemplify the spirit of true philanthropy, as well as the gospel law of love, by showing that they duly appreciate the rights and welfare of the whole race of man.

But slavery had been introduced and was existing there, and in all the adjacent white communities, when the missionaries of the Board entered on their labors among these tribes. They were strangers; no interest was felt in their work as missionaries. They preached the gospel to all whom they found willing to hear them, whatever their complexion or condition. To the slaves and their masters, both generally understanding the English language, they had, at first, more ready access, than to the full Indians; and hence from among these, when the Spirit of God gave effect to the truth, some of the earliest, most intelligent, and most stable converts were found, such as the Browns, the Lowreys, the Saunderses, and the Folsoms.

Relative to the principles on which professed converts were to be received to the churches, all the missionaries of the Board among the Cherokees and Choctaws seem to have been perfectly unanimous. Both masters and slaves, says Mr. Butrick, "I received on the same principle, viz. on the ground of their faith in the Lord Jesus Christ."

Mr. Worcester says, "The general principle on which I have voted for the reception of members is, that all are to be received who desire it, and who give evidence of a change of heart." Mr. Wright says, "when any, whether masters or servants, have given evidence of a saving change of heart, of repentance and faith in the Lord Jesus Christ, they have been received." Substantially the same is the language of all the missionaries. On this principle, of receiving to their churches all those, and only those, who gave satisfactory evidence of repentance and faith in the Lord Jesus Christ, they all appear to have proceeded.

Owing to the changes from one church to another which have occurred in both these missions, the whole number of slaveholders received, cannot here be stated precisely.

The whole number of the Cherokee tribe is probably about 18,000, and the number of slaves owned by them is probably about 1,000. The whole number of members connected with our churches in this tribe is 240; of whom 15 hold slaves, 21 are themselves slaves, and four are free negroes.

The whole population of the Choctaw tribe, including the Chickasaws, is about 20,000. The whole number connected with our churches there, is 603; of whom 20 hold slaves, 131 are themselves slaves, and 7 are free negroes. It may also be stated that our brethren of the Moravian, Baptist and Methodist denominations, have churches in both these tribes, to which many, both of Indian and African descent, both masters and slaves, have been received; and of the latter, especially, a much larger proportion have been gathered into their churches, than to those connected with our missions. Of the estimated number of slaves in these tribes, it may, however, be stated, that about one in 13 are connected with the churches under the care of our missions; while of the Indians and other classes of persons, less than one in 50 are embraced in the same churches; showing that the slaves have not, compared with the Indians, been by any means neglected.

In regard to the kind and amount of instruction given by the missionaries in relation to slavery, and the duties of masters and slaves, the missionaries seem substantially to agree. Mr. Byington says, "We give such instructions to masters and servants as are contained in the epistles, and yet not in a way to give the subject a peculiar prominence. For then it would seem to be personal, as there are usually but one or two slave-holders at our meetings. In private we converse about all the evils and dangers of slavery." Of a similar tenor are the remarks of Mr. Wright. "The instructions, public and private, direct and indirect, have been such as are found in the Bible. As a spiritual watchman, I have wished to comply with that direction in Ezek. iii. 17, 'Therefore hear the word from my mouth and give them warning from me.'"

In opinion and practice on this subject there will undoubtedly be some diversity among those in different circumstances, who entertain the same views as to the unrighteousness of the system of slavery itself, and the desirableness of having it abolished. The missionaries of this Board among the Cherokees and Choctaws, and, so far as the committee are informed, all missionaries, of every denomination, laboring in similar circumstances, among those Indians and in all other places, substantially agree in the views and practice presented in the foregoing extracts.

Strongly as your committee are convinced of the wrongfulness and evil tendencies of slaveholding, and ardently as they desire its speedy and universal termination; still they cannot think that, in all cases, it involves individual guilt, in such a manner, that every person implicated in it can, on scriptural grounds, be excluded from Christian fellowship. In the language of Dr. Chalmers, when treating on this point in a recent letter, the committee would say, "Distinction ought to be made between the character of a *system*, and the character of the persons whom circumstances have implicated therewith; nor would it always be just, if all the recoil and horror wherewith the former is contemplated, were visited in the form of condemnation and moral indignancy upon the latter." Dr. Chalmers proceeds to apply this distinction to the subject now under consideration, in the following manner, in which sentiments, substantially, Drs. Candlish and Cunningham, with the whole General Assembly of the Free Church of Scotland, unanimously concur.\*

\* The language of the report, presented by Dr. Candlish, chairman of the committee to whom the subject was referred, and which report, the paper containing it says was unanimously adopted by the General Assembly, is as follows:

Slavery, says he, we hold to be a system chargeable with atrocities and evils often the most hideous and appalling which have either afflicted or deformed our species; yet we must not therefore say of every man born within its territory, who has grown up familiar with its sickening spectacles, and not only by his habits been inured to its transactions and sights, but who by inheritance is himself the owner of slaves, that, unless he make the resolute sacrifice and renounce his property in slaves, he is, therefore, not a Christian, and should be treated as an outcast from all the distinctions and privileges of Christian society.

Such, substantially, are the views of your committee; and the more they study God's method of proceeding in regard to war, slavery, polygamy and other kindred social wrongs, as it is unfolded in the Bible, the more they are convinced that, in dealing with individuals implicated in these wrongs, of long standing and intimately interwoven with the relations and movements of the social system, the utmost kindness and forbearance are to be exercised, which are compatible with steady adherence to right principle.

The effect of the introduction of Christian knowledge among these Indians, so far as masters and slaves have come under instruction, has, in the opinion of the missionaries, been *highly beneficial*, in respect to the character and conduct of both. The condition of the latter has been, they think, greatly meliorated. So far as the amount of labor required of their slaves, the food, clothing and houses furnished for them, kind social intercourse with them, regard for the domestic and family relations and affections, and for their comfort generally, and opportunities afforded for religious instruction and worship, are concerned, the missionaries think that instances of serious delinquency are very rare among their church members. Should any church member who has servants under him, be chargeable with cruelty, injustice, or unkindness towards them; should he neglect what is essential to their present comfort or their eternal welfare; or should he in any manner transgress the particular instructions which the Apostles give concerning the conduct of a master, he would be admonished by the church, and unless he should repent he would be excommunicated. Such appear, from their communications, to be the views of our missionaries; and such a course they think their churches would sustain.

In Christian instruction and care, both of their children and their slaves, the missionaries represent these Indian church members as being generally, and often greatly, deficient; but not much more so in respect to the latter, than the former.

"Without being prepared to adopt the principle that, in the circumstances in which they are placed, the churches in America ought to consider slaveholding *per se* an insuperable barrier in the way of enjoying Christian privileges, or an offence to be visited with excommunication, all must agree in holding that whatever rights the civil law of the land may give a master over his slaves, as *chattels personal*, it cannot but be sin of the deepest dye in him to regard and treat them as such: and whosoever commits that sin in any sense, or deals otherwise with his slaves than as a Christian man ought to deal with his fellow-man, whatever power the law may give him over them, ought to be held disqualified for Christian communion. Farther, it must be the opinion of all, that it is the duty of Christians, when they find themselves unhappily, in the predicament of slave-holders, to aim, as far as it may be practicable, at the manumission of their slaves; and when that cannot be accomplished, to secure them in the enjoyment of the domestic relations, and of the means of religious training and education.



Converts of the first or even of the second generation, gathered from communities just entering on a course of intellectual, moral and social improvement, will seldom so far rise above their former views and habits, or become so far under the control of the new influences brought to bear upon them, as to compare advantageously, in these respects, with nations on which Christian light has been shining for centuries. Christianity itself, though requiring, and adapted to promote, in those who embrace it, the highest exemplariness in all the duties of life, does not often achieve these great transformations at once. There is to be line upon line—precept upon precept—here a little and there a little—first the blade, then the ear, and after that the full corn in the ear.

Among the Cherokees and Choctaws the church members are but poorly qualified to give religious instruction; and often the slaves,—owing to their better knowledge of the English language, and consequently their easier intercourse with the missionaries and others, are more intelligent, on religious subjects, than their masters. Some of the most eminent instances of well-informed, devout and steadfast piety in these mission churches, have been among them. Individuals of them have been much respected, and highly useful in meetings for prayer and exhortation.

Some of the slave-holders in these churches have been known to *require* their slaves to attend meetings and other opportunities for obtaining religious instruction; all are believed to *favor* their doing so; while none have been known to throw obstacles in their way. Before it was forbidden by law, in 1841, numbers of their slaves were taught to read in Sabbath and some in week-day schools; and such instruction is still, to some extent, given in private. Seven out of fourteen slaves, members of the Fairfield church in the Cherokee country, can read, and one can write. Slaves are sometimes called upon to read the Scriptures and lead in prayer in the families of their masters. One who has been occasionally employed as a helper in the missionary work, highly esteemed for his intelligence and exemplary piety, has been left by the will of his master, manager of his property and virtually the guardian of his orphan child and heir.

The committee cannot advert to some of the laws enacted by both the Cherokees and Choctaws, without pain and regret, especially those which prohibit teaching slaves to read, throw impediments in the way of emancipation, restrict slaves in the possession of property, and embarrass the residence of free negroes among them. Laws of this character, though far less stringent than similar laws existing in most of the adjacent slave-holding States, are disapproved and lamented by the church members generally, it is believed, and by many other intelligent Indians, as unjust and oppressive; and they are not rigorously enforced. For these laws, however, neither the missionaries nor the members of the churches under their care, regard themselves as responsible. They could have little or no influence to effect their repeal. Any direct interference of the missionaries would, in their opinion, tend to delay, if not to prevent, rather than to hasten, the accomplishment of the end desired. Changes in these respects are to be brought about by the greater prevalence of humane and Christian feelings throughout these communities; and the agency of the missionary in effecting them, is not to be like that which works out a political revolution, but that which results, by the divine blessing, in great moral changes in the hearts of individual men.

Slavery was introduced among these Indians

and has been regulated by them, in unhappy imitation of their white neighbors in the adjacent States. Whether the Indians will be the first to abolish it, must depend very much on that power from above which shall attend the prevalence of Christian knowledge among them. This consummation, which justice, humanity, and Christian principle demand should be hastened, none, the committee believe, more fervently desire and pray for, than do the missionaries themselves; while yet the committee believe, in agreement with the unanimous opinion of the missionaries, that any express directions from this Board requiring them to adopt a course of proceeding on this subject essentially different from that which they have hitherto pursued, would be fraught with disastrous consequences to the mission, the Indians, and to the African race among them.

That the missionaries among these Indians have been faithful in their work seems evident, not only from their own statements, but also from the fact that the Holy Spirit has most remarkably owned and blessed their labors; the hopeful converts among the Choctaws being proportionally more numerous than those in any other mission connected with the Board, except that at the Sandwich Islands.

In the spirit and with the sentiments of one of our oldest missionaries, who has now spent more than twenty-five years in Christian labors among these Indians—and these are believed to be the sentiments and the spirit of all the missionaries—the committee would close their report.

"I have," he remarks, "been more in the midst of the slave-holding population, and seen more of the pernicious effects of the system among the Indians, than some of my brethren. Viewed in all its bearings, it is a tremendous evil. Its destructive influence is seen on the morals of the master and the slave. It sweeps away those barriers which every civilized community has erected to protect the purity and chastity of the family relations. We also see its baneful effects on the rising generation. A great proportion of the red people, who own slaves, neglect entirely to train their children to habits of industry, enterprise and economy, so necessary in forming the character of the parent and the citizen. Slavery, so far as it extends, will ever present formidable obstacles to the right training of the rising generation.

"But what is to be done? Shall we desert our churches and schools, and send back those who compose them to the shades of moral darkness and death, because some among them own slaves? Is not the Choctaw nation a part of that world into which Christ commanded his disciples to go and preach the gospel to every creature? Can we expect the half-enlightened, half-civilized Choctaws to proceed on this subject in advance of the white people in the States around them? or in advance of those churches in civilized and enlightened communities where slavery exists?

"There can be no prospect of benefiting the slave, in a slave country, without the consent of the owner. The only hope we can have of benefiting either the one or the other, is through the influence of the gospel; and the gospel, to be effectual, must be conveyed in the spirit of meekness and love.

A motion having been made for the adoption of this report, a deeply interesting discussion ensued, which continued through the afternoon and evening of Wednesday, and the forenoon of Thursday. During the progress of this discussion, several amendments were proposed, which

were finally committed, together with the report itself, and all the resolutions and memorials relating to the subject of slavery, presented to the Board during the session, to Chief Justice Williams, Dr. Bacon, Dr. Stowe, Dr. Tappan, Rev. David Greene, and Rev. John C. Webster.

On the following day this committee made their report by recommending the adoption of the report of the previous committee without amendment. The report last made, was accepted, and the question then arose upon the adoption of the former report. An amendment having been proposed to this report and rejected, the question was taken by yeas and nays, when the following persons voted in the affirmative:

Theodore Frelinghuysen, Thomas S. Williams, Jeremiah Day, Thomas DeWitt, Thomas McAuley, John Tappan, Henry Hill, Noah Porter, Rufus Anderson, David Greene, Charles Stoddard, William J. Armstrong, Levi Cutler, Nehemiah Adams, Joel Hawes, Elisha Yale, Thomas H. Skinner, Ambrose White, Samuel Fletcher, David Magie, John W. Ellingwood, Charles Walker, Pelatiah Perit, Benjamin Tappan, William R. De Witt, Isaac Ferris, Thomas W. Williams, William W. Chester, Mark Hopkins, Reuben H. Walworth, Seth Terry, Daniel Dana, Zedekiah S. Barstow, William Darling, Edward W. Hooker, David Mack, William Page, Horatio Bardwell, Ebenezer Alden, Albert Barnes, William Jessup, Artemas Bullard, Anson G. Phelps, Hiram H. Seelye, Aristarchus Champion, Samuel H. Cox, Thomas Punderson, Alvan Bond, John W. Adams, William T. Dwight, Leonard Bacon, Ansel D. Eddy, Joel Parker, J. Marshall Paul, Benjamin Labaree, Joseph Steele, Henry White, William Adams, Joel H. Linsley, William Wisner, William Patton, William W. Stone, Edward Robinson, David L. Ogden, Benjamin C. Taylor, Walter Hubbell, Samuel H. Perkins, Asa T. Hopkins, Selah B. Treat, Linus Child, Henry B. Hooker, John Forsyth, Baxter Dickinson, Calvin E. Stowe.

As no person voted in the negative, the report was unanimously adopted.

#### *Place and Preacher for the next Meeting.*

Dr. Bacon, Rev. John Maltby, Dr. J. W. Adams, Rev. G. W. Blagden, Dr. Armstrong, Dr. Brigham, Rev. A. T. Hopkins, James D. Johnson, Esq., and James M. Bance, Esq., were appointed a committee on the place and preacher for the next meeting. This committee recommended that the next annual meeting be held in the city of New Haven, Connecticut; and that Joel Hawes, D. D., or, in case of his failure, David Magie, D. D., preach the sermon. This recommendation was adopted by the Board; and Dr. Goodrich, the pastors of the Congregational churches in that city, Henry White, Esq., Charles B. Lines, Esq., Lewis Fitch, Esq., Cyprian Wilcox, Esq., and J. L. Belden, Esq., were appointed a committee to make the necessary arrangements for the meeting.

#### *New Members and Officers.*

Chief Justice Williams, Dr. Thomas De Witt, Henry Hill, Esq., William Page, Esq., Dr. Tappan, Rev. Albert Barnes, Walter Hubbell, Esq., Rev. Z. S. Barstow, and Rev. Alvan Bond, having been appointed a committee on new

members and officers, recommended the following persons for election as corporate members of the Board:

#### *Maine.*

Rev. Asa Cummings.

#### *Massachusetts.*

Hon. William J. Hubbard, Boston,

Hon. Linus Child, Lowell,

Rev. Henry B. Hooker, Falmouth.

#### *New York.*

John Forsyth, D. D., Newburgh,

Baxter Dickinson, D. D., Auburn.

#### *Ohio.*

Calvin E. Stowe, D. D., Cincinnati.

The persons named above were duly elected corporate members of the Board.

Daniel Noyes, Esq., having declined a re-election as one of the members of the Prudential Committee, the committee on new members and officers recommended the substitution of Hon. William J. Hubbard in his place. With this exception the committee reported in favor of re-electing the former officers of the Board.

In accordance with the foregoing recommendation, the following persons were duly elected:

THEODORE FRELINGHUYSEN, LL. D., *President.*

HON. THOMAS S. WILLIAMS, *Vice President.*

HON. SAMUEL T. ARMSTRONG,

CHARLES STODDARD, Esq.,

JOHN TAPPAN, Esq.,

REV. NEHEMIAH ADAMS,

REV. SILAS AIKEN,

WILLIAM W. STONE, Esq.,

HON. WILLIAM J. HUBBARD,

*Prudential Committee.*

REV. RUFUS ANDERSON,

REV. DAVID GREENE,

REV. WILLIAM J. ARMSTRONG,

*Secretaries for Correspondence.*

REV. SELAH B. TREAT, *Recording Secretary.*

HENRY HILL, Esq., *Treasurer.*

CHARLES SCUDDER, Esq., } *Auditors.*

MOSES L. HALE, Esq., }

#### *Simultaneous Annual Meetings.*

At the annual meeting which was held at Worcester in 1844, a special report, it will be remembered, was read on the "Importance of Sympathy and Co-operation between the Churches, the Board and the Missionaries." The committee appointed to take into consideration this report, recommended the adoption of the following resolutions:

*Resolved*, That the Prudential Committee be desired to communicate to the missions, as they shall think will best subserve the end in view, such information as will keep alive their interest in the meetings and proceedings of the Board.

*Resolved*, That it be recommended to those missions in which it can conveniently be done, to

hold their annual meeting at the same time with that of the Board; and that other missions observe the anniversary in such a way as they think will best promote the object proposed in these resolutions.

In consequence of this recommendation, it was resolved by the Prudential Committee as follows:

1. To recommend to those missions, in which it can conveniently be done, to hold their annual meetings at the same time with that of the Board.

2. To recommend to those missions, which cannot conveniently hold their annual meetings at the same time with the Board, to devote Thursday (the third day in the annual session of the Board, and that in which the Lord's supper is celebrated,) to special prayer; with the particular object of securing the blessing of God upon the deliberations and proceedings of the Board during its session; upon the Prudential Committee, during the year ensuing, and the missionaries and agents laboring under its direction; and upon the several missions, and the churches which contribute for their support.

3. To recommend to those missions, which shall hold their annual meetings at the same time with the Board, to devote such part of Thursday, as they conveniently can, to special prayer for the objects just specified; and the afternoon, where circumstances favor it, to the celebration of the Lord's supper; inviting the native church members to unite with the mission in this celebration, and giving them information concerning such organizations and operations of the churches at home, as have for their object to spread gospel light through the world.

4. To instruct the Secretaries to draw up a circular letter to be sent to the several missionaries under the direction of the Board, containing such statements and suggestions as they shall deem necessary to bring the matter fully before the missions and lead to the successful adoption of the plan proposed.

In pursuance of these resolutions, letters were addressed to the different missions, calling their attention particularly to the importance of holding meetings, either annual or special, simultaneously with the annual meeting of the Board. Answers have been generally received from the nearer missions, responding promptly and cordially to the foregoing suggestion, and exhibiting a deep interest in the plan proposed. Some of the answers were read at the late meeting at Brooklyn.

#### *Resolutions.*

The following resolutions were submitted to the meeting by the Secretaries, and, after an interesting discussion, were adopted:

*Resolved*, That the Board have heard with great satisfaction, that the several missions are coming into the plan proposed at the last meeting, of holding their annual meetings at the same time with that of the Board; and, where that is not possible, devoting Thursday on the week of the annual meeting to special prayer, with the particular object of securing the blessing of God upon the deliberations and proceedings of the Board during its annual session, upon the Prudential Committee during the year ensuing, and the missionaries and agents laboring under its direction, and upon the several missions and the churches which contribute for their support; and

that the Board would respectfully ask the patrons and friends of this system of missions throughout the country, to unite in this concert of special prayer on the Thursday during our annual meeting.

*Resolved*, That the time has come to begin in earnest to enlarge the number of missionaries in the field; that a score or more of new missionaries should be sent to the great field which is opened to us in India; that a score of new missionaries should be sent to China, to enlarge the two existing missions and place them in a condition for a vigorous onset upon that great heathen people, and to establish a third mission in one of the northern free ports; and others to Siam; and others, at the earliest possible day, to the aboriginal population of Borneo; that, as soon as the suitable men can be obtained, the mission in Southern Africa, which calls so earnestly for a reinforcement, should receive it, and enter strongly on its work among the tens of thousands now perfectly accessible to the preacher of the gospel; that the millions accessible from the most eligible post assigned by Providence to this Board in Western Africa, millions spreading over the great interior uplands of that continent, ought to receive speedy attention, notwithstanding the fears, in part groundless, which are entertained of the climate, and new men, even all the good men who offer to go, ought to be sent without hesitation; that the Sandwich Islands, now in the grand crisis of their transition from the pagan and barbarous to the Christian and civilized state, and taking their place in the family of nations, ought to continue to be watched over by this Board, and have the company of missionaries at those islands kept good and efficient, until a competent native ministry is brought into the field through the blessing of God upon the labors of the mission, which he has so signally blessed hitherto; and that the various missions among the Indians of our own continent, from Oregon to the St. Lawrence, ought to be put into a state to do their work, as instruments in the hands of the Almighty Spirit, among that people, lest the progress of the white race sweep their widely dispersed but interesting remnants from the earth. So that this Board is called upon, by the providence and grace of God, to send out at once, if the men of high character for preaching power and trustworthiness can be obtained, the number of from sixty to eighty missionaries.

*Resolved*, That there are encouraging indications in the colleges and seminaries that the men will be found, and men of the right character, if the Christian community be not backward in furnishing the means of sending them forth and sustaining them and the present laborers effectively in the field; and that it is eminently true in this work, that there is such a thing as withholding more than is meet and it tendeth to poverty;—poverty in faith, in zeal and activity, in the number, courage and efficiency of the missionaries, and in the blessing of God's Spirit, so essential to every department of the work in which we are engaged.

*Resolved*, That the fear, so often expressed, as to the effect, on the whole, of large donations and legacies from rich men, as if such donations and legacies would retard the work, though it be not without some ground in a limited view of the case, is without just foundation, when we regard the evident duty of such persons, and the manifest will of God, and the great demands of the work; that the rich need not be afraid to set large and generous examples, lest others should abuse them, nor afraid to do whatever their hearts under the influence of God's Spirit may incline them to do, lest God in his providence should not



make their liberality in the highest degree effective towards the conversion of the heathen world.

*Resolved*, That, if the patrons of the cause should diminish their contributions because of the noble example lately set by a deceased friend in a legacy left to this Board, it would certainly lead to a renewal of the pecuniary embarrassments from which God has been pleased to deliver us, and would tend strongly to deter young men from turning their attention to the missionary work, and, in this way and in many other ways, would retard its progress.

*Resolved*, That our only hope for the enlargement and permanency of our operations in the heathen world, is in the presence and agency of the Holy Spirit in the churches; and in view of this fact—which this Board rejoices to regard as an unquestionable fact—we cannot but have painful emotions as we reflect upon the general absence of revivals of religion in our country, and we would stir ourselves up to fervent and unceasing prayer to the Head of the church for an universal outpouring of the Holy Spirit upon those churches to which we look for our funds and missionaries, and upon our whole land; and the Board would especially call attention anew to the monthly concert of prayer for the conversion of the world, and to the annual day of prayer on the first Monday in the year.

*Resolved*, That the free access which God has, by the wisdom and power of his providence, opened to most of the benighted nations of the earth; the willingness which very extensively prevails in these unevangelized communities, and the strong desire which some portions of them manifest to receive Christian instruction, furnish facilities and constitute a plain call from the Head of the church to his people, to prosecute the work of propagating the gospel more vigorously and on a broader scale; and that these facilities and this call cannot be neglected, without incurring the loss of present advantages, showing ourselves unfaithful stewards of the mysteries of God, and forfeiting the divine favor and blessing on our churches at home.

*Resolved*, That the spirit manifested by Christ in the great work of atonement, his commission to his immediate followers, and their example and instructions, as well as the greatness and the infinitely important bearings of the missionary work on the souls of men, the formidable character of the opposition which is threatened and must probably be encountered as further progress is made, and the special divine aid and blessing which will be bestowed, if we assume the full burden of this work, call upon all the friends of the Redeemer to prosecute it not merely to an extent consistent with their convenience and highest worldly prosperity, but to make it, far more than is now done, the great object of life, and in it cheerfully make great efforts and great sacrifices.

*Resolved*, That, when we take into view the manner in which great moral changes have, under the administration of God in this world, been wrought out, and the gradual progress which truth, and piety, and moral improvement in the condition of communities have made in past ages—while nations may be born at once—we are to expect, as the results of our missionary efforts, that the truth, with varying measures of divine influence, will acquire control over the hearts and lives of men, improving their character and condition, according to the ordinary laws of the human mind; and that, therefore, the work of christianizing the nations may be expected to be one of great and long-continued effort; while, at the same time, the promises of the Bible lead us to look for more and more copious outpourings of

the Spirit, and more and more glorious results, in proportion to the largeness of our plans, the laboriousness of our endeavors, the importunity of our prayers, and the strength of our faith.

*Resolved*, That, however great and protracted may be the labors and sacrifices required of us in the missionary work, we ought not to account it burdensome or be weary of it, but to esteem it our highest honor and joy thus to enter into fellowship with Christ's sufferings, and, following the example of the apostles and other eminent propagators of Christianity in early and later times, spend our whole life and strength in a work so truly godlike as that of raising our fellow men from idolatry to the saving knowledge of our God and Redeemer, from sin to holiness, from eternal perdition to the blessedness of heaven.

#### *Attendance of Corporate Members.*

*Resolved*, That it is a subject of deep regret that so many of the corporate members of this Board have been absent, year after year, from its annual meetings; and that all such be respectfully and earnestly requested, if they see fit to continue their connection with this Board, to give to it at its annual meetings in future, so far as the infirmities of age and other calls of duty may allow, the cheering influence of their presence.

#### *Votes of Thanks.*

*Resolved*, That the thanks of the Board be given to Dr. Hopkins, for his sermon preached before the Board on Tuesday evening; and that he be requested to furnish the Prudential Committee with a copy for publication.

*Resolved*, That the thanks of the Board be presented to the congregations worshipping in the First, Second, and South Presbyterian Churches, and in the Central Reformed Dutch Church, for the use of their houses of worship during the present session; and also to the choirs of singers who have rendered their very acceptable aid in the devotional exercises connected with the meeting.

*Resolved*, That the thanks of the Board be given to the various families belonging to the different religious denominations of Brooklyn, whose generous hospitality its members have so largely enjoyed during the present week.

#### *Devotional Services.*

The meeting was opened with prayer by Dr. Thomas De Witt; and at the opening of the sessions of the following days, Dr. Yale, Dr. Hawes, and Rev. Albert Barnes, led in prayer. The meeting was closed with prayer by Rev. William A. Hallock. At different times during the meeting, prayer was offered by Dr. Magie, Rev. Jotham Sewall, Dr. Hooker and Dr. Badger. The introductory prayer in connection with the delivery of the annual sermon, was made by Dr. Cleveland.

On Thursday afternoon the members of the Board, with a very large number of Christians belonging to different religious denominations, united in celebrating the Lord's supper in the Second Presbyterian Church. The services were conducted by Dr. William R. De Witt, Rev. Henry G. Ludlow, Rev. N. Adams, and Dr. Thomas De Witt.

On the evening of the same day, a public meeting was held in the same place, the President of the Board presiding. After prayer by Dr. Wiliston, the President delivered an address; extracts from the Annual Report were read; and addresses were made by Rev. E. Burgess, Rev. Eli Smith, and Dr. William Adams. The concluding services were conducted by Dr. Codman.

#### *Adjournment.*

The Board adjourned to meet in the city of New Haven, Connecticut, on the Tuesday preceding the second Wednesday of September, 1846, at four o'clock in the afternoon.

The late meeting, it will be seen, was attended by an unusually large number of corporate and honorary members. With the exception of the one which was held at Worcester in 1844, no convocation of the kind has ever brought together so many persons who were entitled to participate in the deliberations of the Board. And, indeed, the number of corporate members at Brooklyn was greater than at Worcester; there having been eighty-five at the former place, and eighty-four at the latter. The sessions of the Board were also attended, during its recent meeting, by a very large number of the friends of missions from different parts of the United States, drawn together by a common desire and purpose to contemplate the proceedings which were anticipated on such an occasion.

In some respects this meeting was less interesting than several which have been held in previous years. The exhibition of missionary feeling was less obvious, owing, undoubtedly, to the peculiar character of the discussions which filled so large a space in the regular business of the Board. The addresses which immediately preceded the adjournment, were generally appropriate and animating; still the remembrance of the delibe-

rations which had just closed, was too vivid and stirring to permit the hearts of all in the assembly to melt together into a common forgetfulness of every thing, save the one great object of a missionary institution, the sending of the gospel to the benighted heathen.

It ought not to be inferred, however, that the late meeting is likely to prove less important in its results than those which have been heretofore convened. Principles have been thoroughly examined and definitely settled, which cannot fail to exert a salutary influence upon the missions in all their future history. The true character and the grand design of the missionary work has been made to stand out before the Christian community, with a prominence and distinctness hitherto unknown. And in respect to the leading question which came before the meeting, and the various topics which were incidentally involved, the harmony of views and feelings which finally prevailed, was peculiarly gratifying and hopeful. Multitudes must have felt, what some have expressed, that there is far more agreement among the friends and patrons of the Board in relation to the nature and the evils of slavery, than has been generally supposed; and that there is in the hearts of those who are accustomed to act together in this particular organization, a deeper abhorrence of the system, wherever found, than any one has imagined.

The point which was before the meeting at its close, related to the expediency of enlarging our foreign operations. Facts were stated and considerations were urged, which seemed to make the duty of immediately increasing the number of our missionaries too plain to be disregarded. Indeed a necessity is laid upon us, in our present circumstances, to go forward. The prosperous state of our finances, to say nothing of other considerations, has shut us up to this course; and our refusal to obey the obvious requirements of Providence, must inevitably bring upon us rebuke and disaster.

## COMMUNICATIONS FROM THE MISSIONS.

### *Syria.*

#### JOURNAL OF MR. THOMSON.

THE notices of the late war between the Maronites and Druzes which have hitherto appeared in the Herald, have been very brief. Our brethren were not able to prepare a full and accurate account of the origin and progress of this contest; neither are they now able to furnish such a history of this important event as would be desirable. Time alone will supply that which is lacking in their present information; for the state of feeling

among all classes is now unfavorable to a dispassionate inquiry into the facts of the case.

In the meantime, however, the missionaries can transmit a record of those events which came within the circle of their own observation; and they can add such other items as seem to them to be attested by competent witnesses. The journal of Mr. Thomson contains many particulars that are not generally known in this country; and his description of the war at 'Abeih, the post which he at present occupies, will be perused with the liveliest interest.

*Hostilities anticipated.*

*April 28.* The conflicting claims between the Maronites and Druzes having been earnestly discussed for the last three years, in the mountains, at Beirût and at Constantinople, without resulting in any adjustment satisfactory to the Maronites, they have for some time past adopted a style of most vehement and even menacing remonstrance. The common people complained that they had obtained no compensation for their property, burnt, or otherwise destroyed, in the war of 1841; while their Emirs occupied, with the utmost impatience, the subordinate station to which they had fallen; and neither the one nor the other could be brought to tolerate the jurisdiction of the Druze feudal Sheikhs. Nor did they hesitate to declare that rather than submit to this, they would again refer the question to the arbitrament of war. Thus it has become obvious to every one who attentively watches the progress of affairs in Lebanon, that a fearful crisis is rapidly approaching. Murders have become alarmingly frequent. Reports of fresh atrocities come in upon us in quick succession, and from every direction. Now, a Druze has been killed by Maronites; and next we learn that Maronites have been murdered by Druzes. Yesterday four Maronites were slaughtered a short distance to the east of 'Abeih; to-day a very respectable Druze has been butchered in the gardens below our village.

The crisis was hastened by the events detailed below.

29. The village was in a very disturbed state during the whole of yesterday. The Turkish Governor of Deir el Kamar has stationed about a hundred soldiers here to keep the peace; and he has issued orders that no person shall carry arms in the village. The soldiers found a Maronite armed, and undertook to apprehend him. A great mob instantly assembled. The Maronite drew his pistol to shoot the soldier who had hold of him, and he then let him go; but a number of soldiers coming up at the moment, they commenced a hot pursuit after the Maronite. He escaped, however, among the houses, and immediately afterwards several guns were fired in rapid succession below the village.

Every body now flew to arms. The Maronites rushed down into the valley where the firing was heard, while the Druzes collected in the upper part of the

village. The whole place was in the utmost commotion. The drums beat, the trumpet blew, and the troops hastened down after the Maronites in order to prevent a battle. After some time the soldiers returned, bringing the Maronites with them. It appears that some five or six Druzes from Ba'wirtheh were carrying oil to 'Aramôn; and when they reached the valley below our village, the Maronites of 'Ain Derâfil fired upon them. They returned the fire, and then hastened on towards 'Aramôn. If the Turkish troops had not been on the alert, there would certainly have been a general fight. The Druzes of 'Aramôn and of Ba'wirtheh were already hastening to the scene of action, and were only turned back by the presence of the troops.

An express was sent to the Deir by the Aga of the troops, and in the evening Mustafa Bey (the Governor) arrived to inquire into the cause of the disturbance. He has spent this morning in efforts to ascertain who commenced the attack, but does not seem to have succeeded; nor has he been able to apprehend the young man who caused the commotion yesterday morning.

The Governor left in the evening; but the hostile parties had become more exasperated against each other than they were before.

*The War begun.*

30. About noon to-day, I heard that two Druzes of 'Aramôn had been murdered, and I knew we should have trouble. Nor was it long before heavy and continued firing was heard below the mountain in the direction of Nâ'imeh. This battle was between the Maronites of ed-Dâmûr, el-Mu'allakah, en Nâ'imeh and Ain Derâfil, and the Druzes of 'Aramôn. The Maronites drove the Druzes gradually up the mountain. Every foot of ground, however, appeared to be fiercely contested. I watched the fight for about three hours, when the Druzes collected in a small wheat field, and made a desperate rush upon their assailants. The Maronites instantly retreated, at first in a dense body, but being fiercely pressed by the Druzes, they quickly fled in the wildest disorder. Several of our acquaintances fell in this engagement, and among them the Emir Asaad of Hadeth, who commanded the Maronites. The people of 'Abeih are resting on their arms. The Druzes keep close to their houses, and the Maronites dare not leave the village to take part in the fight elsewhere.



During the next few days the war became general.

*May 2.* There was hard fighting yesterday at Reshmeiya, Mejdal Ma'ûsh, and through the Jurd generally. The Druzes are evidently the conquerors, and nearly all the Maronite villages in that region are now in flames. Report says that a great many Maronites have been killed, and it is said that even women and children have been sacrificed to the demon of civil discord.

There was an engagement this afternoon between the Druzes of 'Aleih and the Maronites of B'abda, Hadeth and the Wady. The Druzes were again completely victorious. All the above named villages, and many smaller places, were taken and plundered; and the inhabitants fled to Beirût.

6. The war continues to rage, particularly in the districts of the Metn and the Shûf. In the Shûf, the large villages of Ba'derân, Miristeh, Ain Mâtûr, and Bâthir were burnt, and many other places of less importance. The Metn has been entirely destroyed. In Kefr Selwân seven women were burned to death in one house; and in Bâ'derân twenty-five men shared the same fate, all of the Beit el-Kahwajy. Still more horrid atrocities are spoken of; but I would fain hope the reports are either wholly false or greatly exaggerated.

8. The Maronites have now been driven out of every part of the Druze mountains, except the Deir, and a few villages around 'Abeih. Sheikh Hammûd has taken up his quarters in Kefr Metta, and our village cannot much longer escape. We have used our utmost influence to induce the contending parties to enter into some agreement by which 'Abeih shall not be attacked. The Druzes, however, insist upon the condition that the Emirs of the Shehâb family shall leave the place; and the Maronites will on no account consent to this. The Emirs themselves wish to go, but their people vehemently object to it. The Maronites appear to labor under some strange infatuation. Nothing is more inevitable than their destruction if they remain; and yet they will not be persuaded to adopt the only course which remains open for them.

#### *Attack on 'Abeih.*

Mr. Thomson next gives a full description of the contest waged between the Maronites and Druzes in 'Abeih itself.

9. Early this morning I saw four horsemen come up from 'Aramôn, and pass round to the east of our village, towards Kefr Metta. Suspecting the worst, I took my glass and surveyed the surrounding country. All was quiet, but I saw that men were stationed on the top of the mountain above 'Aramôn, who could give the alarm to Bshâmôn and Ain 'Anûb. Two men were also stationed on the roof of the Khûlweh above 'Ainâb, by whom word could be sent to 'Aitâth and Beisûr. In a few minutes three guns were fired below the village, and we heard that an old and helpless Maronite had been killed. The ferment was prodigious; and it was with great difficulty that the Turkish troops could keep the parties separate. I walked out to the brow of the hill which overlooks Dükkûn, and saw Sheikh Hammûd, with twenty horsemen and eighty or a hundred footmen, drawn up above that village. I immediately returned home to be ready for the coming attack.

Soon after I reached my house, a fiery young Maronite came out on the roof of the Emir Asaad's palace, and began to abuse some Druzes who were collected in the upper part of the village. He was answered by a single shot, and this was returned by a whole volley from the windows of the palace. Thus the long postponed battle commenced. Sheikh Hammûd and his troop came rushing to the conflict; nor was it long before large reinforcements of Druzes poured in from Ba'wirtheh, 'Aramôn, Bshâmôn, Ain 'Anûb, Ainâb, 'Aitâth, Beisûr and other places. The Maronites fled into the two palaces of the Emirs at the very beginning of the fight, and their deserted houses were quickly in flames. There is a small Latin convent in the lower part of the village, occupied by a single monk. This was taken, and the poor monk cruelly murdered. A Maronite convent, or college as it is called, was also taken, burnt, and the chief monk killed. The battle raged with great fury around the palace of the Emir Fa'ûr. The Druzes behaved with a savage courage in this affair. This palace is directly below our houses, and only a few rods distant. About a dozen resolute Druzes collected round a door which opens towards us, and by great effort forced it open a few inches. They then thrust their guns through the opening, and continued to fire upon those in the palace, who returned their fire for a long time, their guns appearing actually to cross each other. A kind of horrible

fascination riveted my eyes upon this murderous scene.

At length some of the Druzes climbed over the wall, and leaped down into the palace; the door was thrown open, and all the Maronites who could not make their escape, were killed. Among these were a Maronite priest and his son, who was sick. The son was butchered in his bed, and the father was slain by his bedside. The Druzes now occupied this palace, and from the roof, and from every loop hole and window, fired into the palace of the Emir Asaad.

About two o'clock the Maronites of ed-Dâmûr, el-Mu'allakah and en-Nâ'imeh, attempted to make a diversion in favor of their brethren in the palace. They came up to Ba'wirtheh and burnt it, the people of this village being at the fight in 'Abeih. They then marched by Dûkkûn upon Kefr Metta; and Sheikh Hammûd drew off a considerable number from 'Abeih and went to meet them. The engagement took place between Dûkkûn and Kefr Metta, and lasted only fifteen or twenty minutes; when the Maronites were routed, their leader and about twenty of his men killed, and the whole force entirely dispersed. Thus vanished the last vain hope of the poor people in the palace. The victors returned in triumph to 'Abeih.

There were now at least a thousand Druze warriors firing upon the palace from every practicable point. The Sheikhs assembled to consider what should be done, and subsequently sent for me. I found Sheikh Hammûd and his sons, Sheikh Khattâr, his son, and Sheikh Ahmed from Beisûr, some half a dozen Sheikhs from 'Aittâh and the Emir Muhammed from Ain 'Anûb. They requested me to carry a flag of truce to the palace, and endeavor to persuade the people to surrender. I frankly told the Sheikhs that I would not trust their guaranty; but that if the commander of the Turkish troops would go with me, so that the surrender should be made to the government, I would undertake to open a parley. The commander, after some hesitation and delay, consented to accompany me. I tied a white handkerchief to a long pole, and, with a soldier blowing a trumpet, we made our way towards the palace, among burning houses, and along paths wet in various places with human gore. As the firing was still kept up, I was obliged to creep along behind a wall, until I got near enough to be heard, when I called to the Emirs, who knew my voice, put an

end to the fighting, and requested me to come to the outer gate of the palace.

While engaged in the parley, an officer arrived, direct from the Pasha, and to him the business was committed. Our arrival with the flag of truce was most opportune. The people have since assured me that they could not have held out another hour; and a number who had fled into a low vaulted room under the palace of the Emir Fa'ûr, when it was taken by the Druzes, were rescued by us from an awful death. The Druzes not being able to force their way into this place, had with great labor broken a hole through the vaulted roof, and were actively engaged in throwing fire down upon the miserable wretches below. They were already almost suffocated, and must all have perished in a few minutes. We had them brought out and put into the other palace.

#### *Subsequent Events at 'Abeih.*

The incidents of the next two or three days are mentioned below.

There was no more fighting after the parley; and during the night the Maronites surrendered to Mustafa Bey, Governor of Deir el-Kamar, who arrived in 'Abeih late in the evening. In the morning after the surrender, several of the Maronites, trusting to the guaranty of safety, left the palace in company with their acquaintances and former friends; but nearly all who ventured out, were murdered in cold blood. And it was with great difficulty that Mustafa Bey, with all his soldiers, could prevent the enraged Druzes from rushing into the palace and butchering the defenceless people. Multitudes of them prowled around, like evening wolves about a sheep fold, clamoring for revenge, and thirsting for blood.

We found the poor people in a most wretched condition. Many of them were wounded, and Doct. Van Dyck attended them. There was nothing to eat in the palace; and after baking all the flour we could find, there was barely enough to give to each individual one small cake. 'Abeih has in fact been in a state of siege for the last ten or fifteen days. The roads being altogether impracticable, no supplies could reach the place from any quarter. Many of the people had not tasted bread for several days before the fight. There were five hundred and seventy-five persons in the palace, and to supply these we sent off an express to

Beirût, on the night of the eleventh, for three mule loads of flour. We also wrote a letter to the British Consul General, urging him to exert himself to get the people safely to Beirût. Early next morning he came up with an escort, and taking with him some of the Druze Sheikhs as additional security, he accompanied the miserable victims of this most horrible war to the city. There is scarcely a doubt that if he had not come, there would have been a fearful tragedy acted by the infuriated Druzes. The Maronites themselves believe that they would all have been murdered before they reached the plain. This is the Consul's opinion; nor do I see any reason to doubt it. Indeed I overheard the Druzes talking amongst themselves, and planning an attack upon them during their retreat.

This exasperated and ferocious spirit, however, does not seem to have been confined to the Druzes.

Having said so much about the cruelty of the Druzes, I must in justice remark that the Maronites have been equally savage, wherever they were victorious. One of the Maronites of this sad company from 'Abeih, declared, before they left the village, that if they were the victors, and such a company of Druzes left the place, they would not leave one of them alive to tell the story of their massacre. And he spoke what all felt.

The facts mentioned below afford a partial relief to this scene of horror and blood.

It is but justice also to state that there were many honorable exceptions, among the Druzes of 'Abeih, to the general ferocity of the times. Even during the fight, some of the men, and several women, exerted themselves nobly to mitigate the horrors of the scene. The house of Tannûs el-Haddad, our native assistant, being in the very centre of the Maronite quarter, was filled with women and children; and even some men, the very worst enemies of the Druzes, took refuge there. Notwithstanding this, I obtained several Druzes to keep guard around the house; and two or three Druze women came and stripped off all the jewelry from these refugees, and carried it secretly to their own houses, lest they should be plundered. They repeatedly went back and forth on this errand during the thickest of the fight. And before the people left for Beirût, they restored all the jewels, silver horns,

&c., &c., to their owners. This was done under my own eyes.

On the morning of the eleventh, a Druze came privately, and informed me that there were a number of Maronite women and children of Dükkûn, hid amongst the rocks and bushes above that village; and he dare not attempt to bring them to 'Abeih, lest they should be plundered and maltreated by some of the ungovernable Druzes with whom the place was still crowded. He begged me to devise some plan to have them rescued from their precarious situation before they were discovered. I hastened to the Aga of the troops with the information, and he instantly sent a file of soldiers to the place; and in a short time I had the pleasure of seeing about thirty women and children brought in safety to the palace, where they were supplied with provisions, and allowed to repose after nearly three days of hunger, thirst and terror.

Under date of May 14, Mr. Thomson says, "I had thought of giving the names of villages which have been burnt; but the list is altogether too extensive." In some districts none seem to have been destroyed, while in others the conflagration was general. In the large and populous Metn, more than three thousand houses were consumed.

### *War at Hasbeiya—Later Events.*

23. About the time when our village was attacked, Sheikh Nâsîf Abu Noked, returning from the Haurân towards Lebanon, arrived in the neighborhood of Hasbeiya. The Christians and Druzes of that place had already become so suspicious of each other, that the former had left the place in a body, and were encamped at the Khân in the plain, and the latter had taken up their station on the mountain near Shiba'. When Sheikh Nâsîf approached with his wild Arabs of the desert, the Christians of all the adjacent villages joined the camp at the Khân, while the Druzes united with their brethren near Shiba'. Negotiations were commenced between the parties, but quickly broken off, and war began. In this war the Emirs took different sides, as they generally do. The Emir Beshîr joined the Christians; the Emir Khûlîl united with the Druzes; and the Emir Saad ed-Din remained neutral in the deserted village. The battle was soon decided. The Christians were defeated and dispersed. Some escaped towards Damascus, while the great body fled across the plain to Zahleh, and numbers



of them subsequently came to Beirût. We have received several letters giving the most dismal accounts of their condition. Most of our friends remained quietly in Hasbeiya, and escaped the fate of those who left the place. Their houses, however, were plundered; and what of our property was left there when Elias el-Fuwaz came away, has been taken.

Those who have become interested in this persecuted people, will read the following paragraph with great satisfaction.

Our friends write in an excellent spirit, and earnestly request our prayers, and long for the time when they may again hear the gospel preached. This is the burden of their letters. I am surprised and delighted to see them so steadfast. Their communications abound with constant references to those precious truths of the word of God, which they have been taught to understand and love. May we not cherish the hope that some of these benighted souls will, through much tribulation, enter into the kingdom of God?

We cannot ascertain with much accuracy the number of the killed at Hasbeiya. One letter contained the names of seventy-eight persons of that place alone, and gave the whole number of Christians that fell in battle at four hundred. My own opinion is that they did not amount to half that number. The town was not burnt.

Five days later Mr. Thomson mentioned the receipt of a letter, which apprised him that the two contending parties had again left Hasbeiya, and encamped in different villages. He supposes that nothing but an efficient government can restore peace to the place.

30. This month closes in comparative quiet. The Turkish troops are stationed all along the boundary between the Druze districts and those of the Maronites. Through the united exertions of the European Consul-generals and the Pasha, a cessation of active hostilities has been brought about. But we have too much reason to apprehend that this will prove only a temporary truce. This will certainly be the case unless far more decisive measures of pacification are adopted. The subject is occupying the earnest attention of the Turkish Divan and the European ambassadors at Constantinople.

Our brethren, in different parts of the world, have had frequent occasion to acknowledge the kindness which has been shown them by officers of the United States navy. The commotions in Lebanon have furnished another instance of a considerate solicitude for the welfare of our missionaries.

*July 2.* The United States corvette Plymouth, Captain Henry, commander, has arrived at Beirût. He has been sent by Commodore Smith from Naples, to ascertain our condition, and offer us an asylum on board the Plymouth, in case we should need it. We are devoutly thankful that, through the kind providence of God, we find no occasion to avail ourselves of the proffered assistance. But this does not render the distinguished kindness of Commodore Smith the less grateful. And in fact, though there is no necessity for our quitting the shores of Syria, the presence of one of our noble ships is a great protection; and our warmest thanks are due, not only to the officers of the navy, but to the respected gentlemen at the head of the government, under whose instructions they act.

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JOINT LETTER FROM 'ABEIH, JUNE 7,  
1845.

### *Effects of the late War.*

This letter is signed by Messrs. Whiting, Thomson and Van Dyck. Its object is to convey a general, and as far as possible, a just impression respecting the effects of the recent contest between the Maronites and Druzes. It is proper to add, in this place, that still later communications represent the state of things as comparatively quiet. Mr. Thomson says, July 11, "The members of our mission are nearly all residing in the mountains. Doct. De Forest and Mr. Calhoun are at Bhamdûn; Messrs. Lanneau, and Hunter are at Ainâb; and Mr. Laurie is at Bshâmôn. We have re-opened our school in 'Abeih, and have preaching three times on the Sabbath, with congregations at least as large as they were before the war. More Druzes attend now than formerly. We have also commenced a school in Bshâmôn, and Mr. Laurie has a fine congregation to preach to every evening. Arrangements are about completed for opening a school at 'Ainâb, and Mr. Lanneau finds the people quite ready to hear the gospel. Applications are frequent for schools in the surrounding villages, and if peace is established, we shall soon have as many as we can superintend, and as many places of public preaching as we shall be able to attend." He earnestly bespeaks the

unceasing and special prayers of the church in behalf of the mission.

You have already been informed of the fact that a civil war between the Maronites and Druzes broke out about the first of May; and you will be expecting from us a more minute account of the progress and results of the contest, than we were able to give you by the last packet, or than we can give even now. As to details it is next to impossible, even for us who are in the midst of the disturbed part of the mountains, to arrive at the truth, except so far as we actually see things with our own eyes. The passions of men are so inflamed; the excitement is so universal; and both of the contending parties are so intent upon justifying themselves, and condemning their opponents in every thing; and withal both are so shockingly given to lying, that no confidence can be placed in the statements of either. If you will believe one party, all the right, the courage and magnanimity are on their side; while all the wrong the wickedness and cruelty are on the other. The consequence is that very contradictory and very extravagant accounts are circulated; and as both sides have their partizans and reporters, it is of course to be expected that statements very wide of the truth will find their way into the European journals. For ourselves, although residing in the midst of the scene of conflict, and occupying a strictly neutral position, we are utterly unable, as yet, to prepare a detailed account of the progress of this war. We really know not what to believe. This excited state of feeling, it is to be hoped, will not continue always; and when the contest is really over, and people become more calm and reasonable, it will be more easy to obtain correct information. At present, however, we must confine ourselves to a few brief and general statements.

The fighting began on the thirtieth of April, and was kept up almost daily, in one section of the mountains or another, for about twenty days. Through the intervention of the European consuls and the Turkish authorities, a cessation of hostilities was then brought about, and the combatants were persuaded to disperse. How long this truce will last, remains to be seen.

The general result of the contest thus far is, that the Maronites have been defeated, and driven out of what is called the Druze section of the mountains, and

nearly all their villages are burnt. In some districts,—particularly in the Metn, the border district between the two sects,—each party alternately prevailed, each plundering and burning the houses and villages of the other. In that district, therefore, which was one of the finest and most populous in Lebanon, the desolation is complete. Scarcely a village or a house, either Druze or Maronite, remains. Great numbers of villages have been destroyed in other districts also; for the war extended over the whole of that large portion of Lebanon which embraces the mixed (Druze and Maronite) population. Many thousands of people have not only been rendered houseless, but also compelled to leave their villages and their property, and to seek a home and subsistence elsewhere. The amount of misery and poverty occasioned by this war is immense. The destruction of life has also been great; though we have no means of ascertaining, with any degree of accuracy, the number of the killed and wounded. Besides those who actually fell in battle, many, after being captured, were inhumanly butchered in cold blood. Which party has been guilty of the greatest excesses, we shall not undertake to say.

#### *Consequences of the War.*

The facts stated above are eminently calculated to excite the unfeigned sorrow of every benevolent heart. And yet God, undoubtedly, will cause these events to issue in the furtherance of his gospel.

We have no language to express the sorrow of our hearts in view of this bloody and abominable war. It is not only the fearful destruction of life and property that we have to deplore. It is not merely that our deepest sympathies are moved in behalf of those who have been suddenly reduced to beggary, and numbers of whom are made widows or orphans. These are some of the evils of the war. But there are others of more fearful magnitude. Think of the moral evils inseparable from such a conflict; the malignant, ferocious passions that are stirred up; the horrid crimes committed; the cruelty and hard-heartedness engendered in the minds of men; the fiendish thirst for blood and revenge; the utter disregard of God, of conscience and of all righteousness. Think of the connection of all these things, of these crimes and tempers, with the retributions of eternity! Alas, how rapidly are the

undying spirits of men fitted and ripened for destruction at such a time as this!

You can easily imagine how ruinous to the work and the hopes of the missionary such a state of things must be while it lasts. It is scarcely necessary to remark that the spirit which has prevailed among this people during the last few months,—the spirit of war and murder,—is utterly opposed to the spirit of the gospel; and that, while men are doing little else but prepare their powder and ball, their swords and guns, and are talking and thinking of these things by day and by night, it must be very difficult to gain their attention to the things of another world. We have not ceased to struggle, though feebly and with little success, against the tide of wickedness, of passion and strife, which we have long seen rising, and which has at length poured desolation like a flood over these beautiful mountains. We have warned, admonished and exhorted all, of every class, as we have had opportunity, to keep the peace, to fear God and depart from evil. Our little chapel in 'Abeih has been closed only one Sabbath; but the services which we held in two other villages have been necessarily discontinued. Our schools were all broken up. The teacher of one of them, a Druze, was killed in the battle in this village. In short, our missionary work in the mountains is, for the time being, almost wholly suspended. We can do little more, at present, than rest upon our oars, and wait and pray for the return of peace, order and confidence, and for a government that shall be a terror to evil doers and a praise to them that do well. We would acknowledge with devout thankfulness the kind providence of God in preserving us and our families from harm through all these commotions and dangers; and we humbly trust that he will take care of us in future, and that in some way which we know not, he will overrule all these calamities for his own glory and the building up of his kingdom.

### Nestorians.

#### JOURNAL OF MR. STOCKING.

#### *Preaching Tours.*

THE subjoined extracts from the journal of Mr. Stocking will be read with very great interest and pleasure by all who have desired the triumph of spiritual Christianity among the Nestorians.

It is evident, not only that our brethren who are connected with this mission, have abundant opportunities for making known the message which they are commissioned to deliver to their perishing fellowmen, but that they have much encouragement in their work. The facts stated in this communication, and also in the letter of the mission which follows, show very clearly that God is giving energy to his truth, in a method and to an extent without any parallel in the later history of the Nestorian church. And it is worthy of special notice that the religious interest at Geog Tapa appears to have commenced simultaneously with the severe trials which came upon the mission in 1844. Thus we have another instructive illustration of the way in which He who is "wonderful in counsel and excellent in working," bestows his blessings upon his people.

*March 25, 1845.* Soon after the commencement of the long fast of fifty days,—during which the Nestorians are accustomed to attend with more than ordinary regularity and frequency the prayers in their churches, and when their worldly avocations are less pressing than at other seasons of the year,—I set off, in company with Mar Yohannan, to visit the villages in his diocese for the purpose of preaching the gospel. In this excursion of six days we visited fourteen villages, and preached nineteen times. Our reception on the part of the people appeared perfectly cordial and welcome. We preached daily from three to five times, and in some cases, where the villages were not remote from each other, to as many different congregations. The churches were generally filled with attentive hearers, including all ages and both sexes; and the stillness and fixedness of attention with which they listened to the plainest and most pointed truths of God's word, were truly gratifying. In repeated instances their formal prayers gave place to the reading of the Scriptures and the faithful exhibition of gospel truths, with prayers offered in the spoken language. The six days thus spent were an almost uninterrupted series of religious exercises, commencing before sunrise, and continuing to sunset, leaving barely time for necessary rest, and for going from one village to another. To me the season resembled a protracted Sabbath of six days. But the mental and bodily fatigue necessarily attendant on such continued and arduous labors was rendered light by the privilege of thus presenting the saving truths of God's word to hundreds and thousands of attentive listeners. On reaching a village



the Bishop would cause intelligence of our coming and its object to be circulated, with the invitation to bring all their families to the church. The people were generally found willing to relinquish their employments, at any time of day, and repair at once to the church. This promptitude in assembling to hear the Word, enabled us to visit more places and preach to more congregations in a given time.

*April 8.* I have spent five days more, chiefly in company with Mar Yohannan, among the larger villages, the most of which we had visited before. In this tour, as in the former one, we were encouraged by the same uniform attention to the Word preached.

### *Visits to Geog Tapa and Degalla.*

12. Accompanied by Mrs. Stocking, I went to Geog Tapa, where we intended to spend the Sabbath. We reached the village before the time for evening prayers, and lodged at the house of priest Abraham. At evening prayers in the church, I complied with the request which was made to me, and preached to the congregation present. Later in the evening also an interesting company of females assembled at our lodging place, who listened with apparent interest to a discourse on the office and necessity of the Holy Spirit in the conversion and salvation of the sinner. In this village there is a goodly number of females, who are seriously disposed, and who, for nearly a year, have been accustomed to listen to the preaching of priest Abraham, whenever he comes to the village. According to the statement of one of our best native assistants, who spends his Sabbaths here, so eager is their desire for instruction, and so frequent and importunate are their calls at his room, that he scarcely finds time for private retirement. The case of two or three of these females is thought to be quite interesting. They are reported as changed in their general character and conduct, as manifesting a love for the truth, and perseverance in listening to it even in the midst of opposition.

The services of the Sabbath are described below. Some of them, it will be seen, were of a peculiarly interesting character.

At the close of the prayers in the church, John and Moses, two of the most promising young men connected with our mission, were ordained as deacons, the former by Mar Elias, the latter by Mar

Yohannan. Each Bishop performed the service of ordination at the same time.

We regard this as an important event, as it opens the way for these young men to preach the gospel in the villages. John has been accustomed to do this for more than a year; but his formal consecration to the office of deacon will give him increased facilities in this blessed work. No native has a warmer heart or more devoted, consistent piety. Moses is amiable and loves the truth, but has not as yet been so active and zealous in making it known to others as John. After the ordination service, Mar Elias accompanied me to another village, where I preached to the people assembled at the church. From this place we returned to Geog Tapa, where we found the females assembled with Mrs. Stocking. Others soon came in and the room was filled. They listened attentively to the discourse. In the church, at evening, I preached again to a company of about two hundred, on the great doctrine of justification by faith, without the deeds of the law. A company, mostly of females, again assembled at the dwelling of priest Abraham, and listened to the word preached.

19. Rose this morning before day, and, in company with Mr. Stoddard, went to the village of Degalla. The priest of the village had previously invited me to come and preach on the occasion of the administration of the Lord's Supper. The church was filled, the congregation all standing, in order to furnish room. At the close of the consecration of the elements, I preached from I Corinthians, xi. on the nature of the ordinance and the character and qualifications requisite to a proper participation of the same. We were pained to witness the want of sobriety and reverence in the multitude who pressed forward to receive the emblems of our Saviour's body and blood.

In the afternoon Mr. Stocking preached to a company of females in his own house. Some exhibited considerable "tenderness of feeling."

Under date of April 25, Mr. Stocking says, "During the last fifty days I have preached forty times, in twenty villages, to several thousand hearers."

*May 8.* Last Sabbath Priest Abraham, John and Moses, of their own accord, divided the village of Geog Tapa into districts for visiting and preaching to all the families. Four meetings were held in different places by these natives, who speak of the disposition of the peo-

ple to listen with great pleasure and hope.

12. (Sabbath.) I have now been to Geog Tapa. As I was entering the house of A., I overheard John earnestly engaged in expounding the Scriptures. He was reading in Romans, and the remark that first arrested my attention was, "Were it possible that salvation could be obtained by our own works of righteousness, what thanks should we owe to God? Why should we thank him for that salvation which we have wrought out ourselves?" On entering I found him and the priest surrounded by a few of the more serious persons in the village, readers and others, to whom they were explaining the Scriptures. Soon after I met a congregation in the church, many of whom were females, who listened with serious attention to the account of the prodigal.

Under the same date Mr. Stocking mentions a case of hopeful conversion in Miss Fiske's school. "Others in the school," he adds, "are in a thoughtful and serious state of mind; and were they not children whose character is not yet established, we should be constrained to believe that they were real Christians."

19. Mrs. Stocking and myself spent the Sabbath at Geog Tapa. I preached twice in the church and twice at our lodging place. We are fully satisfied that there is in this village, among both males and females, an unusual attention to the word of God. Formerly a stranger on entering a congregation might behold attentive hearers; but now they come to us and desire to be instructed in the great doctrines of salvation. John, in his visits to neighboring villages for preaching, is accompanied by several young men, (not readers,) who appear to be actuated solely by a desire to hear and learn the truth. He usually addresses from two to three congregations on the Sabbath. Mar Elias, though an old man, either in company with John or alone, travels on foot several miles every Sabbath, assembling the people in the villages of his diocese.

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LETTER FROM THE MISSION, JUNE 21,
1845.

Further Intelligence from Geog Tapa.

THIS communication contains the latest information respecting the religious interest at Geog Tapa.

With unfeigned humility and gratitude to God, would we allude to a very interesting state of things, which has before been mentioned to you, in Geog Tapa, the largest Nestorian village in this province, and one which always takes the lead, for good or for evil, among the Nestorians. Two of our helpers, priest Abraham and John, who are natives of that village, have repeatedly cheered us with intelligence of tokens of unusual interest on the subject of religion there, during most of the time since the commencement of our troubles of the past year. Of late that interest has become quite extensive, in connection with the labors of these pious native helpers; so much so that they now have scores of persons, uncalled, at their house almost every evening, after the toils of the day, to hear the preaching of the gospel; and after the regular services of the evening, many individuals linger till a late hour to make inquiries and receive instruction. The members of our mission frequently visit this village, and preach, both in the church on the Sabbath, and at the evening meetings. More or less seriousness is apparent, and some cases of special interest exist. None but a sceptic, in visiting the village, can doubt that the Holy Spirit is operating on the minds of some among that people. Interesting facts connected with this state of things might be mentioned; but I cannot go into details at this time.

It has often been a cheering reflection to us, that our late trials might have the effect to call forth more prayer in our behalf among the churches at home, and that this may have been one design of these trials. And may we not regard this unusual religious interest in Geog Tapa, as an index of such an increase of prayer? We hope and trust that the churches will never cease to remember that while Paul may plant and Apollos water, God alone can give the increase in this, as in every other, missionary field.

Ceylon.

JOURNAL OF MR. MEIGS.

A Caviller refuted.

MR. MEIGS is stationed at Chavacherry. There is less intelligence among the people who reside in his neighborhood than in other parts of the province; a fact which is accounted for, in part, by the small amount of labor bestowed upon this portion of the field. The natives seem peculiarly

absorbed in the acquisition of property; but they do not manifest greater repugnance to the doctrines of Christianity than their more favored countrymen. Mr. Meigs is able to collect assemblies in his school bungalows, which listen with encouraging attention to the preaching of the gospel. The following extract shows that the people are able to perceive the worthlessness of objections which, unfortunately, are not confined to Ceylon.

October 21, 1844. I have been out this afternoon to preach at a new school taught by Thomas L. Hamner, a young man from the Batticotta seminary. The school is about two and a half miles west of the station. As it is a new place and quite popular, we had many people at the meeting, besides the children of the school amounting to eighty-five. The people evidently came partly out of curiosity to hear what the new *padre* would say. They were very attentive, and apparently much interested in what they heard.

After I had been speaking for some time, one of the company, who evidently considered himself the first of those present, wished to hear himself speak. He commenced by stating one of the common objections of the heathen, with a view of removing all accountability from men, and throwing all the blame of our sins upon God. He said, "God is the author of all things. He does all that is good and all that is evil. What can man do? God does everything. Men are not, therefore, to blame for what they appear to do."

I thought in this instance I would take the advice of Solomon, when he says, "Answer a fool according to his folly." I, therefore, suddenly seized my horse whip, which stood near me, and raised it over his head, as if with the intention of giving him a heavy blow. This sufficiently aroused the whole audience to attend to my argument. I then laid aside my whip and said, "Suppose that I had really beaten that man severely, as you supposed I was going to do. Would he have said, according to his own doctrine, 'Poor man! He is not in fault. It was God that did it, and not he. He must not be punished.' Or would he have gone immediately to the magistrate, and entered his complaint against me for beating him?" They all said he would have taken the latter course, and that, as I should have beaten the man, intentionally, I should have deserved to be punished. So then, said I, it appears that when you talk about worldly matters you use your

common sense. But as soon as you begin to speak about God and religion, you talk nonsense. When a man injures you, you say he is to be blamed, and have him punished. The man had nothing to answer, and all the people appeared much pleased with my illustration of the subject.

Mr. Meigs has nine native free schools under his care and one small English school, containing three hundred and seventy children, only fifty-three of whom are girls. Three of the schools are taught by young men who have been educated at Batticotta seminary; the girls' school at the station is taught by Ann Judson, wife of Joseph Emerson.

A Storm—Case of Hydrophobia.

December 31. We have had one of our old fashioned westerly storms. With the exception of last year, we have not had one of the kind since 1829. When I first came to this island, we usually had one such storm every year. But of late they have very seldom occurred.

The wind blew violently, accompanied with heavy rain, and did much injury in the province. Many trees are blown down, and some houses unroofed; and many dhonies have been blown on shore, and some wrecked. Before the storm ceased the wind came round to the south, when it had a fair sweep at the light roof on our large church; and such was its violence that the church was completely unroofed. Two persons were in the church at the time for the purpose of bringing out some mats, and had only sufficient warning to escape with their lives. The windows of the church having no shutters, the wind was forced in so violently as to raise the north verandah roof several times from the walls of the church. At last the whole gave way, and went down with a tremendous crash. One of my native assistants who saw it, said it sailed over like a hawk.

Mr. Meigs mentions another incident of a very melancholy character.

January 24, 1845. To-day the teacher of my Chavacherry school died from the bite of a mad dog. He was bitten about six weeks ago. At the time he was not certain that the dog was rabid, though he feared that it might be the case. His hand was very severely bitten and pierced by nearly all the teeth of the dog. He applied to many Tamil physicians, and the wounds on his hand

were shortly healed, and he supposed that a complete cure was effected; and to show his gratitude for the supposed cure, he made quite an offering at a neighboring temple. But all this could not prevent the approach of that terrible disease, the hydrophobia. Though he had been in mission service nearly ten years, and was well acquainted with the Christian religion in theory, he wholly rejected it, and placed his confidence in heathenism.

Some facts respecting him it may be interesting to mention. Some months ago he quite made up his mind to dispose of all his property, which was considerable, and go on a pilgrimage to Sithamparum, a celebrated temple on the Continent; and it was with great difficulty that his friends persuaded him to relinquish his purpose. After he had done so, however, he made arrangements to be married. He had just selected a partner for life, was engaged in enlarging and repairing his house, in digging a new well and in making many other improvements on his premises, when death came in so sudden and awful a manner. He lived but little more than one day after the attack. He was in dreadful agony, frequently making a noise which resembled the barking of a dog. Still, he had his senses perfectly, and heard what I said to him about the Savior attentively. As I was leaving the house, I met a brahmin coming in to whom he had made a present of a cow, and who was going to perform the last ceremonies with the poor dying man, that he might take hold of the tail of the cow to assist him in his passage to heaven. It was very plain that he trusted in these ceremonies, and not in the Savior who had been so often preached to him.

JOURNAL OF MR. WHITTELEY.

Tobacco and Betel.

MR. WHITTELEY established, last fall, a meeting of the male members of the church at Oodooville, with the design of promoting their better acquaintance with each other, and of considering certain questions which could not properly be brought forward at religious meetings. It was on one of these occasions that the topic mentioned below, was introduced. The facts elicited in the progress of the discussion are interesting and important.

January 14, 1845. The cultivation and use of tobacco and betel in the

country, has been the subject of discussion at our two last meetings of male church members. Two persons were appointed to search for and present all the arguments they could find for its use, and two others, those on the other side. It appeared from a very rough estimate that in Oodooville about two million leaves of tobacco are raised annually. Fifty leaves constitute a parcel. It is sold, according to its quality, at from three shillings sterling to twenty and twenty-two shillings sterling; the average is, perhaps, nine shillings sterling per thousand leaves; and the amount would be about four hundred and fifty pounds. Of this about one third is used in Oodooville itself, and the remainder is sent to Colombo, Trincomalie, Galle and the Malabar Coast. About a hundredth part of the cultivated land is covered with tobacco. It is the principal crop on which the people rely to raise ready money.

Betel leaf sells for about two or two and a half pence per hundred leaves. Three fourths of what is raised is sold at about one hundred and thirty-five pounds. Two thirds of the areca nut raised is sold for about seventy-five pounds per year. The rest is chewed.

The arguments brought forward in favor of the use of tobacco and betel were somewhat amusing. Negatively, religion, government, wise persons and physicians do not forbid it. Positively and extensively, its cultivation is most profitable; the giving of betel and tobacco to another is a mark of friendship, a sign, and often a means, of reconciliation between offended parties; it is a mark of politeness, and is first presented to the company at a feast or a wedding; when mingled with other aromatics, it remedies the foulness of the mouth; it is highly agreeable to the taste and smell; it imparts beauty to the teeth and redness to the lips, cheerfulness to the countenance, energy and vigor to the mind and body; it gives warmth in cold weather, and is a protective in the heavy dews; it soothes the excess of hunger and thirst, excites the saliva and promotes digestion; and it cures paleness, rheumatism and jaundice. To forsake this would be like forsaking a beloved wife at the advice of a father.

In the reply, under the head of expense, it was stated that every man uses from half a farthing to one and a half pence worth daily. If the average is a farthing and a half, the amount expended by the individual is one shilling sterling per month; and supposing this to be uni-

versal throughout Ceylon, the amount is over two hundred thousand pounds sterling per year. The young man who made this calculation, also said that it was usual to smoke from one to twelve times a day. He had himself the habit of smoking about ten times, occupying nearly five minutes a time. And thus he supposed he wasted a month in a year.

I have been troubled with the use of these narcotics in the female boarding school, and have steadily opposed it; but have lately made a more strict requirement that it be entirely abandoned. The rule had been in force but a few days, when I received a most earnest petition from some of the girls to be allowed to go to a most retired place, and smoke only once a day, as I had taken them by surprise, and it was so exceedingly difficult to leave off at once.

Changes in the Boarding School.

In the following extract some persons will find names in which they feel a peculiar interest.

March 24. Since my last communication, four girls,—Elizabeth A. Stone, Phila Willard, Frances A. Hall, and Eliza M. Hubbell,—have been admitted to the church. Two children of church members have been baptized. Two girls connected with the school, Susanna B. Shober, and Alida Boardman, have died.

The former (Susanna) was a church member, and a most excellent girl, exhibiting more than usual eagerness to improve herself in useful knowledge. She had been sick for a week or two while in the school, but was fast recovering. Vacation commenced, and, with the doctor's advice, we suffered her to go to a friend's house at a short distance. A relapse occurred, and in this condition, and on the most stormy day during the season, her friends removed her to a remote village, where she lingered but

three days. Her remains were brought to the station Friday, January 3, the very day that the girls who had left with her the preceding Monday, returned. Her loss was very deeply felt by the whole school. Alida was quite young; but it is said she had exhibited more than usual seriousness before she was taken sick. She almost immediately became insensible, and was thus taken home by her friends.

On the Sabbath the attendance of the girls for more personal religious instruction, has been generally very full, from twenty to thirty having been present; and a number, I hope, have passed from death unto life.

Miss Agnew has, for the last year, devoted the time she usually spent in teaching a class in the school to the study of Tamil. Her other labors are the same as in former years. Mrs. Whittelsey has had a class daily. She has also had a very interesting meeting with the mothers attached to us at the station, every Tuesday afternoon, at which she has made great use of Abbot's Mother at Home.

The following girls have been married, namely, Margaret Locke to Cotton Mather, engaged in the English school at Batticotta; Frances M. Hill to Jedediah Morse, employed at this station, both the children of Christian fathers; Elizabeth A. Stone to Aaron, a farmer at Tillipally; and Sarah Woodhull to Stephen W. Dana, employed by the Wesleyan mission as a teacher in an English school. The above persons are all church members. On the day Mather was married, some drug, or other poison, was administered to him, so that he became deranged and was laid by for some weeks. It is conjectured that some of the relatives of the parties, not being perfectly pleased with the marriage, took this way to express their displeasure and to mar the usual festivities.

Miscellanies.

PAPAL SECTS IN SYRIA.

THE last number of the Herald contained the first part of an article, with the foregoing title, prepared by the mission to Syria. Having given a full description of the *Maronites*, our brethren submit the following account of the *Greek Catholics*, *Armenian Catholics*, *Syrian Catholics* and

Latins. They have also appended to their report some valuable notices of the different European monastic orders, which are to be found in Syria.

GREEK CATHOLICS.

The remaining papal sects of Syria are small, and will be noticed but briefly. Of

them the Greek Catholics are much the most numerous, amounting, in all Syria, to between thirty and forty thousand souls. They were all originally converts from the Greek Church; and they still retain the Oriental calendar, the communion in two kinds, the use of leavened bread, the marriage of the clergy, and some other customs of Greek origin. In intelligence, liberal views and enterprise, the laity of this sect are superior to any other in the country.

The Patriarch.

At their head is a Patriarch, who styles himself, Patriarch of Antioch, Jerusalem and Alexandria. The present incumbent is Maximus Mazlûm. He has no firman from the Porte, nor any agent there; though he is at present himself at Constantinople on a visit. Of course he and his sect have only a local toleration. He receives for masses two piastres each, and his income altogether may amount to thirty thousand piastres annually.

Bishops.

The Bishops, with the dioceses over which they preside, are the following:

Malatius Fendy, Vicar of the Patriarch of Jerusalem.
Eklemendus, Bishop of 'Akka.
Aghnatus, of Tyre.
Theodosius Kiyumjy, of Sidon.
Aghabiu Riyashel, of Beirût.
Basilius Shahiyât, of Zahleh.
Athenasius 'Abeia, of Baalbek.
Demitry Antûs, of Aleppo.
Makarius es-Semmân, of Diarbekr.

The income of the Bishops is chiefly from masses and the other usual rites, for each of which the price is two piastres.

Priests.

The sect has only about fifty-five priests, of whom a large part are unmarried. The reason of their being so few is, that the duties of their office in cities are generally discharged by monks. Their income is from an allowance agreed upon between them and their parishioners, and from the price of masses and the other usual rites, which are at two piastres each.

Convents.

The Greek Catholic convents and nunneries are of two orders; viz, the *Mukhallistiyeh*, and the *Shuweiriyeh*. Their regulations differ not materially from those of the Maronites. Their income is chiefly from glebes and contributions, and may amount in all to seven hundred and fifty thousand piastres. The following is a list of them according to their orders:

The Mukhallistiyeh.

El-Mukhallis, in the Kharnûb, . . .	Monks.
Es-Seideh, " " . . .	Nuns.
El-Jauzeh, " Bûkâ, . . .	Monks.
El-Muzeiri'a, near Jezzîn, . . .	"
'Amik, in the Manâsif, . . .	"
Reshmeiya, in the Jurd, . . .	"

The Shuweiriyeh.

Esh-Shuweir, in the Metn, . . .	Monks.
Mar Ishai'a, " " . . .	"
" Eliua, " Zahleh, . . .	"
En-Niyah, " Kesrawân, . . .	Nuns.
Mar Siniân Bellûny, " . . .	Monks.
" Mitry, " . . .	"
El-Beshârah, " . . .	Nuns.
Mar Mikhail, " . . .	Monks.
El-Kûrkateh, in the Lower Ghûrb, . . .	"
Esh-Shîr, " Upper " . . .	"
Ain er-Rûmmâneh, " . . .	"

To these fourteen convents and three nunneries, should be added about ten coenobia. The whole number of monks is about two hundred and fifty, and of nuns ninety.

Presses.

The Greek Catholics have one printing establishment. It belongs to the convent of Shuweir, and is worked entirely by the monks. Only one small font of type belongs to it; but for this they have the punches and matrices. The press is small and so nearly worn out as to be used with great difficulty. It has been employed almost exclusively in printing ecclesiastical books; and for the last year or two has done very little.

Education.

The Greek Catholics are more generally able to read than the other Christians, though they less frequently have schools of their own. Their children are sent to the schools of other sects. Their Patriarch is an educated man, and, some years ago, he founded a college for his sect at 'Ainterâz, in the Jurd. But the progress of its organization was slow, and at the time of the Druze war the building was burnt, the valuable library scattered, and the establishment completely ruined. The Greek Catholics have now no college. But the convent of Mukhallis, having one or two learned monks, and a library of some value, receives scholars and renders valuable service to the cause of education. It did much more before the Druze war than since.

ARMENIAN CATHOLICS.

These are extremely few, and bear the same relations to the Armenian church that the Greek Catholics do to the Greek. They have a Patriarch and three Bishops. Their convents in Mount Lebanon are three; viz. Beit Khashbôh, el-Kureim, and Bzummar, all in Kesrawân. The latter convent is the residence of the Patriarch. The monks are about fifty in number.

SYRIAN CATHOLICS.

These differ little from the Maronites, except in being of the oriental calendar. In Mount Lebanon they have no people, but own two convents; viz. er-Rûghm in the Metn, and Sherfeh in Kesrawân. The people of this sect are found in Damascus, and northward, in a few places, to Aleppo. But they are in all very few.

LATINS.

Natives of the Latin rite are found chiefly in a few places in Palestine, viz. Jerusalem, Ramleh, Yâfa and Nazareth. They amount in all to a few hundreds, and are served in spiritual matters by the monks of the Latin convents.

FRANKS.

We come now to the European monastic orders, of which there are five in Syria, as follows:

Capuchins.

In this part of Syria, there are four Capuchin convents; namely, one at Beirût, with seven or eight monks, one at Solima with two or three, one at Ghûzir, now empty, and one at 'Abeih, with one monk. They never preach in Arabic, and indeed are ignorant of the language. Nor do they hardly ever have any thing to do with schools. A little school with some twenty children at 'Abeih, opened since our missionary station was established there, is a solitary exception. They are proverbial for their inactivity and quietness; and usually live a sort of hermit's life, hardly having to do with any thing outside of their convents. All they usually attempt for the natives is to confess such as come to them, and say mass for them. Their income is from their order, and from contributions in the country.

Carmelites.

These have a single establishment on Mount Carmel. It has been recently erected, and is one of the most substantial and best constructed edifices in Syria. Its inmates are few, and do little outside of their convent. Their principal use to the country is in the entertainment of travellers and papal pilgrims on their way to Jerusalem. It is, in fact, the most commodious hotel in Syria, and the monks get many thanks from weary travellers for their assiduous attentions.

Lazarists.

A single convent at Aintûra belongs to the Lazarists. In it are three or four monks, who keep a boarding school of considerable value. In this are usually some thirty or forty scholars, all boarders. The Shehâb and Khâzin families have each the right to send to it two scholars to be gratuitously educated; their expenses being paid by assistance from France. The rest pay from twelve hundred to twenty-four hundred piastres a year for board and tuition; furnishing themselves with clothing, and buying their books of the establishment. The branches taught are Italian, French, Turkish, Arabic grammar, and a little of astronomy and mathematics. No regard is had to the religion of those who enter, but when there, they are obliged to receive the reli-

gious instruction that is given, and attend the daily worship of the convent. They have two months' vacation in the warm season, and the length of time they remain at school, is at their own option. The establishment receives its support chiefly from France. The Lazarists have nothing to do with Arabic preaching, and confine their labors to their school.

Franciscans.

These are the monks of the Terra Santa. They have convents at the following places: Jerusalem, two convents with about sixty monks; Bethlehem, one convent; Ain Kârim, one; Ramleh, one; Yâfa, one; Nazareth, one; Akka, one; Damascus, one; Harisa, in Mount Lebanon, one. A few other small establishments might be added. The monks may amount in all to near one hundred. In every convent there is usually one set apart to officiate as the priest of a native congregation. Enough to supply these posts learn Arabic, which they are taught in Damascus or at Harisa; the rest remain ignorant of it. Their Arabic, however, is generally very imperfect, and their attempts at preaching are consequently not acceptable. In the neighborhood of Harisa, they attempt to preach in the native churches, having authority to that effect from the pope. In fact, they are his missionaries. The number at Harisa is only eight or nine, and they are principally occupied in learning Arabic. At most of their convents, especially in Palestine proper, they have a moderate common school for the children of the natives. At Jerusalem, they have lately established even a girl's school. Their efforts at proselyting are at present very small. Their income, with the exception of that of the priests of the native congregations, is all from abroad.

Jesuits.

Of old the Jesuits had establishments at Solima, Bukfeiya, 'Aintûra and Zgharta, which had passed into other hands, or become deserted, until about 1836, when the order made its appearance again in these parts. The number of members which have arrived, is still small, not exceeding eight or nine. But they have given indications of having an abundance of means at command, and large plans in prospect. At Beirût they sometime ago bought property for one hundred thousand piastres, built a chapel, erected a bell, and were going on with extensive improvements. But the attention of the Turkish government was directed to them, soon after its restoration to Syria, and they were ordered to stop. It turned out that, as a society, they have no European protection; therein differing from all the other European monastic establishments in the land, which are by treaty under French protection. And as no consul interposed in their behalf, they were obliged to discontinue their building, and take down their bell. But, with the

exception of the bell, they retained the ground they had gained. A school they had opened was continued, and worship in their chapel was not interrupted. The latter is attended by large numbers, chiefly Maronites. The school has upwards of a hundred scholars, who come from all sects, even Druzes and Moslems. It is only a day school, and most of the scholars merely learn to read and write. There are, however, classes in Arabic grammar, Italian and French. Three native teachers are employed, and instruction is gratuitous. The Jesuits themselves conduct the daily worship of the chapel—which all the Christian pupils are required to attend—give instruction in religion and morals, and study themselves the Arabic language.

They have also bought an Emir's palace at Ghūzir for one hundred sixty-five thousand piastres, which they are fitting up for an extensive boarding school. In the mean time they have established there a common day school, which contains from thirty to thirty-five scholars. In it are taught Arabic reading and writing, and a little Italian. In the convent at Solima, now in the hands of the Capuchins, they have another common day school of about the same size. They have also a small school at their establishment at Bukfeiya. At Mūallat Zahleh they have likewise made a lodgment; and they were attempting to erect an establishment in Zahleh, but some misunderstanding occurred between them and the inhabitants, and the latter obliged them to retire.

Out of Beirūt and Mount Lebanon, it is not known that they have formed any establishments; and their revival in this vicinity is generally understood to be for the purpose of raising up an influence antagonist to the encroachments of Protestantism. But for fear of these, the Maronite Patriarch, it is believed, would not tolerate them, as he is known to dislike them. They have the reputation here, as every where, of being the best defenders and propagators of the Romish faith, and of meddling in politics as well as religion. Report characterizes them as learned, wise, well conducted, self-denying,

ing, mild and winning. They are looked upon as having a sort of charm, by which they are able to gain the good will and confidence of all with whom they have to do. In fact, however, they seem not to have been so very successful in these their late attempts at education. We hear many complaints among the papists themselves, that their scholars do not learn; and there is an opinion forming that their schools are not worth much. Their income is supposed to be chiefly from the French missionary society which has its seat at Lyons. It appears to be limited only by their wants.

The Pope's Legate.

The Pope is always represented in Syria by a Legate, of the rank of a Bishop, who resides in a convent at 'Aintūra, appropriated to him. His duty is to make annual circuits among the Roman Catholics of every sect, visiting their Patriarchs, Bishops, convents and leading men, and report to the Pope whatever needs attention; such as disagreements between Patriarchs and their Bishops, mismanagement of ecclesiastical funds; and the like. If he finds books in circulation opposed to the papal faith, he is expected to see them burnt or otherwise destroyed. He also acts as judge in certain causes that are carried up to him by the people; provided he do not interfere in the affairs of the Patriarch and Bishops, where he has no canonical right to do so. If he pursues a course displeasing to the clergy and laity, they can complain to the Pope and procure his recall. Neither he nor the Pope has a claim upon the people of Syria for any income. But the Legate receives presents from the clergy of all ranks, the convents, and the leading men of the laity. Besides these he has a stipend from the Pope, amounting to about sixty thousand piastres.

Besides this agency of the Legate, any of the Bishops have a right to address the Pope himself, either through their Patriarch, or directly; and that on any subject. But a personal visit to Rome they cannot make, without having written thither first, and obtained permission.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

SIAM.—In a letter dated March 31, this mission say, "Most of our number have made short tours in various directions, during the cool season, in which we have endeavored to preach the gospel and distribute books. In some of these excursions we have been much encouraged by

finding persons in an interesting state of mind, and apparently desirous of knowing the truth. Sometimes, however, individuals have treated us and our message with marked contempt; but generally we have been kindly received."

BORNEO.—The state of this mission is such as to call loudly for the sympathy and the prayers

of Christians in America. The present members of the mission are Mr. and Mrs. Youngblood and Messrs. Thomson and Steele. The health of Mrs. Youngblood is precarious. Mr. Steele has been obliged to suspend his labors for a season on account of serious illness; and though the latest intelligence from him is more favorable, he may possibly be obliged to relinquish the field at no distant day. The reader, with these facts in his mind, will appreciate the feelings exhibited in the following paragraph of Mr. Steele, under date of March 6.

It is a thought of inexpressible pain to feel that our mission may *die out*, unaided from the ranks of the pious young men in the land we have loved and left; and yet it must arise in our minds. We are, we trust, led more humbly and abidingly to implore the Spirit's blessing upon us and our work, and in Him, whose we are and whom we serve, to repose a newness of unreserved confidence. The Dyaks still come not to the light, because their deeds are evil; but we fondly hope that our trials may be sanctified, through us, to their eternal good. And if we all fall, the mounds that cover our bodies in their last long sleep, may preach to them, by God's blessing, more effectually than our unworthy lives. Let no man who has tasted of redeeming love, despair of Borneo. The lighted lamp of the gospel is here, and it must not be extinguished. Something of respect for the Sabbath has obtained among the Dyaks, and shall it ever become a forgotten day? From your American Zion the spiritual misery of these millions awaits an answer; and the levies of death are to occur every hour until the reply shall be heard.

Mr. Steele adds that the tidings from Serawak and its vicinity are most interesting. A German missionary is about to settle there; and in reply to a wish of Mr. Steele that the fondest desires of his heart might be realized, he writes that "*they have been*."

SANDWICH ISLANDS.—A number of letters have been received from this mission, and the intelligence which they communicate is generally favorable in its character. At Waimea and on Molokai the special influences of the Holy Spirit appear to have been enjoyed to a moderate extent. At other stations, while there have been few or no additions to the church, the members hitherto reported are, for the most part, living in accordance with their profession. For example, Mr. Parker writes from Kaneohe, March 20, as follows: "There have been but few additions to the church during the last two years; though there are many, not communicants, who profess to be on the Lord's side, and give some evidence that they are so. We have but few cases of discipline in the church, and most of its members maintain, so far as we can judge, a consistent Christian walk." The condition of other churches is probably described with sufficient accuracy in the following language of Mr. Armstrong, under date of March 10.

Some of my flock, I trust, are fighting successfully the good fight of faith, laying hold on eternal life. They are diligent in the use of the means of grace, regular in attending religious meetings; they seem to love the bread of life as they do their daily food, and their walk is such as becometh godliness. These are my joy and crown; they are the reward of my toil and care, and of all which the American churches have done here. I trust they will be seen hereafter, shining as the sun in the kingdom of their Father. Others,—and I am sorry to say that they are not few in number,—seem only to have a name to live. With this they are content; and it would seem that the seven thunders of the Apocalyptic angel could not awaken them.

From a letter of Mr. Chamberlain, dated April 4, the following paragraph is taken.

You have been informed, from time to time, of the declining health of Mr. Knapp. For more than a year he had apparently been standing upon the verge of the grave. He has at length been removed from us, and his departure was peaceful and happy, in all respects what we could have desired. It occurred on the 23d of March. Thus our ranks are thinned, and the prospect is not afforded us that the vacancies will be soon filled.

CHOCTAWS.—Mr. Hotchkin, in a recent letter from Good Water, says, "On the last Sabbath we received three persons into this church. Five came forward and asked the prayers of God's people. This shows that the Lord is still here. The summer examination of this school took place on the 22d instant, and was highly satisfactory to all parties."

Mr. Kingsbury, writing from Pine Ridge, July 28, says:

An examination of the seminary took place on the 24th of this month. It was attended by two of the trustees, appointed by the National Council for the purpose; and also by a large number of the parents and friends of the scholars. All appeared to be highly gratified. The trustees, in particular, expressed great satisfaction with the improvement which the pupils had made. The whole number of scholars, the past year, has been thirty-six, of whom thirty-two were boarded at the seminary. Those who board at the station attend a Sunday school; and their progress in acquiring a knowledge of the doctrines and duties taught in the gospel has been good.

Respecting the state of the churches, Mr. Kingsbury writes as follows:

Two new churches have been organized within our bounds since the last report, the Mount Pleasant church at Mr. Potter's, and the Six Town church on the Blue. The latter is composed of those who were formerly members of the Chickasaw church. The number added to the churches to which I have preached, has been much less the past year, than it was during the preceding twelve months. To the Pine Ridge church eleven have been added on examination; to the Mayhew church, nine; to the Chickasaw, one; to the Mount Pleasant, one.

During the year ending April 12, eighty-five persons were added to the different churches

among the Choctaws; making the whole number in regular standing six hundred. The letter of Mr. Kingsbury concludes as follows:

There have been contributed at Fort Towson and Doaksville for the American Board, and for other benevolent objects, \$473 12. We would gratefully acknowledge our obligations to the council of administration at Fort Towson, and to the officers generally, for their kindness and the important aid which they have given us, in many ways, in the prosecution of our work. Especially would we acknowledge our obligations to Doct. Simpson, Surgeon of the post, who has kindly and gratuitously acted as our physician, in attending the sick both of the mission family and of the seminary.

DONATIONS,

RECEIVED IN AUGUST.

<i>Board of Foreign Missions in Ref. Dutch Ch.</i>	
W. R. Thompson, New York, Tr. (of wh. fr. Buskirk's Bridge, N. Y. Ref. D. ch. m. c. 8,63; a friend, 87c.)	215 84
<i>Bethnap Co. N. H. Aux. So.</i>	
Gilmanton, Lower par.	4 60
Meredith Bridge, Cong. ch. and so.	90 00—94 60
<i>Boston, Ms. S. A. Danforth, Agent,</i>	
(Of wh. fr. la. Jews so. of Boston and vic. for sup. of Mr. Schauflier, 95,11; fr. la. benev. so. of S. Boston, 29,28;)	556 24
<i>Buffalo & Vic. N. Y. Aux. So. J. Crocker, Agent.</i>	
Niagara Falls, Pres. ch.	25 00
<i>Caledonia Co. Vt. Conf. of Chs., E. Jewett, Tr.</i>	
Danville, Cong. so.	100 00
<i>Charleston & Vic. S. C. Aux. So. R. L. Stewart, Tr.</i>	
Charleston, J. Adgor, 50; ladies, 10;	60 00
<i>Cheshire Co. N. H. Aux. So. L. H. Briggs, Tr.</i>	
Gilsum, Mr. Wetherby,	12 00
Mariboro', Ch.	2 00
New Alstead, m. c.	12 50
Stoddard,	12 35
Surry, Ch.	4 15—43 00
<i>Chittenden Co. Vt. Aux. So. M. A. Seymour, Tr.</i>	
Burlington, Cong. ch. m. c. 5,38; s. s. 6,20;	11 63
Essex, Indiv. of ch.	7 70
Jericho, 1st cong. ch.	18 67
Underhill Flat, Cong. ch.	7 00—45 00
<i>Essex Co. North, Ms. Aux. So. J. Caldwell, Tr.</i>	
Newburyport, Dr. Dana's so. m. c. and coll.	111 30
<i>Essex Co. South, Ms. Aux. So. C. M. Richardson, Tr.</i>	
Ipswich, Mr. Fitz's so. m. c. 123,16; la. 32,25; an indiv. for Dorcas	
Adams, Ceylon, 20;	175 41
Marblehead, Mater. asso. for chil. of Madura miss.	4 00
Rockport, Miss. sew. cir. for a girl at Waiuku, Sand. Isl.	20 00
Salem, Tab. ch. m. c. 14,31; Howard-st. m. c. 14,70; South, m. c. 21,68;	50 69
Saugus, Cong. so.	2 11—252 21
<i>Fairfield Co. East, Ct. Aux. So. S. Sterling, Tr.</i>	
Huntington, Rev. T. Punderson,	20 00
Stratford, Cong. ch. la.	77 00—97 00
<i>Franklin Co. Me. Conf. of Chs. Rev. I. Rogers, Tr.</i>	
Chesterfield, m. c.	7 37
<i>Geneva & Vic. N. Y. C. A. Cook, Agent.</i>	
Berkshire, C. ch. 50; Rev. P. Lockwood and fam. wh. and prev. dona. cons. RADCLIFFE LOCKWOOD an H. M. 30;	80 00
Binghamton, La. to cons. Rev. SABIN MCKINNEY of Vernon an H. M. 50; s. s. miss. so. for J. A. Nash, Ceylon, 20; chil. boxes for Frances Burchard, do. 20; pres. ch. 192,11; cong. ch. 78;	360 11
Chemung, Pres. ch.	13 00

East Bloomfield, 1st cong. ch.	47 00
Irwin Centre, Miss A. M.	2 00
Newark Valley, Pres. ch. 16,03; Rev. M. Ford, wh. and prev. dona. cons. Miss JULIET FORD an H. M. 50;	66 03
Owego, Pres. ch.	184 48
Richford, m. c.	3 67
Rushville, Rev. M. Gelston, 25;	
Mrs. S. Green, 10;	35 00
Union, Pres. ch. 41,75; Rev. Mr. Gaylord and fam. 21; wh. cons. Rev. H. I. GAYLORD an H. M.	62 75
Miss Mary Wilson, dec'd,	2 60
	856 04
Ded. dis.	20—855 84

<i>Hampden Co. Ms. Aux. So. C. Merriam, Tr.</i>	
Mosson, U. N. Flint,	10 00
<i>Hampshire Co. Ms. Aux. So. J. D. Whitney, Tr.</i>	
Amherst, R. G. Cutler, for Nestorian ed.	25 00
Plainfield, m. c.	10 00—35 00
<i>Harmony Conf. of Chs. Ms. W. C. Capron, Tr.</i>	
Milford, m. c.	17 50
<i>Hartford Co. Ct. Aux. So. H. A. Perkins, Tr.</i>	
Hartford, Centre so. m. c.	8 26
West Hartford, m. c.	19 90—28 16
<i>Hillsboro' Co. N. H. Aux. So. J. A. Wheat, Tr.</i>	
South Merrimack, Union evan. ch. and so.	10 00
<i>Lincoln Co. Me. Aux. So. Rev. E. Seabury, Tr.</i>	
Bath, Winter-st. ch. s. s. for John Orr Fiske, Ceylon,	20 00
<i>Merrimack Co. N. H. Aux. So. G. Hutchins, Tr.</i>	
Concord, E. par. cong. ch. and so.	25 37
<i>Michigan, Aux. So. E. Bingham, Tr.</i>	
Detroit, 1st pres. ch. m. c. 7,49; Hillsdale, Ia. Pres. ch. 5; Lapiet, Ia. do. 3; Lima, Ia. do. 5; Mishawaka, Ia. do. 18;	38 49
By Rev. A. S. Wells, Agent:	
Battle Creek, Cong. ch. 3,76; Commerce, Pres. ch. 1,50; Dearbonville, do. 50c.; Edwardsburgh, Cong. ch. 11,56; Farmington, do. 7,48; Flat Rock, Pres. ch. 75c.; Grass Lake, Cong. ch. 4,50; Gull Prairie, Pres. ch. 22,25; Jonesville, do. 39,40; Kalamazoo, Cong. ch. 7,50; m. c. 1,50; I. V. 5; D. A. McN. 1; Rev. O. S. H. and fam. 5; A. T. P. 5; Mr. T. 3; Mr. B. 3; Lima, Ia. Pres. ch. 9,82; Lodi, do. 3,50; Marshall, do. 22,48; Monroe, do. 21; Mount Clemens, do. 7,64; Nankin, Cong. ch. 1,40; Raisin, do. 86c.; Ridgway, Ref. D. ch. 59c.; Schoolcraft, Cong. so. 3,31; Southfield, Pres. ch. 50c.; Tecumseh, do. 8,57; Troy, Pres. ch. 10,75; Rev. A. S. W. and fam. 5; Webster, Pres. ch. 6,03; White Lake, do. 4,24; Wing Lake, do. 1,55;	229 94
<i>Middlesex Co. South, Ms. Conf. of Chs. Rev. G. E. Day, Tr.</i>	
Holliston, La. benev. rea. so.	12 00
<i>New Haven City, Ct. Aux. So. A. H. Maltby, Agent.</i>	
New Haven, 1st ch. a friend, 75; young la. bible class, for Herrick sch. in Ceylon, 30; Yale coll. m. c. 18,70; union m. c. 51,21; Church-st. ch. m. c. 7; 3d ch. m. c. 6,17;	188 08
<i>New Haven Co. East, Ct. Aux. So. A. H. Maltby, Agent.</i>	
North Haven, s. s. class, by Miss Linsley,	1 00
<i>New Haven Co. West, Ct. Aux. So. A. Townsend, Jr. Tr.</i>	
Orange, C. Phillips,	10 00
<i>New York City & Brooklyn, Aux. So. J. W. Tracy, Tr.</i>	
(Of wh. fr. grand chil. of D. L. Dodge, for David L. Dodge, Ceylon, 20;)	197 24
<i>Norfolk Co. Ms. Aux. So. Rev. S. Harding, Tr.</i>	
Brookline, Harvard ch. m. c.	62 75
Dorchester, Village ch. to cons. Rev. WILLIAM H. DYER of West Brom-royce, Eng. an H. M.	94 61
Roxbury, Eliot ch. and so. m. c.	22 11—179 47
<i>Oneida Co. N. Y. Aux. So. J. Dana, Tr.</i>	
Clinton, Rev. W. Gridley,	25 00
Rome, 1st cong. ch.	12 00—37 00
<i>Orange Co. Vt. Aux. So. J. Steele, Tr.</i>	
Bradford, Gent. 42,09; la. 20; m. c. 15;	77 09
Newbury, 1st cong. so.	32 00—109 09

<i>Penobscot Co. Me. Aux. So. E. F. Duren, Tr.</i>	
Bangor, 1st cong. ch. and so. m. c.	40 00
<i>Rhode Island, Aux. So.</i>	
Kingston, Cong. so.	2 00
<i>Rockingham Co. N. H. Conf. of Chs. S. H. Piper, Tr.</i>	
Brentwood, Mrs. S. Hook,	10 00
Epping, Miss Gilman,	10 00
Greenland, Mrs. L. Weeks,	10 00
Hampstead, Cong. ch. and so.	23 20
Hampton, Cong. ch. and so. m. c. 6,	
71; coll. 7,97;	14 68
Portsmouth, Mrs. M. C. Dimick,	2 50—70 38
<i>Strafford Co. N. H. Aux. So. E. J. Lane, Tr.</i>	
Barrington, Cong. ch. and so.	7 15
Tamworth, do.	32 00—39 65
<i>Sullivan Co. N. H. Aux. So. D. S. Dutton, Tr.</i>	
Acworth, m. c. 15; sew. cir. 5;	20 00
<i>Syracuse & Vic. N. Y. J. Hall, Agent.</i>	
Baldwinville, Pres. ch. m. c.	1 81
Van Buren, Dea. Warner,	3 00—4 81
<i>Taunton & Vic. Ms. Aux. So.</i>	
Attleboro', La.	80 78
<i>Tolland Co. Ct. Aux. So. J. R. Flynt, Tr.</i>	
Vernon, F. Pearl, int. on note,	3 00
<i>Valley of the Mississippi, Aux. So. G. L. Weed, Tr.</i>	
143 96	
<i>Western Reserve, O. Aux. So. Rev. H. Coe, Agt.,</i>	
Atwater, 21; Aurora, 6,16; Bath, 10; La-	
dies, 4,54; Chatham, do. 3,43; Cuyahoga	
Falls, 7,48; Milan, 18; Nelson, 5,87;	
Richfield, 3; Streetsboro', Rev. Mr. Lee,	
3; Tallmadge, 20; Twinsburg, 24,90;	
Windham, S. Scott, 10; a friend, 10;	
young la. so. 50c.; Unknown, 20;	167 88
<i>Windor Co. Vt. Aux. So. E. C. Tracy, Tr.</i>	
Sharon, cong. so. wh. and prev. dona. cons.	
Mrs. Mary S. Adams an H. M.	50 00
<i>York Co. Me. Conf. of Chs. Rev. G. W. Cressey, Tr.</i>	
South Berwick, Coll. 3; Mr. and Mrs. N.	
Hanson, for <i>Lynthia Ann Hanson</i> , Cey-	
lon, 20;	23 00

Total from the above sources, \$4,257 20

VARIOUS COLLECTIONS AND DONATIONS.

A friend, 100; a boy, 50c.; Mrs. R. B. Townslee,	
5;	105 50
<i>Albany, N. Y. 2d pres. ch.</i>	359 44
<i>Andover, Ms. W. par. juv. miss. so. for two</i>	
chil. at Gaboon,	40 00
<i>Ashville, N. C. Rev. J. Dickson,</i>	17 50
<i>Bennington, Vt. 1st cong. ch. m. c.</i>	32 00
<i>Bethlehem, N. Y. 1st pres. ch.</i>	21 75
<i>Bethlehem, N. J. Pres. ch. 23; G. F. A. 27c.</i>	23 27
<i>Bloomington, Ill. 1st cong. ch. m. c.</i>	5 75
<i>Buffalo Grove, Ill. Cong. ch.</i>	12 00
<i>Cambridgeport, Ms. 1st evan. cong. ch. and so.</i>	
m. c.	50 00
<i>Canandaigua, N. Y. 1st cong. ch. m. c.</i>	64 12
<i>Cairo, N. Y. Pres. ch.</i>	11 52
<i>Cedarville, N. J. do.</i>	8 00
<i>Champion, N. Y. Rev. N. Dutton,</i>	3 00
<i>Champlain, N. Y. P. Moore,</i>	50 00
<i>Chelsea, Ms. Winnismet ch. and so. m. c.</i>	21 00
<i>Chicago, Ill. 2d pres. ch. m. c.</i>	67 25
<i>Crown Point, N. Y. 5; A. Townsend, 5;</i>	10 00
<i>Davenport, Iowa, m. c.</i>	10 00
<i>Dundee, Ill. Pres. and cong. ch.</i>	2 00
<i>East Cambridge, Ms. Evan. cong. ch. m. c.</i>	7 50
<i>Elyria, O. Pres. ch. and so. coll. and m. c.</i>	44 25
<i>Fairfield, N. J. Pres. ch.</i>	9 62
<i>Fort Covington, N. Y. m. c. 40; fem. miss. so.</i>	
20; R. N. 10; B. R. 10; C. M. 10; B. B. S.	
10; wh. cons. Rev. D. C. Lyon an H. M.	100 00
<i>Fort Gibson, Ark. m. c. per account rec'd Jan.</i>	
30th,	15 50
<i>Galesburg, Ill. M. G. 40c.; M. E. G. 40c.; M.</i>	
C. 40c.	1 20
<i>Hamburg, N. Y. Miss A. Coleman,</i>	1 00
<i>Holland Patent, N. Y. A. L. H.</i>	10 00
<i>Ithaca, N. Y. 1st pres. ch. m. c. 37,48; la. so.</i>	
45; s. s. 11,09; Mrs. Herrick, 10; T. S. W.	
class, 2,25; H. N. W. do. 1,18; for Pawnee	
miss.; Rev. S. Parker, 10;	117 00
<i>Jacksonville, E. F. Pres. ch. m. c.</i>	23 15
<i>Lansingburgh, N. Y. Two ladies,</i>	5 00
<i>Lewis, Del. T. P. Marsh,</i>	10 00
<i>Lumberland, N. Y. 1st cong. ch.</i>	3 50

<i>Maline, Ill. m. c.</i>	1 00
<i>Mineral Point, W. T. s. s.</i>	7 40
<i>New Lebanon, N. Y. R. Woodworth, a rev. pen.</i>	
(of wh. to cons. Rev. SAMUEL PARKER of	
Ithaca an H. M. 50;)	300 00
<i>New York, A. friend,</i>	5 00
<i>Northern Liberties, Pa. 1st pres. ch. inf. sch.</i>	6 00
<i>Oberlin, O. J. Dascomb,</i>	4 00
<i>Orange, N. J. 2d pres. ch. 127,85; s. s. for Asa</i>	
<i>and Jane Hillyer, Ceylon, 40; 1st pres. ch.</i>	
60,76; m. c. 40,49;	269 10
<i>Park Hill, Ark. m. c. per account rec'd Jan.</i>	
30th, May 1st, and Aug. 4th,	30 76
<i>Paterson, N. J. 2d pres. ch. s. s. for Ojibwa</i>	
miss.	7 55
<i>Philadelphia, Pa. 5th pres. ch. J. Kennedy, 10;</i>	
<i>J. Leeds and fam. for Joseph La Fayette</i>	
<i>Leeds, Ceylon, 5; Miss Wetherell, for hea.</i>	
youth, 4; Miss C. A. Neal, 4;	23 00
<i>Reading, Ms. La. cent so. 15,10; a friend, 1;</i>	
<i>Reading, Pa. 1st pres. ch. 66,05; s. s. No. 1,</i>	
73,02;	139 07
<i>Seneca, N. Y. Miss. ch.</i>	17 00
<i>South Paris, Me. m. c.</i>	25 22
<i>South Reading, Ms. 1st par. la.</i>	20 25
<i>St. Louis, Mo. 1st pres. ch. mater. asso. for Ar-</i>	
<i>temas Bullard, Ceylon, 20; la. of fem. pray.</i>	
meeting, for Anna T. J. Bullard, Ceylon, 20;	
C. Armstrong, 10;	50 00
<i>Washington Co. Me. A dec'd friend,</i>	5 87
<i>Washington, D. C. 4th pres. ch. miss. so. 50;</i>	
1st col'd pres. ch. 2,50;	52 50
<i>Wheelock, Choc. na. Ch.</i>	50 12
<i>Willsboro' Falls, N. Y. Ch. and cong. for miss.</i>	
to W. Africa,	10 71
<i>Wilmington, Ms. m. c. and subscrip. 53,38; la.</i>	
sew. so. 11,62; North dis. m. c. 20; wh. and	
prev. dona. cons. Mrs. Louisa M. Farr an	
H. M.	85 00
<i>Womelsdorf, Pa. Pres. ch.</i>	50 00
	\$6,694 67

LEGACIES.

<i>Draper's Valley, Va. Robert Miller, by J. A.</i>	
Graham, Ex'r.	50 00
<i>Sacket's Harbor, N. Y. Jacob W. Brewster,</i>	
by S. T. Hooker, Ex'r. (prev. rec'd 992,50;)	2,000 00
	\$2,050 00

Amount of donations and legacies acknowledged in the preceding lists, \$8,744 67.

DONATIONS IN CLOTHING, &c.

<i>Bath, O. Clothing, fr. la. benev. so.</i>	18 13
<i>Moravia, N. Y. 400 yds. cotton sheeting, from</i>	
A. Cady.	
<i>New York City, Two boxes, fr. Mrs. F. Bull,</i>	
for Miss Hannah Moore, Dwight.	
<i>Northampton, Ms. A box, fr. Dorcas so. for C.</i>	
Kingsbury, Choc. miss.	
<i>Northford, Ct. A box, fr. juv. benev. so. for do.</i>	
<i>Philadelphia, Pa. A box, for Mr. Wilson, Ga-</i>	
boon.	
<i>Savannah, Ga. A box, for do.</i>	
<i>Sherburne, Ms. Two bundles, fr. la. juv. asso.</i>	
for Mr. Rowell.	
<i>Temple, N. H. A box, fr. la. sew. cir. and s. s.</i>	
for Mr. Boutwell, Ojibwa miss.	35 00
<i>Windham, O. Clothing, fr. young la. miss. so.</i>	8 25
<i>Worcester, Ms. A box, fr. social benev. so. in</i>	
Mr. Sweetser's ch. for Mr. Goodell, Constan-	
tinople.	

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE
MISSIONARY HERALD.

VOL. XLI.

NOVEMBER, 1845.

No. 11.

American Board of Commissioners for Foreign Missions.

Sandwich Islands.

OBITUARY NOTICE OF MR. DIBBLE.

THE death of Mr. Dibble has already been announced in the Herald; but a further notice of his missionary career and of his happy death will naturally be expected. The materials for such a notice are furnished by an article which appeared in the (Honolulu) Friend of March 1, 1845, and which was prepared by Mr. G. W. Clark, a fellow laborer and intimate friend of the deceased.

Mr. Dibble was born in Skeneateles, New York, January 26, 1809. He was one of eleven children, nearly all of whom have been cut off, in early life, by the same disease which has carried our brother to the grave. At a very early period he was the subject of religious impressions. Indeed he dated back his conversion to the age of ten years; and it was only a year or two later than this that he made a public profession of his faith in the Lord Jesus Christ. He graduated at Hamilton College in 1827, and soon commenced his theological studies at Auburn Seminary. It was in this institution that he formed the purpose of devoting his life to the work of missions. In company with Rev. Messrs. Baldwin and Tinker, and Mr. Johnstone, he embarked for the Sandwich Islands at New Bedford, December 28, 1830, and arrived at Honolulu, June 6, 1831.

Mr. Dibble was first assigned to the station at Hilo; but finding the labors of this field too severe for his constitution, he removed to Lahainaluna in the autumn of 1834, where he soon became connected with the seminary at that place. In

the latter part of 1837 he embarked for the United States, partly for the benefit of his health, and partly on account of his motherless children, and arrived in the spring of 1838. With improved health he sailed again for the Islands in 1839, arrived at Honolulu in 1840, and soon resumed his labors in connection with the seminary at Lahainaluna. He continued to occupy this station till his death, January 22, 1845. In addition to the instruction which he gave to the pupils in the institution, he has prepared several works for the press, translated and original, both in the English and Hawaiian tongues.

The following account of the closing scene was furnished by Mr. Alexander, one of his associates in the instruction of the seminary.

For the last six months of his life, during which he repeatedly bled from the lungs, I think it probable he never entertained a doubt of his having secured an interest in the great salvation. He had made a deliberate and intelligent surrender of himself to the Lord, and was persuaded that he had heartily accepted the offers of the gospel; his soul, therefore, was stayed and cheerful in the hour of trial. On one occasion, while bleeding profusely, he remarked to me, "How sweet it is to have a Savior at such a time as this." He had an earnest desire to see his family safely settled in the United States before his death; yet on this subject, as on all others, he was ready to submit with cheerfulness to whatever was the will of the Lord. Profuse and often repeated hemorrhage from

the lungs, connected with greatly impaired digestion, produced extreme emaciation; his mental powers, however, continued clear and vigorous to the last, and, notwithstanding his weakness, he continued to sit up in an easy chair several hours daily, till he was taken from us. About a month before his death, he was taken with diarrhea, which obstinately resisted all the remedies that medical skill could offer, and which, no doubt, hastened his death. He often suffered extremely from internal pain, or from a violent cough which seemed to convulse his whole frame, all of which he bore with a patience and resignation, which Christianity alone imparts.

On the last day of his life, he seemed to be filled with the presentiment that the time of his departure was at hand. In the afternoon one of his neighbors brought him a loaf of bread, to whom he remarked, "I think I shall not eat that bread." He then turned to his wife and said, "I have now nothing more to do, but to bless my wife and bless my children, and go to bed and draw up my feet like good old Jacob, and go home." The words seemed almost prophetic. At ten o'clock at night, Mr. Emerson, who was watching with him, sent for me, as he seemed unusually faint. When I arrived he was evidently dying, and his throat was so clogged with phlegm, that it was with difficulty he could speak; he, however, said a few words. Raising himself up as from sleep, he said, "I thought I was dead; I have come back." On being asked, "Are you willing to die?" he replied, "yes;" "Is the Savior precious?" he replied with emphasis, "Yes, precious." Then followed a melting scene, the bidding farewell to his wife and children. He did it with such heavenly composure as assured us that he was going home to his Father's house, where he hoped soon to meet them all. When his eldest daughter took his hand, he roused all his energies, and drew her to him with an earnestness that implied he would take her with him to heaven. The night was occupied in prayer, in singing such hymns as "Jerusalem, my happy home," and in repeating such passages of Scripture as are peculiarly adapted to support the soul as it passes over Jordan, till three o'clock in the morning, when he sweetly breathed his last. During the whole night there was no indication of bodily pain or mental anxiety. A sweet, calm serenity overspread his countenance, which bespoke peace with God through our Lord Jesus

Christ. So peaceful was his death, that it might be said of him as of Lazarus, "he sleepeth." Yes, he sleeps in Jesus.

Oh for the death of those
Who slumber in the Lord;
Oh be like theirs my last repose,
Like theirs my last reward.

LETTER FROM MR. CONDE, FEBRUARY
12, 1845.

Physical Improvement—Discouragements.

THE station occupied by Mr. Conde is Hana, upon the Island of Maui. Mr. Whittlesey,—who sailed from this country with the last reinforcement,—joined him a little more than a year ago; Mr. Rice, who had been previously associated with him as a teacher, having been transferred to Punahou, on Oahu.

The sketch which Mr. Conde gives us of the present state of his field, has something to cheer and animate, while there is much also to awaken regret. His description of the physical aspect of the people is encouraging; and it shows that the Hawaiians, under a wise and enlightened policy, are capable of rapid advances in civilization. It should be borne in mind, however, that some portions of the Sandwich Islands are in a much more unfavorable position, in respect to improvement, than the district in which Mr. Conde resides.

The physical appearance of this place has considerably changed since we commenced the station. Indications of increasing civilization are every where apparent. The spirit of enterprise among the people is evidently on the advance. The land,—of which there is a great abundance,—is becoming rapidly fenced with stone walls, into lots of various dimensions, for pasturage or cultivation. Some are raising cattle or horses, and some goats; others are cultivating different kinds of grains and vegetables. All are seeking, in these various ways, to increase the comforts of life. As a people they are improving fast in their temporal condition. Their habitations, although thatched as formerly, are generally neat and comfortable; and their clothing, which consisted, some six years ago, of native kapa exclusively, is now principally cloth. To our minds, I can assure you, the contrast between the present aspect of things here, and that which presented itself on our first arrival, is great, and not a little encouraging.

Still the picture, as viewed by a sober and candid observer, exhibits many dark

shades, with only here and there a bright spot to indicate that a beginning has been made. Should the important changes in the government which are anticipated on the return of the Hawaiian embassy, ever be realized, the people may advance more rapidly in the improvements which they have commenced. In their present circumstances their energies, in a high degree, are necessarily crippled. They cannot be expected to exhibit much enterprise, or to exert themselves much to improve their condition, as long as their houses, lands, &c., are held at the mere of capricious chiefs and land-holders.

From the physical condition of the people, Mr. Conde naturally passes to their spiritual state and prospects.

Our field, as it spreads itself out to my view, presents many indications that good has been accomplished, by the blessing of God, on our humble exertions. But by far the greater portion still remains under the dominion of Satan; and on every hand are to be seen obstacles in the way of reform, which, to human appearance, are quite insurmountable. Even those who have been truly converted, as we hope, are but partially enlightened and grounded in the truth. Hence they are liable to fall when assailed by the slightest temptation. Occasionally we are sometimes called to mourn over their apostasy, and often to lament their stupidity, worldliness and back-slidings. They are mere babes in Christ, the best of them, and must be fed and watched over as such, or they will be seen wandering, through ignorance and the remaining depravity which abounds within them, into forbidden paths, which lead to destruction. So many and so great are their imperfections, as professed followers of Christ, that we feel almost constrained, at times, to doubt the validity of their hope. And were it not that we sometimes observe indications of genuine repentance for sin, and a sincere desire to approve themselves to the Searcher of hearts, we should be compelled to hang our harps upon the willows, and surrender all hope of further benefiting the people except in a temporal point of view.

There are also many discouragements in regard to the great mass of the impenitent. They are difficult of access; at least they are indisposed to approach within the sound of the preached gospel, loving darkness rather than light, because their deeds are evil. For them the nov-

elty of the Christian religion has ceased; and nothing remains but sober truth, which to an unregenerate heart is always unwelcome.

Mischief done by Lord Paulet—State of the Church.

This class of persons has never appeared more regardless of every thing like morals and religion, than for a year or more past. The causes which have contributed to increase their indifference to such a degree, are various. But the most important of these is doubtless the conduct of Lord George Paulet, of whose doings in the Islands so much has been published to the world. That revolution was very injurious in its effects upon the people in our field. It drew off their attention from the work of reform, and led them to indulge in vain reveries. They began to imagine that they should be no longer required to pay taxes, nor toil six, and sometimes more, days in a month for the King and Chiefs; both of which they had already begun to regard as burdens too heavy to be borne without remonstrance. This act of Lord Paulet induced a spirit of insubordination, on the part of the wicked, and a belief that they could practice any and every vice with impunity. Multitudes of this class, who had been held in check till then by wholesome laws, returned to their old heathenish practices; and strenuous efforts were made in some places to revive the idolatry of their ancestors.

The cultivation of tobacco and *awa* has been much more common of late, in the region which constitutes the missionary field of Mr. Conde than it had been previously. These articles find a ready market, particularly at the sea-ports; and as the soil in the district referred to is very favorable to their production, persons who are not restrained by religious principle, are strongly inclined to engage in this species of agriculture. A considerable share of the money which is paid to the government for taxes, is obtained in this way. A temperance society has recently been formed at this station, one object of which is to discountenance the use of the articles named above. "All those who profess to be Christians," says Mr. Conde, "and those who respect religion and good morals, readily acquiesce in the measure."

Our congregations on the Sabbath are about as large as formerly. But the number of inquirers has diminished considerably from what it was several years ago. For a few weeks past, however, it

has been on the increase; which gives us some reason to hope that the Lord has not entirely forsaken us. It may be that there is a better day about to dawn upon us.

Notwithstanding the discouragements of which I have spoken, there have been but a few cases of apostasy among the church members, since my last report. It is seldom that we have been called to the painful duty of excising any of our number from the privileges of the church. Professors of religion have not only stood firm, as a general thing, in the midst of many adverse circumstances; but they have, on all occasions, borne testimony against prevailing vices and sins. Still they have not exhibited that spirit of prayer, that deadness to the world, and that ardent desire for the conversion of the impenitent, which are required in the gospel, and which are essential to the steady advancement of Christ's cause, among themselves and the people.



LETTER FROM MR. BAILEY, FEBRUARY 18, 1845.

Revival in the Wailuku Female Seminary.

THE female seminary at Wailuku is under the care of Mr. Bailey. Having been permitted to witness a very pleasing work of grace among the pupils, during the past year, he has furnished a brief account of it for the satisfaction and encouragement of Christians in this country.

It was during the months of June and July, 1844, that we observed a very perceptible increase of seriousness among our pupils. A few expressed a desire to converse about their souls' salvation; and small circles met for prayer and mutual exhortation. Many expressed considerable concern for themselves and a determination to seek God.

The seriousness continued to increase for a number of weeks, till nearly every member of the school professed to be seeking the good and right way; and, so far as we know, all met to pray in little circles, every morning or evening, or both. They often arose long before the light of day to engage in this blessed work. The taste for play seemed to vanish; and all appeared, in a greater or less degree, to feel that the salvation of their souls was the great thing to be attended to. There was literally almost no excitement, or what is commonly

called by that name in seasons of revival. Every thing went on in a still and quiet way. The plain and simple exhibition of truth was the only method adopted to lead them to God. Indeed it was apparent that the seed which had been sown every day for years, was now springing up under the genial rays of the Sun of Righteousness, and the refreshing dews of the Spirit. The mind was open to receive the truth, and the heart was affected.

This state of things has not passed suddenly away, as is often the case among young persons. On the contrary, it has, as we trust, yielded permanent fruits and some traces still remain of the seriousness which was apparent at first.

Should it be asked what number give evidence of having experienced the new birth, I could not give any definite answer. One strange characteristic of the work is, that some are convinced that they have not passed from death unto life; an anomaly, perhaps, among this people. Six have already been propounded for admission to the church. For six others we are waiting till their Christian character shall have become more fully developed. Most of these appear well; as also many more who have not yet been brought forward with a view to their being admitted to the fellowship of the church.

The effect of the religious interest, described above, on the general condition of the schools has been very salutary. Its discipline has occasioned little trouble or solicitude; and the progress of the pupils in their studies has been materially accelerated. "Some who were once dull, have become promising scholars, in consequence of a more conscientious employment of the means of acquiring knowledge."



LETTER FROM MR. LYONS, MARCH 7, 1845.

State of the Church—Benefit of Knowledge.

THIS letter of Mr. Lyons contains his annual report of the state and progress of the missionary work at Waimea. It is very full, giving, in minute detail, the various operations with which he is connected; but many of the particulars are intended for private perusal rather than the public eye, while some of the statements and descriptions are similar to what has already appeared in the pages of the Herald. The general tenor of the report is satisfactory and encouraging.

Mr. Lyons first gives an account of the schools. The government provides superintendents for the common schools, there being two officers of this description on Hawaii; but the watch and supervision of the missionaries are still very important and valuable. The whole number of schools in the field which is under the care of Mr. Lyons, is twenty-two, and the number of teachers is thirty-five. He has attended examinations of these schools on three different occasions, during the year. At the last of these examinations the number of pupils was 1,068; the number of readers 516; the number of writers 390; the number taught in mental arithmetic 470, &c. The number of verses of Scripture committed to memory during the year was more than 26,000.

Of Sabbath schools there are two—one for adults and one for children. *Pilgrim's Progress* (translated) is the text book in the former, and the *Ai-o-ka-la* (Daily Food) the text book for the latter. "*Pilgrim's Progress*," says Mr. Lyons, "opens a world of subjects for remark which might otherwise remain unknown. This is the great excellency of the book as a school exercise for natives in the hands of the missionaries. But in the hands of the natives alone, it is quite unintelligible."

Mr. Lyons has performed three tours through his entire field, during the year, visiting the sixteen churches under his care, and inquiring minutely into the condition and wants of the people. The state of the churches on his first tour will appear from the following paragraph.

The Lord had visited them and revived his work in almost every district. During my former tour a multitude had been suspended from the privileges of the church, in consequence of violating their covenant engagements. Many of these, on this tour, came forward as penitent, and wished to be reinstated in the enjoyment of their former privileges. Those who had appeared penitent for some time, were restored; and the remainder were deferred till the next tour, to allow time for testing the sincerity of their repentance. Several candidates also offered themselves for admission to the church, some of whom were received. It appeared to be a truly tranquil and refreshing season among the churches. The elders generally were actively and energetically employed in the discharge of their duties, and the church members, with few exceptions, were apparently free from any conduct that called for the exercise of discipline.

The poverty of the natives was made strikingly evident in one district. An evening meeting had been appointed; the people assembled, "but

there was no means of illuminating the house, save the pale rays of Venus, joined at length by those of the moon."

On the second tour Mr. Lyons found a state of things which is described below.

The condition of the churches was matter of rejoicing. Ever since my last tour the Lord had been blessing them with the gentle droppings of the Spirit. Of suspended church members, those who professed repentance on the previous tour, and were put over, had, for the most part, brought forth fruit meet for repentance. These were all restored to the church, with many others whose penitence was of a later origin, though of a satisfactory character. There were also several new cases of awakening and conversion. These were examined, and those who gave good evidence of being regenerated by the Holy Spirit were baptized and permitted to sit down, with numerous other disciples, around the table of the Lord. Some of the churches had been particularly active in repairing, rebuilding and furnishing their meeting houses.

Mr. Lyons found the schools of the Romanists, with one exception, "in a desolate and almost extinct state." Several adherents of popery had returned to Protestantism, and among them was the champion of the system on Hawaii.

The following incident is mentioned as showing that the Hawaiians are deriving some advantages from the little knowledge which they have gained.

While in the valley of Waipio, which contains a thousand inhabitants, I was not a little gratified in witnessing quite a display of intelligent independence. A new *konohike* (head man of the land) had just arrived from the royal residence. The whole population of the valley was assembled. The *konohike* inquired how many schools there were, how many teachers, how many schools trustees. The number was given. "What! Four schools! Eight teachers! Eight trustees! That will never do. I shall have no men to do my work. The schools must be reduced by amalgamation; a part of the teachers and trustees must return to the *poaha* and *poalima*, (the *konohike's* working days;) I myself will be the principal trustee. The women also, they must work for me; make kapa, &c., as in days of old." But the poor man soon found that the people had too much light, too much knowledge of the laws, for the accomplishment of his purposes. No revolution could be effected; and he was

obliged to confess himself in the wrong for making such an attempt, and to allow things to move on in their accustomed channels.

Thanksgiving Festival.

Mr. Lyons gives a description of a thanksgiving festival, which seems to have excited very great interest among the people under his care. This occurred in connection with his third tour.

As the hour for assembling arrived, adults and children came together and formed a procession according to the previous arrangement. All things being ready, the march commenced. In most cases, for the want of one more skilful, I was obliged to act as marshall myself. It was not to please myself that this movement was set on foot; by no means. But my object was to try some measures that would tend to the civilization, as well as the christianization, of the people. I wished also to excite a greater interest in the examination of schools.

I saw that I was not mistaken as to the nature and results of the expedient I had adopted. The procession moved on. I occasionally halted to take a view of its appearance. My expectations were more than realized. As I beheld banners flying, tall feather brushes waving, men, women and children, all decently and some richly clothed, I was forcibly reminded of a military review in my native land. I was also convinced, to my entire satisfaction, that something can be done for the cause of civilization among this once, and to some extent still, degraded people. Almost all the clothing which they wore, was English. Hardly an article of kapa was seen, except such as was used for ornament. Most of the men wore shirts and pantaloons, and many appeared in a whole suit of English clothes. The teachers were mostly furnished with white frock coats. The women appeared in white and calico dresses, with shawls and handkerchiefs of various descriptions. As to the children, I took the number of boys clothed in shirts and pantaloons, and the number of girls clad in English dresses. Of the former there were three hundred and seven, of the latter three hundred and thirty-three; this was the sum total from all the parishes. Several of the boys, besides shirts and pantaloons, had jackets and frock coats. Most of the boys and men were furnished with hats. Among the women and girls, handkerchiefs, tied tastefully about the head, answered, in

most cases, for bonnets. In one parish, however, the ladies, many of them at least, made quite a display of bonnets and veils, shoes and stockings. So much for dress.

During the march there were haltings at convenient places, to give the children an opportunity for chanting their temperance songs, &c. In one instance the one hundred and thirty-sixth Psalm was chanted admirably, one part of the verse by the girls, and the other part by the boys. This was the teacher's own device, and he had received no previous instruction. In another instance the hymn,

"Oh how pleasant 'tis to see,
Little children all agree,"

was repeated in concert, and all the gestures and movements required were done to admiration.

But the most splendid performance was in the valley of Waipio. The whole valley was all life and enthusiasm. The four large schools united with nearly all the adults of the valley, and formed a long and magnificent procession, over which waved eight large and variously colored flags and numerous *kahilis*. One of the flags was of the Hawaiian, and another of the American, stamp, all made by native ingenuity. The whole of the exercises were conducted admirably by native officers. At the close of the marches a circle was formed, and sometimes a circle within a circle, when prayer was offered to Him whose goodness the day, with all its exercises, was designed to celebrate. In one instance the prayer was preceded by music from a circle of singers conducted by a native chorister.

After this the whole company repaired to the festival bowers, &c., and there sat down to the thanksgiving entertainment. In some places there was quite a display of tables, splendid table cloths, soup dishes, plates, &c.

Examination followed, and then the public meeting and native speeches. In most of the speeches allusion was made to the performances of the day. It was "a new and wonderful thing!" The people appeared perfectly astonished at the display of civilization which they found themselves capable of making. New life flowed in almost every vein; joy sparkled in almost every countenance. Convinced that they could do something, many seemed resolved to do still more for the elevation both of the body and the soul.

The meeting closed with an address from the missionary, and a call for the previously proposed contribution for the aid of foreign missions. And more liberal contributions I had not seen for many years.

Upon this tour Mr. Lyons found the churches "tranquil and advancing." "Many backsliders had been apparently reclaimed, and several persons presented themselves as recently converted, and requested to be admitted to the church."

Temperance—Benevolence.

In describing the progress of temperance, Mr. Lyons uses the following language:

All the schools and churches were living in strict accordance with temperance principles. Our temperance pledge excludes, not only intoxicating liquids, but intoxicating solids, such as awa and tobacco. I was rather astonished to find in how few instances the pledge had been violated. Only one church member had been guilty of drinking distilled spirits, and very few had been guilty of smoking. Of the children there were eight hundred anti-smokers. Some who had returned to smoking, renewed their pledge to abstain in future. A child now feels rather ashamed to be called a smoker.

The next topic embraced in the report is "the benevolence of the church."

I shall only give the amount of contributions as far as they can be put down in dollars and cents. They may be divided into two departments, domestic and foreign. The amount of contributions and labors for domestic purposes is, according to my estimation, \$577 02; that for foreign purposes \$67 70. This, considering the poverty of the church, is commendable. The foreign contributions were in kapa, with the exception of a few dollars in money. Of the contributions of a previous year, eighty-five kapas have been sent to Wailuku female seminary.

When this church will be able to support their minister, I am unable to say. I am contemplating an effort to ascertain what can be done towards this object. I know better the resources of this church than those do or can know who are distant observers and judges. Whether such a thing as ministerial support ought to be proposed, just now, is to my mind of doubtful expediency. But I will try.

I hope the time will come when not only this, but all the churches on the Sandwich Islands, will support their pastors.

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LETTER FROM MR. HITCHCOCK, MARCH 14, 1845.

### *State of Religion in Molokai.*

THE present communication of Mr. Hitchcock exhibits a pleasing view of the missionary field which he occupies, in connection with Messrs. Gulick and Andrews, on the island of Molokai. The situation of this island appears to be more favorable, in several respects, to the progress of the natives in Christian knowledge and civilization, than many other places. It is for this reason in part, undoubtedly, that the accounts received from the brethren stationed there, are more encouraging than some which come from different portions of the general field.

During the last three months, the missionary work, in almost every respect, has been assuming an appearance more and more favorable, throughout the island. I am not certain that I have informed you of our protracted meeting at Halawa. It was a most precious season; and its effects still continue in the circumspection and prayerfulness of Christians, in their concern for the welfare of sinners, and in the steadfastness with which those who at the meeting professed to be converts to the truth, hold on their way, though this steadfastness subjects them to hardships and trials with which they were unacquainted when they were living in their sins. For instance, it seems to be a well established doctrine among this people, that those who do not belong to the church, and do not profess any concern for their souls, are under no obligations to assist in any benevolent work; such as contributing to the monthly concert, or to the support of the ministry, or the relief of the poor, or building meeting houses, &c. But since the protracted meeting at Halawa, almost every man in the village,—which is the most populous one on the island,—is engaged in most, if not all of these good works. They are now collecting timber for a new stone meeting house; and I am informed that nearly every man goes into the mountains and does his part. Besides this, they have subscribed for the support of Mr. Andrews the present year more than a hundred dollars, which is an average of about one dollar for every man and woman, although their average



capital and income would not exceed twenty dollars for each individual.

In the following paragraph Mr. Hitchcock alludes to another protracted meeting.

The protracted meeting recently held by the centre congregation has been a great blessing to the place. I have never known a better spirit than now exists in many of the church members of this division of the Molokai church. Some of them, like Paul, "having food and raiment," and in many cases but little of either, "seem therewith content;" and spend their leisure time in going from house to house endeavoring to do good. In proportion as they open their eyes, more and more, on the spirit of the gospel, its sacred influence develops itself in constraining them to show kindness to the sick and needy, and to exhibit compassion for the impenitent. Our efforts to introduce more refinement and delicacy of sentiment among them, have met of late with greater success; so that now, in personal demeanor, propriety in dress, and cleanliness, they are evidently in advance of what they were a year ago.

Mr. Hitchcock adds, in conclusion, "We have just returned from a four days' meeting in the west congregation. It has not been in vain. We have reason to bless God that though many of the people live at a great distance from the meeting house, and some of them down a *pali* three thousand feet deep, yet there was a good attendance, and the truth was proclaimed not without some good results." The congregations mentioned above embrace the whole island. They have subscribed "more than enough" to support Mr. Andrews.

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LETTER FROM MR. COOKE, MARCH 22,
1845.

School for Young Chiefs.

THE school for the young chiefs of the Sandwich Islands, at Honolulu, has been occasionally noticed in the Herald. At the general meeting of the mission which was held in May, 1839, Mr. and Mrs. Cooke were designated to take charge of the institution; and its history has been such, thus far, as to lead its friends to hope that much good will result from the experiment. Mr. and Mrs. Cooke are at present assisted in their labors by Miss Whitney, who embarked for the Sandwich Islands with the last reinforcement. Since the previous letter of Mrs. Cooke, published in the Herald for December, 1843, two new pupils have been admitted to the school. "There are

other children of chiefs who are desirous of coming into the school; but we have no room for them. We hope something will be done to enlarge our premises, or divide the school and have another teacher, when Messrs. Richards and Haalilio return." In reference to the last mentioned event, Mr. Cooke wrote, two days later, "Yesterday the Montreal arrived, bringing Mr. Richards and the remains of Haalilio. A severe blow!"

The expenses of the school, in consequence of repairs, &c., have been unusually large during the past year. Including the salary of the teachers, they amounted to \$3,500; "all of which," writes Mr. Cooke, "has been cheerfully paid by the government."

The present letter contains a full account of the studies pursued in the school. The text books which have been introduced, are in common use in this country.

Instruction has been communicated with ease and pleasure compared with former years, and the progress of the children has been much more obvious. They have pursued their studies with commendable ardor; and they begin to appreciate the value of knowledge. Some of their compositions exhibit thought, correct expression, and intelligible writing.

Music is attended to, not as a study, but as an amusement. It has charms for them, and many of their hours of leisure are spent in playing on the piano forte, accordeon and flute. The influence of music upon them is very civilizing in its tendency, and it greatly increases the pleasures of home. It is very delightful to hear them play on their instruments, as accompaniments to their voices. The King when he visits us, always insists upon their singing and playing.

In regard to the religious training of the school, Mr. Cooke writes as follows:

Morning and evening worship, for the past two years, has been conducted entirely in the English language. The entire Bible has been read through by the scholars nearly twice. A verse is committed daily by fifteen scholars, and recited again at a Bible class on Saturday evening. The reason for having this exercise Saturday evening, is on account of there being so many services on the Sabbath. On Lord's day the scholars attend two native services, and one in English, sometimes two. The habit of going to church has become so fixed, that they do not imagine they can stay at home.

Though none of them have yet become "new creatures in Christ Jesus," it is pleasant to observe an increase of moral sensibility among them. This is very apparent in the discipline of the school; we can now reason with them, and a word goes farther than many did formerly. Indeed, if I may be allowed the expression, a hair will keep them in check now, more than a rope once would have done. They occasionally trespass, but not so often as children of their age used to do when I was young; and when they do trespass, they are unhappy, and frequently come to confess their faults of their own accord.

South Africa.

LETTER FROM DOCT. ADAMS, MAY 16,
1845.

Station at Umlazi—Tours.

BUT few letters have been received from our brethren in South Africa of late; and, consequently, the prospects of the mission have not been distinctly understood. From the letters recently received, however, it is evident that the anticipations excited by former communications are not doomed to disappointment. There are strong reasons for believing that Providence, having so remarkably interposed in behalf of the mission, just as it was upon the point of being dissolved, will give it a work to do which will demand the steady and efficient co-operation of the churches in this country. Indeed it must be apparent to all that the circumstances of our brethren who are now in that field, call loudly for speedy and large reinforcements.

Our congregations upon the Sabbath are much as heretofore, varying from five to eight hundred persons in winter, and from six hundred to a thousand in summer. During the summer a service is held at a place six miles from the station, where from one to three hundred persons usually assemble. In the aspect of the people as they are assembled upon the Sabbath, we can observe a marked improvement; though it is not as great as we could wish. In general they are quiet and orderly in their deportment, and give good, often earnest and solemn, attention to the preaching of the gospel. Some of them are respectably and neatly clad, while others are but partially clad. Of the latter, some have coats and shirts, others pantaloons and shirts, and others still shirts alone. Most

of the adults of both sexes have blankets of some description, which, however, they do not always choose to wear; and many of the boys and girls appear decked out in savage finery, with scarcely any thing that can properly be called clothing.

The Sabbath school is attended by from three to five hundred persons of all ages, who assemble in the morning, and are taught to read, to commit Scripture lessons to memory, and to answer questions from a catechism which we have prepared. Many who attend the Sabbath school can read fluently, and some have nearly committed to memory all the books which we have printed. A decided progress has been made in this school within the past year, and it is becoming increasingly interesting. We have several youths of both sexes, who are qualified to render us much important assistance in this department of our labors.

In the day school at this station there are one hundred and one pupils, "many of whom manifest a good deal of interest, and make very good proficiency." Others, however, are irregular in their attendance, and show, consequently, but little improvement. "We very much need," says Doct. Adams, "a fellow laborer who would devote himself entirely to teaching."

I make my tours among the people, living at a distance, on horseback, visiting all the villages upon my route; and I am always well received and listened to with attention. My arrival at a village is the signal for the people of that and the neighboring villages to assemble, when I address them thirty or forty minutes, and then proceed to another settlement. The day is occupied in this manner, and when I stop for the night, my hut is usually filled with men, women and children, whom I address in a familiar manner until I am weary; and after they have retired to their own houses, I may hear them, frequently until a late hour, conversing together upon what they have heard. I have been often much gratified by the pleasure manifested by the people on receiving a visit, and by hearing the inquiry made, with much apparent interest and solicitude, "When will you come again?" I would gladly devote more time to this interesting department of labor; but as it is necessary to suspend, in part, our operations at the station during my absence, I have felt that it would not be wise to make these tours more frequently.

Doct. Adams regrets that greater success cannot be reported by this mission. Something, however, he thinks, has been accomplished. The influence of the gospel may be seen, he believes, "not in the hopeful conversion of multitudes, nor in a general and deep concern among the people for the salvation of their souls; but in a gradual relinquishment of degrading heathen customs, in the diminished hold of superstition upon their minds, in their general observance of the Sabbath, and in their profound attention to the preaching of the Word."

Prospects of the Natives—Their Character—More Laborers needed.

In regard to the encouragements for continuing and extending our operations, my opinions have undergone no change. The colony of Natal, in extent about one hundred and fifty miles square, is supposed to contain from eighty to one hundred thousand natives, aborigines of the country, a majority of whom composed, at one time, a part of the Zulu nation. They are to be found in all parts of the colony, living generally in compact settlements, under their respective chiefs. So far as we can learn, it is the intention of Government to appropriate lands for these people, and locate them in different communities. The extent of these communities is not yet determined. There is reason to believe, however, that eight or ten thousand people will be placed together; and it is understood to be the intention of Government to vest in the chiefs a title to the lands occupied by their respective tribes, which they will not be allowed to alienate for a certain number of years. This plan, if carried into effect, will fix the natives permanently upon the soil, and place them in circumstances highly favorable for the prosecution of missionary operations among them. Each community will afford a field sufficient in extent for one principal station, and several out-stations, and it will give sufficient scope for the labors of at least one ordained missionary and one teacher with their wives.

The Surveyor-general of this colony, recently arrived, is instructed by the Governor at Cape Town to make inquiry respecting the natives and report to him. Some time must elapse, therefore, before the question of their location can be finally settled; but from the known kind and Christian views of Governor Maitland towards the natives, we need not entertain any fears, I think, that they will not be liberally provided for.

Estimating the people at one hundred thousand, at least ten locations will be required. We have then, within the colony, a field sufficiently large for ten principal stations, demanding at least twenty missionaries and teachers, with their wives, to occupy them. We have a people perfectly accessible and very desirous of having missionaries. We may have large congregations and numerous schools, and we may prosecute every department of missionary labor in security, and rely upon the disposition of Government to afford us every facility which we can reasonably desire.

That this people need the gospel, is obvious from what is said below.

Perhaps you may ask, "Is not this the bright side of the picture?" I reply that it certainly is; and there is also a dark side. The mass of the people among whom we have to live and labor, are in a state of deep degradation, strongly attached to their evil customs, and almost beyond description vile and corrupt in their habits and practices. Chastity is scarcely, if at all, known among them. All of them will cheat and lie, some will kill and steal. They are very careful to conceal their worst vices from us, and we did not form right ideas of their character, until we had become familiar with their language, and, by travelling among them, had obtained better opportunities of observing their daily lives and conduct. A true delineation of the character of this people, drawn out in detail, would present a picture sufficiently revolting. And in addition to all the rest, the native opposition of the human heart to the teaching of God's word, is as strong in them as in others. If there are any heathen who only need to be told the truth in order to believe and embrace it, and to whom it is only necessary to point out the right way in order to their walking in it, they are not to be found in this quarter of the world.

In the remarks which immediately follow, every friend of missions, it would seem, must fully acquiesce.

I cannot help feeling strongly that God, in his providence, is here setting before the American Board a wide door to a most interesting field; and that he is loudly calling upon the churches to enter and occupy it. The demand for laborers, it seems to me, is immediate and pressing. It is not necessary to wait

until the people shall have their location assigned to them. If twenty missionaries were on the ground this moment, they would find immediate and full employment. I have now in my mind several places, heretofore visited by me, where, if missionaries were already located, they might have as large congregations as come together at this station, and might be, in all respects, as favorably situated for doing good. They would only be required to occupy temporary houses for a time, or, until the settlement of the people in the places where they are to remain permanently. I have said nothing of the openings for missionaries beyond the limits of the colony. This part of the field seems to demand our first attention, and when this shall have been fully taken possession of, there will doubtless be room enough to extend our operations.

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LETTER FROM MR. LINDLEY, MAY 17,  
1845.

*Plan for settling the Natives—Appeal  
for Missionaries.*

THE following extract from Mr. Lindley's letter, it will be seen, is in perfect accordance with the foregoing communication of Doct. Adams.

We believe that there are at least a hundred thousand aborigines in the Natal territory; and, as far as they themselves are concerned, we have free access to every one of them. Government lands are to be reserved for them, on which they will be located in bodies of perhaps ten thousand each; magistrates are to be appointed especially for them; and there is reason to believe that these magistrates will be selected with much care by the present Governor, Sir P. Maitland. The aborigines of this country are regarded, and are to be treated, as British subjects; and his Excellency seems to know that the experiment which is about to be made on a hundred thousand unlettered heathen, has not often been tried. They are to be civilized, and thus converted into orderly and useful members of society. To accomplish this benevolent work, every attainable good influence must be employed, and that soon. All the assistance which the American churches may enable you to render, will be gladly received.

It is proper in this connection, to state that our brethren "have every reason to believe that

Government will be ready to make considerable appropriations in money for the support of schools."

The following appeal is earnestly commended to young ministers and candidates for the ministry. Shall our brethren be left to toil alone where the demand for labor is so urgent?

I was much affected by that part of your letter, in which you speak of the difficulty you experience in finding men who are willing to go on a foreign mission. I have tried, but am as yet unable, to conjecture the reason of this difficulty. Are there no pious young ministers in America? Or are they all afraid of hard work in that good cause for which they have vowed to live and die? Do young men in the ministry read in their Bibles, "Go ye into all the world?" Are they all, or nearly all, content to take no direct part in the efforts made to extend the kingdom of Christ among the heathen? These, and many similar questions, have come up in my mind; but to every one of them I feel compelled to answer, "I cannot believe it." There must be many young ministers, and many preparing for the ministry, who love the heathen, and who would be willing to come to our help, if they knew our circumstances.

To such let me say, Brethren, we need your assistance. We are surrounded by many thousands of heathen, to every one of whom we have the freest access possible. Your residence among them would be as safe as it is where you now are. The climate is one of the healthiest in the world. The land is literally flowing with milk and honey. Every thing you would need for the body is here to be had. You may go out and come in, rise up and lie down, with as little to disturb your peace and quietness, as in any part of the world. Of the adversities and anxieties heretofore experienced by us, you would know nothing. The field which we have been for years trying to enter, is now fairly, fully, permanently open to us; and I declare to you, with all due seriousness and consideration, that the wide world of heathenism does not present a spot more favorable than this for the exercise of that love, which, as Christians, you profess to feel. Say then that you will come to our assistance. We will receive you kindly, gladly. Our comforts and joys shall be yours, as far as we can make them so; and your sorrows shall be our sorrows. Come, and in us, if it be possible on our part, you shall find the brothers and sisters whom you may leave behind.

## Amoy.

## JOURNAL OF MR. POHLMAN.

*Routine of Labor—Inquirers—Idols abandoned.*

SINCE the division of the mission to China, the brethren residing at Amoy constitute a mission by themselves. Only two families are now at that place, Mr. Doty's and Mr. Pohlman's; and though there are strong reasons for a reinforcement, there is no immediate prospect of an accession to their numbers. In the present state of China, this is greatly to be regretted; for in the letter which accompanies this journal, Mr. Pohlman says, "It will be seen that what a short time since would have been deemed incredible, is now a common occurrence. *Within the Chinese empire, missionaries are enabled to preach the gospel to congregations of native heathen.* And,—what is perhaps most of all remarkable,—the same persons in general come together from week to week. When it is considered that a regular attendance upon divine service by the heathen implies more interest in the exercise than such an attendance does in a Christian community; that they give up so many hours of a working day, (time which might be employed without disgrace or injury to character in getting money, which is, after all, the god most worshipped in this country,) should we not regard this as a most favorable indication that the Lord is preparing the hearts of the people to receive his gospel?" In connection with the foregoing extract it may be stated that Mr. Medhurst has congregations of two hundred Chinese at Shanghai; and all the accounts from the northern ports are encouraging.

The individuals mentioned in the following extracts, it will be readily understood, are missionaries sustained by other institutions.

January 1, 1845. Every day I go and sit down in the preaching hall, and the people come, some to ask questions, some to be healed, some to see and hear. As soon as they begin to disperse, I go and spend an hour or more with my teacher in study. It is then half past eleven, the hour set apart, daily, for our translation meeting, when Messrs. Stronach, Young, Doty and myself, with our four teachers, meet to revise the Chinese New Testament. This occupies us till one o'clock, and the time is delightfully spent. Then again I spend about an hour in the study, when we dine; and after studying till four o'clock, I have Chinese worship with my teacher and others who may attend, when our exhausted energies require re-

laxation, and we lay aside in-door labors for exercise on Kolongsoo, or a visit to the outer town or to the crowded streets of Amoy, where there are hundreds always ready to hear the words of eternal life, and we are treated with all due deference and respect. The evenings, which are now long and pleasant, are spent around our social fire-side, reading or writing, except when we meet for prayer, or to practice sacred music. This is the round of daily duties at the beginning of the year, and I would fain hope that we are making the best use of the days as they pass.

Under date of January 2, Mr. Pohlman writes, "The Chinese officers have sent us their cards, which is equivalent to a new year's call, and the best salutations of the season. We have no reason to doubt that we enjoy their good wishes, and perhaps their secret desires for our success, so long as it will not interfere with the stronger passions of their own bosoms. Indeed the Mayor of the city openly bids us 'God speed,' and publicly expresses a hope that we may convert all the people."

9. The two old men, Hok-kue-pey and Un-sia-pey,—the former I hope a subject of saving grace, and the latter not far from the kingdom of heaven,—came early to my room that they might spend an hour before the meeting in prayer, exposition of the Word, and conversation. Huk-kue-pey asked particularly about the evidences of discipleship, and rejoiced in the privilege of receiving religious instruction. He is thirsting after divine truth, and has a longing desire that the eyes of his fellow countrymen may be opened, and that in God's light they all may see light.

14. We have had pleasing evidence to-day of the progress of the truth. A man came into the new chapel with two idols in his sleeve, (the sleeve of a Chinese garment is very wide, and various articles are often carried in it.) Coming up to Mr. Stronach, he solemnly averred that he was convinced of the folly of idol-worship, and had emptied his house of all its divinities. The two, mentioned above, were brought as trophies, and presented to Mr. Stronach, who has no reason to doubt the truth of his declaration, as the man is a constant hearer, and others speak of the event as a well known fact. Many have been brought to the same interesting state of mind. I visited a man of property and influence last evening, who has not an idol or a shrine in his house, being convinced by

the truth as preached by Mr. Abeel, that idols are vanity and a lie. These are interesting cases, and we dare not despise the day of small things. But how many are stopping short of their whole duty! One step is taken, when conscience is in some degree quieted.

### *Opium—Infanticide—Idolatry.*

Under date of January 16, Mr. Pohlman says, "Heavy rains have set in, notwithstanding which most of our usual attendants were present at the Chinese meeting this afternoon. It must be something more than idle curiosity or earthly gain, which brought the old men more than a mile through the storm."

20. I have had an interesting time this evening. I have spent an hour by the side of a thoroughfare in our neighborhood, where I held long conversations with the people, and supplied them with tracts. On my way an old man accosted me with the usual salutation, "Eat (smoke) tobacco." As opium is here called "black tobacco," and it is considered, in many circles, the highest ceremonial of good manners to offer it to a friend, I immediately asked what tobacco he wished me to smoke, whether the black or the red (common) tobacco. The old man instantly retorted on me, "No, the black mud is your business; your side of the world produces it; and you bring it to injure us. We raise and smoke red tobacco, and this is what I offer you." I taught the old man better, assuring him that missionaries had nothing to do with this nefarious business, and sighed in spirit on account of it, as deeply as any Chinaman possibly could. But I could not help dwelling on the fact that we are all condemned together. All white faces are considered as traffickers in this deadly drug.

While Mr. Pohlman was returning from Kongsong, January 21, he observed a bundle floating on the water. Its shape attracted his attention, and, upon inquiry, he found that it was an infant! From this fact he takes occasion to state the mode of destroying life in such cases. "Upon the first cry of the child, some grains of rice are put into its mouth, which produce instant death. The body is then bound up in a coarse sack, tied with a cord, and committed to the watery element."

23. Yesterday I visited the temple of the chief judge of the infernal regions. I have never before seen so many gods of all shapes and sizes, male and fe-

male, large and small, black and white. The sight was heart-sickening. I found the temple frequented by several old women, scarcely able to hobble along; and a poor priest was just concluding heathen mass for a dying person. I asked him whether he could save souls, and an affirmative reply was given. I then pressed him on the point of being saved himself, and asked, as he saved others, who saved his soul? To this question he returned no answer, and, being confounded, soon took his departure.

Like ancient Athens this "city is wholly given to idolatry." I recently asked my teacher to write down the names of the most common divinities; and he soon presented me with a list of eighty-six. I suppose there may be hundreds, counting chiefs and subordinates. Nearly every object, material and immaterial, is worshipped. Fire, earth, water, sea and land, mountains, sun, moon and stars, trees, horses and oxen, grain, medicine, dwellings, ships, heaven and hell, all have their respective deities; and go out when and where we will, we perceive that in all things the people are too superstitious.

February 1. Yesterday was the festival of escorting the gods to heaven. This is done by cracker-firing, burning gilt paper, incense offerings, and candle-burning. It always occurs on the twenty-fourth of the last month, and answers in time to our Christmas, being a week before their new year. The terrestrial gods ascend, and the celestial descend; the former to report their doings during the year, and the treatment they have received; the latter to comfort and rejoice the people during the festivities of the new year.

### *Chinese New Year—Incense Manufacture—Reverence for Writing.*

3. The poor Chinese are hurrying in every direction for money, as the year is about closing; and the accounts of every man must be squared, and money obtained for gambling and feasting. I heard to-day of one suicide, or rather of an attempt at it; and am informed that such instances are by no means rare at the close of the year, it being considered highly disgraceful at such a time not to be able to pay one's debts.

To-day Mr. Stronach has come to Amoy for a permanent residence, and is to occupy a pleasant house, two landings above us. On the twenty-fourth of Jan-



uary, Mr. Doty removed his family to Amoy, and he is to occupy Mr. Abeel's quarters. Mr. Loyd, who has been spending a few weeks at Kolongsoo, has also removed to the upper story of the new chapel. So that we all (five families and two single missionaries) now live in this crowded city, in the midst of the people, where head and heart and hands find full employ.

Under date of February 6, Mr. Pohlman mentions another interview with the two old men, Hok-kue-pei and Un-sia-pei. "They meet with abuse and obloquy on account of their determination to seek and serve the Savior. Nevertheless they appear firm and decided."

*Feb. 12.* In my rambles to-day among the people, I came to an incense manufactory, which is at present doing a large business. The incense stick is an odoriferous bark, ground up and then compounded with some adhesive substance which renders the powder capable of being formed into sticks of all sizes. The manufacturers listened attentively to remarks on the folly of idolatry, and the way of life through Christ.

It is computed that ten thousand persons in each province derive a support from making incense sticks, and that in the eighteen provinces about half a million of people derive a direct subsistence from the existing idolatry. Besides incense-dealers, there are priests without number, and makers of gilt paper and shrines and candles and gods. These all will of course be ready to cry out, "Our craft is in danger," should idol-worship be assailed, and the true God made known to the multitudes.

The following day was one of the most sacred character among the Chinese. "The people," says Mr. Pohlman, "all vied with one another in preparing tents in the open air, and making offerings to 'heaven's ruler.' Thousands of dollars are yearly expended for gilt paper, gun-firing, cracker-snapping, and all sorts of oblations. This they style sincere worship to the true God. 'To say that we are ignorant of the true God,' a Chinaman will contend, 'is utterly false. Here we have him; and once a year we all, from the highest to the lowest, acknowledge the celestial sovereign. Why come to teach us about God, as if we were in darkness?'"

22. To-day an old white-bearded man came around, picking up scraps of paper on which there is writing. There is a class of men who make this their business, and thereby acquire a large stock

of merit. I examined his basket, and found a large quantity of old English newspapers, and pieces of New York Observers and Christian Intelligencers. All writing is considered sacred; and there is the utmost care on this subject among all classes, that not a scrap of paper, on which there is printing or writing, be improperly used. All waste paper of this kind must be burned or sent adrift, and a person cannot more easily wound the feelings of a Chinaman, or even steel his heart against the truth, than to use written scraps of paper for any common purpose whatever.

### Ceylon.

LETTER FROM MR. POOR, MARCH 31, 1845.

#### *Lessons taught by the Past.*

IN Mr. Poor's last communication, he gave some notices of the villages and hamlets in which the schools under his care are established, and which constitute the circuit of his village preaching. The present letter contains a tabular view, exhibiting the state of the schools in these villages, and also the distance and direction of each from the station. From this table it appears that there is, on an average, one school to seven hundred inhabitants; that the pupils in the Tamil and English schools form about one sixteenth of the whole population; and that the girls are to the boys as two to three.

It will be borne in mind that a leading object in the establishment of schools is to furnish eligible places for the stated preaching of the gospel. Mr. Poor is accustomed to hold meetings for adults at the different villages in rotation, generally in the evening. Besides the children connected with the schools, a number of persons are brought together, many of whom could not be readily induced to attend public preaching in the church. Still it is painfully manifest that the natives generally feel no interest whatever in the efforts of the missionary for their spiritual good. "Not a few," says Mr. Poor, "who have derived great temporal benefits from our mission establishments, are in the state of mind indicated by the numerous followers of Christ, mentioned in the sixth chapter of John, who went back from following him, on being made to understand that a series of miracles would not be wrought for the purpose of furnishing them with their daily bread." In several important respects, however, Mr. Poor regards this as "an advanced stage of missionary progress."

1. The people have witnessed the

miracle, and tasted the sweets of a profusion of temporal advantages, which Christianity has brought them in its train. These benefits will long remain, and be regarded by succeeding generations as “a pillar of witness” to the disinterested love and kindness of Christians in foreign countries, and as a fair exhibition of the nature and spirit of Christianity itself. A tree producing such fruits is even now extensively admitted to be a tree of the Lord’s planting.

2. The reaction produced by the discovery, gradually made for several years past, that there is a limit to the temporal benefits to be expected from the missionaries, has, to a great extent, divested the mission of many of the factitious charms which it formerly had. Instead of obliging us by complying with our solicitations to be gratuitously boarded and instructed, they are now required to pay, not only for board, but for tuition at our English day-schools. Instead of resting all their hopes of future maintenance and aggrandizement upon mission service, they now understand that more lucrative employment may be found in other quarters. Thus their views are corrected in relation to many important points; and they are now in a position more fully to understand that the benefits which they have hitherto most eagerly sought, are but the husks of Christianity, while the precious wheat, even the bread of life, is brought within their reach, and freely offered to them in the gospel.

3. The terms of discipleship, however, when understood in their extent, are most repulsive to our own people; they are hard sayings which they cannot bear; and hence many of our disciples, becoming offended, have gone back, and walk no more with us. The very language, however, which we are permitted to use, in reporting such a state of things, is proof that no new thing has happened to us; but that we are walking in the footsteps of our Lord and Master, who “was in all points tempted like as we are, yet without sin.”

This state of things, Mr Poor supposes, has important lessons for the missionaries, and also for the churches who have sent them forth.

4. This advanced stage of missionary progress, of which I am speaking, and which has given rise to the developments of character above adverted to, is not less instructive to the missionaries than to the people of our charge. We before knew, by the hearing of the ear, as well

as by the letter of the statute book, that it was not by might nor by power that the spiritual temple could be built, “but by my Spirit saith the Lord of hosts;” but now, after the lapse of many long years, our eyes see, and our hearts feel this fundamental truth; and if, in view of it, we do not abhor ourselves and repent, wherein we have trusted to our own armor or sacrificed to our own drag, it must be that there is little spiritual discernment within us, and that we are not apt to learn. We are now made to feel that we have come into closer contact than ever with the benighted and benumbed mind and iron hearted soul of Hindooism; and that nothing but the sword of the Spirit, wielded by God himself, can cause one of the enemy to fall before us. And we do not perceive how the great object of our mission could have been accomplished without meeting such a crisis as this.

#### *Need of many more Missionaries.*

5. The present state of the mission, which has given rise to many painful communications, may perhaps be no less instructive to the churches who have sent us forth, than to us their missionaries. A new and unwonted demand is evidently made upon all who, in the integrity of their hearts, have enlisted in the foreign missionary enterprise;—a new demand upon the churches at home, upon the missionaries in the field, upon native assistants, and upon the native church generally. The call is urgent for a much larger reinforcement from Christian countries than we formerly supposed would be needed at this period. In the early stages of the mission, boys from our boarding schools could act the part of readers and exhorters, to some good purpose. It is not easy at present for our catechists to act so acceptable a part. Multitudes think they know as much of Christianity as our catechists, and that they are equally qualified to act as teachers. By the intimate knowledge which the catechists have of the people and the intimate knowledge which the people have of the catechists, as a body, they are all but disqualified for any profitable intercourse with each other on the subject of Christianity! This may not have come to pass because there is no Christian principle or saving grace in the hearts of many; but such is the product of a commingling of the elements of Christianity with those of Hindooism. And I here speak of Hindooism, not only

in the community at large, but in the hearts of those who may have received the truth in the love of it; for it must not be supposed that the old man of Hindooism is put off in the incipient stages of putting on the new man.

In view of such a state of things, the churches may determine what number of missionaries are required for an efficient publication of the gospel throughout our mission field, and what human instrumentalities are requisite for bringing forward a native ministry suited to the exigencies of the times. The almost total absence of desire for Christian instruction, as such, renders it difficult for a missionary steadily to preach among them, almost in proportion to the time he has thus preached and to the extent to which the truths of the gospel are understood by his hearers! Here then is an unwonted demand upon the missionary in the field, a demand upon his natural talents, physical strength, and upon whatever he may possess, or may obtain, of the gifts and graces of the Spirit of God. But above all, there is an unwonted demand upon him for the shield of faith, whereby he may "be able to quench all the fiery darts of the wicked." It being thus with the missionary, how must it fare with his native assistants! The former lives in an upper region, and has ample resources, which his assistants know not of; while the latter are destined to breathe the malaria of Hindooism in the regions below. Hence it will be seen that in superintending their course of labors, and in holding them to a prescribed routine of duty, a demand is made upon the missionary in proportion to the number of his assistants.

### *Obstacles to training native Helpers.*

The foregoing remark prepares the way for the consideration of a very formidable obstacle to the proper training of native helpers.

It is in this department of my labors that I am made painfully sensible of what may be regarded as the most serious hinderance, in the way of our bringing forward catechists and native preachers. It is an obstacle that I did not distinctly contemplate till I was called in practice to meet it. The obstacle is, that we have no appropriate sphere of labor, in which native assistants may profitably exercise the gifts and graces which they may possess. A certain number are needed in immediate connection with every missionary. But the

main body of them should be placed at a distance in separate spheres of labor. We find it, however, almost impossible to thrust even those who are best qualified for service from our premises to be stationed but a few miles distant. They dare not trust themselves in the hands of their countrymen. Their own character is endangered, even on supposition that they are honest men; and they are almost sure that they cannot successfully meet the trials and temptations to which they will be exposed.

The main occasion of all this is, that there is no demand for their services as Christian teachers. The people have no sympathy or common interest with the catechist or preacher in his official labors. Indeed they will not tolerate him in his new and elevated position, unless they receive some bribe or boon as equivalent for keeping the peace with him. And how can it be otherwise when the nature and circumstances of the case are considered. The native preacher may act as a schoolmaster to good acceptance; but how can he exercise the sacred functions of his office among gross idolaters, who wish not for his services, and who, though they might be willing to receive Christianity at the hands of the missionaries, would scorn to do it of their own countrymen, whom they regard as the servants of missionaries.

The same difficulty, Mr. Poor supposes, is apparent from another view of the subject.

The appointment of a Christian teacher, whether pastor or elder, presbyter or bishop, presupposes the existence of a flock, church, or Christian congregation. Noviciates, or novices from Hindooism, cannot be expected to act the part of evangelists or missionaries. But where shall we find flocks or Christian congregations, to whom we may send the catechists and native preachers whom we have partially educated? Where are the appropriate fields of labor, in which they may perfect and exercise their gifts? This mighty obstacle to the bringing forward of a native ministry was not realized till the demand for native assistants at our several stations had been supplied, and a surplus remained for mission service at a distance from our mission premises.

To illustrate this view by what is daily passing under my own eye, I may observe, that were there any demand for Christian instruction in any of the numerous villages within my mission field,



several of the native assistants, now in immediate connection with the stations, should forthwith be removed to those villages, where, notwithstanding their acknowledged defects of character, they might serve to good acceptance, and to the satisfaction of all concerned.

*Much Progress has been made.*

Has there then been a general failure in the missionary enterprise, conducted by the three bodies of missionaries now in this field? This can be known to Him only who seeth "the end from the beginning," and "by whom actions are weighed." But on a minute survey of the past, and a comparison of what was seen in 1816, with what is now witnessed, I am sustained by the belief that a great work has, by the blessing of God, been wrought in the land. There is a broad foundation for hope and cheering anticipation that, in due time, we shall reap an abundant harvest, *if we faint not*. For "he that goeth forth and weepeth, bearing precious seed, shall doubtless come again, with rejoicing, bringing his sheaves with him." "Cast thy bread upon the waters, for thou shalt find it after many days."

The progress in missionary labors, above referred to, is more palpably seen in the moral aspect of the country at large, than in the state of church members when compared with large numbers, who, though educated in Christianity, have never made a public profession of their faith in Christ. The line of demarcation between the church and the world is but dimly seen. This state of things is certainly very unsatisfactory. It is most trying to our faith and patience. We would have it otherwise; and we confidently believe it will be otherwise. But how long it may be necessary, either from the nature of the case, or in the providence or sovereignty of God, for this unsatisfactory state of things to continue, it is impossible to foresee. There may be causes of its continuance in the hearts or lives or measures of the missionaries, or in the state and doings, or *not doings*, of the churches at home. All concerned are urgently called upon to try their ways, and to turn unto the Lord in the way of a renewed and entire consecration of themselves and of their all to his service, in the execution of the great commission which the Lord has given them.

Unsatisfactory, however, as the state of things may be under certain aspects,

in other respects it is most cheering. During this state of moral apathy and spiritual death, we have full access to the people, for imparting a knowledge of the gospel, and for exhorting them to repentance and faith in Christ. It is emphatically *seed time* with us. And it can be no marvel if it be found necessary that one full generation of missionaries should sow, in order that succeeding generations may reap.

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Madura.

ANNUAL REPORT OF THE MISSION.

*Dindigul — Sivagunga — Tirupuvanam.*

IN submitting the annual report for 1844, the brethren present the condition of each of the stations separately, beginning with Dindigul. Connected with this branch of the mission, there are eight out-stations.

These out-stations have small chapels, or prayer houses, already erected and in use, or soon to be; and they are considered as desirable positions for catechists, being centrally situated, in the vicinity of a population who are coming to us, or professing a determination to do so. The whole number of souls already separated from idolatry, and under Christian training, or catechetical instruction, is nearly three hundred. Twenty families in Silkuvarpurty, who, at the commencement of 1844, expressed their wish, and signed an agreement, to be under our care, have been terrified by the menaces of the priest, as we suppose, and have gone back to Romanism. Nearly the same number have forsaken us at Covillapuram. This defection might have been partially prevented, we believe, had it been possible for the missionaries to give them the watch and care which persons just emerging from the deep darkness of heathenism, and the oppression of slavery, so much need; but their distance from Dindigul, and our destitution of trust worthy assistants, put it out of our power. Nevertheless, the number of persons who have put themselves under our care, and of villages containing some such, has more than doubled during the past year. There has appeared a most gratifying liberality, on the part of those especially who come from heathenism, in contributing to the erection of prayer houses. The schools in these villages are placed on a strictly Christian footing, and are opened and

closed with prayer, where the teacher is a professed Christian. Indeed all the free schools, in this respect, have taken a step in advance. The families of the teachers are learning the lessons required of the scholars, and are expected to attend religious services on the Sabbath, when near enough to do so. This object, however, has not always been accomplished.

The number of free schools at this station is about as it was last year. In the boys' boarding school, the girls' boarding school, and the select school, there have been nearly one hundred pupils. The committee of examination for the boarding schools were gratified with the progress of the scholars. Seventeen have been added to the church at this station during the year; of whom two were from the church of England, and the rest from Romanism or paganism. There have been fourteen Christian marriages.

The station at Sivagunga has been left principally to the care of native assistants. The boys' boarding school has thirty-five pupils, and the girls' day school has twenty. "All give pleasing evidence of growing in the knowledge of that truth which is able to make them wise unto salvation. The free schools are still flourishing."

Applications have been received from parts of six villages for catechists and teachers. These are from the papists and heathen, both classes of whom having renounced idolatry, we have established among them six schools, which are prospering finely. Other applicants are waiting, but we have not had it in our power, to supply their wants.

At Tirupuvanam the free schools have suffered much for want of proper supervision. The boarding school for boys has forty-one pupils, of whom eleven are candidates for admission to the church. In the girls' school there are forty-five constant attendants. Two have been added to the church, and there are fourteen candidates for admission.

Owing to our great want of laborers and the activity of the papists, many families have left us and gone back to popery; and many others, who appeared ready to come under our instruction, have been prevented from doing so. We are encouraged, however, in respect to this department of labor; for we still have a hold on each of the villages which have come to us in preceding years; and two others, numbering upwards of fifty persons, have been added to the number. There are now, connected with this station, five Christian villages, in each of which there are schools, and the gospel

is preached, though in a very defective manner. Some of the people have endured a cruel persecution, yet they have been enabled to remain firm.

### *Madura—Tirumungalum—The Seminary—Popery.*

The two stations at Madura have suffered much through the weakness of the mission. The average attendance in the free schools has been nearly one thousand. The English school at Madura Fort has thirty-five pupils; the children of the more wealthy parents are required to pay twelve cents a month, and all are making good proficiency.

The girls' boarding school at Madura East has thirty-three scholars; and it has not been without some tokens of the presence of the Holy Spirit. The preparandi class, designed to prepare school masters and readers for the villages, is prosperous; ten young men have been connected with it during the year. Six persons are candidates for admission to the church. A benevolent society has been formed, consisting of fifty or sixty persons; and during the first three months of its existence it raised funds to a considerable amount for missionary purposes.

The department of Christian villages has been necessarily neglected. The number which have placed themselves under the care of the mission, is four; and others are promising to come soon. "From distant places calls, frequent and urgent, are heard for schools and missionaries and instructors."

The boarding school for boys at Tirumungalum is in a prosperous condition; it has forty scholars. In the free schools, between four and five hundred have received instruction. At this station also the department of Christian villages has received but little attention. "The field is great, and white to the harvest; but, alas, there is no one to gather; no one to fill his arms with the golden sheaves!"

The report states the following facts in relation to the seminary.

The number of students has been thirty-eight, of whom one has left in consequence of sickness, and another from the persuasions of his friends. The conduct of the pupils has been exemplary, and their progress in their studies, with one or two exceptions, very encouraging. The want of suitable apparatus for the first class has been severely felt, since it is desirable that the students should have not only a theoretical but a practical acquaintance with the sciences which they are studying. This, of course, cannot be acquired without the proper instruments. But it is hoped that this de-

iciency may be, to some extent, supplied the coming year. Nearly one half of the students are members of the church, and some of these give great promise of future usefulness. Two members of the first class are candidates for admission to the church at the next sacramental season. All the members of this class give satisfactory evidence that they love the truth as it is in Jesus. To him be all the praise!

The influence of the seminary is beginning to be felt, and its privileges valued, among the people; and we look forward with much hope in respect to its future usefulness in elevating them, and in dispelling the thick mental and spiritual darkness which now involves them. Some opposition has been manifested by persons whose craft is endangered by the progress of light; but we look upon this as one of our greatest encouragements to increased exertion; since it has evidently been occasioned by the success which has thus far attended our labors. New and commodious buildings are now in the course of erection in a pleasant situation near Madura.

The prospects of Romanism in Southern India are noticed as follows:

The prospects of popery in Southern India are far from flattering. The people are beginning to see the superiority of our religion to theirs. Our offer of education to their sons tempts them to give them up; nor can the priests stop them, having nothing to offer them instead, except a perpetuity of the old ignorance. In one of our boarding schools, out of forty-two boys, twenty-six are from Roman Catholic families. The priests menace and storm, and will prevail upon the more stupid of the people to believe that black is white and white black; but there are some shrewd men with whom such propositions will not go down. In America and in some countries of Europe, when the papists are charged with educating only so far as they are compelled by surrounding intelligence, and with openly promoting ignorance where they can, they loudly complain that they are slandered; but how is it in India? Here they have had a large population of natives under their control for centuries; and in what are they different from the heathen? They are indeed less afraid of the Bible, and sometimes refuse to give it up to be burnt. They have a vague impression that it is in some way connected with the Chris-

tian religion; but no thanks to the priests for this. The papists are the same lying, cheating, sensual, degraded people as the heathen; and with all this the priests seem to be content; but if a boy wishes for an education, they are at once roused to wrath!

### *Interesting Facts—Reflections.*

The facts which are stated below, are full of encouragement.

Several cases of applications to us for instruction have lately occurred, which are interesting. A newly arrived member of this mission says: "During my visit at Dindigul, I listened to an interesting conversation between the missionary and the zemindar of Combay, a man who pays to government an annual tax of seven thousand dollars, and resides some ninety miles from this most remote of all our stations. He had previously, through a native reader, become acquainted with the general principles of the gospel, and now, of his own accord, sought an opportunity for conversation with the missionary. Of the folly of idolatry he wished to say nothing. 'Do not I know,' said he, 'that those idols are nothing but stone?' And again he said, 'Come to us and teach us, and I will do just as you say; I will be like a little dog that you have trained for yourself.' I asked him through an interpreter, 'Are you willing that all your people shall learn and embrace Christianity?' He replied, 'When ants have tasted sugar, need you hire them to come and eat it?' He also pointed out what appeared to him the unfavorable location of a small church in one of his villages, and urged the erection of another, promising to do it himself, if permission were given. On the evening of the next day, he came and conversed again on the subject of Christianity; and the next Sabbath he came into the Dindigul church, and took his seat on the mat with the common people, a thing which has not been done before by any native of distinction since the establishment of the mission. During the service he listened with fixed attention to the exhibition of the demands of the gospel. Under the control of this man there are four large heathen temples, and many smaller ones, together with some fifty thousand souls dependent on him as his tenants."

About twenty miles from Tirumungalum station there is a similar case. A leading man of a large village came and



stated that, for some years, he had been convinced of the absurdity of the old way; that he had read Christian books; that he had persuaded about two hundred people to forsake heathenish practices; and that now they were ready for schools and preaching. After an earnest conversation with the missionary and with a student of the seminary, he was dismissed with a promise of help. This man has a dignified appearance, and a pleasing air of sincerity and firmness.

Greater changes than any which have yet occurred in India, our brethren suppose, may hereafter take place. How soon they shall come, will depend very much upon the faith of Christians.

Such cases as these show the nature of the change that is passing upon the people. In the mind of here and there a naturally sensible native, suspicion gradually accumulates to conviction, and then to openly expressed contempt of the reigning folly; accompanied by an inference from the superior intelligence and the veracity of white men, that they must have a better way. Still, he can hardly be said to have light yet, but only a blackness of darkness less pitchy; a yearning desire for a change; a small remnant of common sense, sick of an overwrought and loathsome folly; something of the original dignity of the Creator's image still lingering in the soul. Suppose such impressions were to take possession of the minds of millions in Southern India;—impressions of all degrees, from the increasing light of the circumspect convert, down to bold contempt, to secretly confessed dissatisfaction, to growing suspicion, to admitted doubt, to stupid assent, and to that state of hollowness in all decaying systems of error, where multitudes, each for himself, are willing to receive a new fashion, but are afraid of their neighbors. As we have seen in all time past, so we may be sure for the future, that when things come to this pass, something further will be developed; something visible will suddenly appear as an inviting public standard or timely occasion, to which millions will rush and embody themselves in permanent institutions. The known tendency of the human mind to run into periodical excitement is laid by in store for us; there is nothing in the world but Christianity and its accompanying science that can occupy it. Moham-medanism, like an old and sullen tyrant, is going to its rest, loaded with curses. The Man of Sin has had his day, and

cannot regain his power and influence. In the East all else but the truth is cobwebs and dust. Suppose these things, and we have a rude, but probably a substantially true, conception of the appointed process for the regeneration of this country. The former part of the process,—a slowly spreading conviction,—we are now assisting to push forward, and every stroke tells.

The report concludes in the following strain.

But while among these distant glories we sometimes allow our minds to play truant from the plodding details of our work, we are not so willing to grant this indulgence to our supporters in America. They are a vigorous race, in a bracing climate, and a highly suggestive field. Their way has been cleared of great obstacles by the operation, for centuries, upon their forefathers of powerful means, of which most of them have no conception. They are so accustomed to leap to results that it has become an unconscious habit of mind. A journey which costs us a fortnight, they perform in twenty-four hours, and grumble that it is not performed in twenty. Great schemes are conceived, begun, finished and enjoyed; while in Asia the same time is consumed in only wearing away a part of a corner of one of the obstacles. The slowly chiseled stone pillars of the great temples are symbols of all things here. This habit of mind, which, to us who see it in the light of contrast, seems a surprising thing, we cannot but regard with some apprehension. For a long time to come, we shall be able to speak of but little in the way of results, at least what will seem results to the people of the new world, though to us considerable and most comforting. What does this year's report present but a repetition of the last? Next year we hope to add a few villages, an important overturn in those little communities, and a visible enlargement of territory to us. But when they shall have reached America, they will have assumed the form of a few monotonous words. We sometimes see in the newspapers things that startle us, and show, in an impressive manner, the mighty influence of the American habit of mind alluded to. We saw a communication in the New York Observer, not long since, which seemed to indicate that the people are looking upon foreign missions as a job soon to be finished. Being insensible of the vastness of the work, and the great length of time it will require, they

appear to be unwilling to give to their plans the dimensions which they ought to possess. But we put our trust in that same wise and great Being, who, against obstacles inconceivable, has opened to us a wide door, and who, in carrying on a great system, is able to make all his operations, in all parts of the world, consistent and harmonious and successful.

LETTER FROM MR. TAYLOR, APRIL 9,  
1845.

### *The Station at Tirupuvanam.*

THIS is the first letter which has been received from Mr. Taylor, giving an account of his missionary work. He sailed from Boston, May 6, 1844, and arrived at Madura last autumn. At the annual meeting of the mission, held in January last, he was requested to take charge of the station at Tirupuvanam, heretofore occupied by Messrs. Crane and Cherry.

When I came here, the church numbered fifteen members, and their walk in general appears to be exemplary. No additions have been made, though a number stand ready to be received. On account of my little acquaintance with them and with the Tamil character, I have not thought it expedient to be hasty in granting them baptism. Of some of them I stand in fear. Their professions are fair; but they want employment, and if they become Christians, they seem to expect it, as a matter of course, if not of right.

The free schools during the quarter have been twelve, as before, and the number of scholars in regular attendance is three hundred and twelve. The teachers, I found, were all heathen; a fact that at first appeared somewhat discouraging. Some of them, however, show that the truths which they have heard have not been entirely ineffectual. Should they not yield, I hope ere long to displace them by those who have more of the requisite qualifications.

The out-station at Maloor, now under my care, I have not yet been able to visit; but the reports from that place speak of no important changes during the quarter.

The girl's day school on our premises appears to be exerting a good influence, both on the girls and on the people in the vicinity. The teacher is a candidate for admission to the church; he appears to be sincere in giving them religious

instruction. The present number of scholars is thirty. For a time it was fifty, but want of means obliged us to reduce it. This school is under the immediate care of Mrs. Taylor.

The boys' boarding school continues to be prosperous. As the advanced boys leave for the seminary, there is no difficulty in keeping the number (forty-five) good. They are urgent for admission, their friends, in every case, expressing either a desire that they should become Christians, or a willingness that they should embrace Christianity, if they, when they understand the subject, should thus prefer. One parent, as he pleaded for his three boys who were covered at the time with the marks of heathenism, said, "Perhaps they will also advise me to turn."

In the class of preparandi there are seven. Their characters are such as to give promise of fitness for future usefulness.

The regular religious services are preaching twice on the Sabbath, and a conference meeting in the evening. There is a weekly prayer meeting on Wednesday evening, and a semi-monthly meeting with the free school teachers. Sabbath morning the regular attendance is not less than three hundred. It should be stated, however, that about two hundred of these are scholars of the free schools, whom their teachers bring with them as a part of their regular business.

One man has been employed in tract distribution. His reports are often very encouraging. Scarcely a day passes without calls at the house by respectable people for tracts and books. During a festival in Tirupuvanam, when three cars, like those of Juggernaut, were drawn, more than twelve hundred tracts and books were given away in one day by my helpers alone.

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### Ahmednuggur.

LETTER FROM MR. BALLANTINE, JULY  
15, 1845.

### *Baptisms—Inquirers.*

THE favorable accounts heretofore received from this mission, are sustained by the statements which follow. The finger of the Lord is clearly seen in the movement, which has so auspiciously commenced in the vicinity of Ahmednuggur.

Ever since my return from the Hills, I

have been constantly engaged in instructing candidates for church-membership. Four or five of them were persons from distant villages, whom I had never seen before. Indeed it was most refreshing to observe the spirit of inquiry manifested when I first came within the bounds of the Ahmednuggur mission, on my way from the Hills. Both at Seroor and at its out-station Ranjungaum, I had the privilege of conversing with several new inquirers after the truth.

On coming to Ahmednuggur I found my hands full of the same work. People seemed to be pressing into the kingdom. Last Sabbath five persons were admitted to the church, three men and two women. Two of the men were aged; and one of them was the father, and the other the uncle, of one of our native assistants; and one of the women was his wife. They were all of the mahar caste. Several candidates were deferred for further instruction. One man of great influence in a village twenty-four miles distant, who was formerly a violent opposer of the truth, has for some time past been a preacher of righteousness to his countrymen. I saw him for the first time last Saturday; and in several conversations which I have had with him, I have been astonished at discovering the amount of his religious knowledge, his clear views of the way of salvation through Christ, and his steady determination to do the will of God. He has been taught by the Spirit of God alone; for I had never conversed with him before. He is a good reader, and he has read the Scriptures carefully, and learned from them the great things of the word of God. The first books which he received, he tore up in anger. This man is the brother-in-law of the native assistant whose father and wife were admitted to the church last Sabbath. When I see such things I feel that a great work is going on in this region. The Spirit of God is evidently moving on the hearts of men, in different and distant places; and I should not be surprised, should the necessary instrumentality be kept in operation, if in two or three years, multitudes of these mahars should turn to the Lord Jesus Christ. Our mahar native assistants are doing a good work. Their influence is evidently very great upon their countrymen. They form an interesting band, and we have great confidence in them. But I have no time to give farther particulars on this interesting subject at present. My principal object is to show you the importance of

keeping the number of laborers in this field good.

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### BROOSA.

JOURNAL OF MR. SCHNEIDER.

#### *Introductory Remarks—Encouragement in two Villages.*

THIS journal contains an account of a tour made by Mr. Schneider to a number of places, some of which are in the vicinity of Lake Nice, while others are at a greater distance from Broosa. As an improper use might be made of the statements which follow, in this era of persecution and violence, were the villages visited by Mr. Schneider capable of being easily identified, the names are suppressed.

The perusal of this journal will doubtless excite conflicting emotions. It is melancholy to perceive with what determination and malignity the spread of the gospel in Asia Minor is resisted. Nor is it easy to predict the termination of this state of things. There is much danger, it would seem, that those who receive the truth in the love of it, will continue to suffer for the gospel's sake. Indeed it would not be strange if measures of still greater violence and enormity should be resorted to. Distant from the capital, as these places are, but little inquiry is made into the conduct of their rulers; and hence they are readily converted into instruments of oppression. And should the arm of persecution be utterly broken at the metropolis, its power to do injury may still continue in the remoter portions of the empire.

But, on the other hand, there can be little doubt that the principles of the gospel are taking root, extensively, in all the region mentioned in the account of Mr. Schneider. "Though opposition may have checked the work, and there is not so much that is visible to indicate its progress, there is an under current. Evangelical sentiments are gaining ground, and the number of those who embrace them, is increasing rather than diminishing." It may please the great Head of the church, moreover, to interpose, far more speedily than any one anticipates, for the deliverance of his friends and followers. And should he delay to do this, it will be for the sole reason that infinite wisdom reserves, for a better time and method, the desired consummation.

At the first village to which Mr. Schneider came, he found a strong opposition, excited by the higher ecclesiastics. A few, however, seem to be favorable to the missionaries and their instructions. The next place visited was an Armenian village, having a population of about one thousand souls.



A pious young man is located here as teacher of the school. Another pious Armenian, also resides here; and one of the priests is much enlightened and interested in the truth, and he appears like a good man; though it would be premature to speak with confidence of his piety. They seemed overjoyed to see us, and urged us, with great earnestness, to remain longer than we had proposed. They so seldom meet with any person who can sympathize with them in relation to spiritual subjects, that it seemed an aggravation to see us no more. The priest insisted on our taking a meal with him; and we accordingly went to his house and partook of some refreshment. He asked a blessing as we sat down, and requested me to return thanks as we rose from the table. He took several books of us which he seemed very happy to secure. As there are many enemies to the truth, he often remains in the church alone, and reads the word of God, so as to be unobserved. These three individuals, and one other, regularly meet on the Sabbath for reading the Scriptures, conversation and prayer. Formerly some others met with them; but since opposition has appeared, most of them have withdrawn.

\* Mr. Schneider here obtained a copy of a document, issued by the Turkish governor of Bazar-koi, at the instigation of some one of the higher Armenian ecclesiastics. It forbids the bare mention of Protestantism; and no subject connected with it is allowed to be discussed. All persons who disobey this order are to be bastinadoed, and confined to the stocks in prison for three years. This document has been read in most of the churches on Lake Nice; and it naturally inspired no small amount of apprehension.

Mr. Schneider next proceeded to another village, in which there were about two hundred Armenians.

The teacher of the school is a pious young man, and seems to be exerting a good influence. Though he has no regular meeting with any of the villagers, he often reads and expounds the Word to such as call to see him. One of these seemed to have his attention much awakened to spiritual things, and spoke with particular interest of the character of the teacher, as a man who took great delight in the Scriptures, and spent much of his time in perusing them, and as one who gave them much excellent instruction.

We had an interview with the priest

of the village, who is an enlightened but not a pious man. We had considerable conversation with him, and he took some of our books. The impression of his character on us was altogether favorable, and his influence is, probably, on the side of the truth. But much more is to be hoped from the influence, instruction and example of this teacher. He is depositing leaven, which, it may be hoped, will gradually work its way into the mass.

### *Religious Movement in an important Village.*

Mr. Schneider also visited a place of considerable size which has been frequently mentioned in the Herald. He found a delightful work of grace in progress.

On my former visit, there were about twenty or thirty who were interested in the truth, though it was difficult to determine how many of them were truly pious. I now found the number much increased. There are about twenty-five who give evidence of piety, twelve of whom are strong in the faith and ready to endure almost any degree of persecution; and the remainder, though not so fully established, yet give satisfactory evidence of having embraced the truth in the love of it. Among the number are several females, though I cannot state precisely how many. Besides these there are sixty or eighty more who are favorable to the gospel, who have often been present in the meetings, and are interested in the truth. Persecution, however, has caused most of these to withdraw for the present. But as soon as there shall be more liberty, they will, doubtless, return again.

I was greatly delighted with the religious character of these brethren. They have most obviously been taught by the Spirit. Though without any instructor, save the word and Spirit of God, they have drunk deep into the spirit of the gospel. They have learned the true nature of Christianity, and live in the exercise of its spirit. As I witnessed their humility, meekness, faith, trust in God, and their kind and Christian feelings towards their enemies and persecutors, my heart went out towards them in strong affection. There is so much simplicity in their piety, that I could not doubt its genuineness; and my heart embraced them with the warmth of fraternal love.

Opposition has been uncommonly violent here. One of the most influential

Armenians, a man of much mental capacity, has declared that he would oppose these evangelical men even unto death; and he acts in the spirit of this declaration. The chief man among them once inquired of the Bishop, whether there was any sin in persecuting these men. "No;" was the reply. "On the other hand you will have done a work of as much merit, as if you had built a church for our nation." "Then I will persecute them to the utmost," was his answer. Last winter one of the evangelicals, who would not open his shop on the Sabbath as formerly, was sent to the public works in the midst of rain and snow. Never having been accustomed to such hardships, the Turks, out of compassion, spared him as much as they could. A priest who has been very friendly, had his beard shaved;—one of the greatest marks of disgrace, in the estimation of these people, which could have happened to an ecclesiastic. An individual who sold our books, was put in the stocks a short time for so doing. Four or five persons were taken to a neighboring village and imprisoned. As soon as this became known, four or five more of the brethren went and voluntarily surrendered themselves to a like treatment, saying, "We are of the same sentiments and feelings with these men; we wish to share in all that befalls them." They were accordingly put into confinement, but were released, with the others, in a short time, on certain conditions.

Most of our books were collected from private houses. Among them were not only religious books and tracts, but different portions of the Old and New Testament, even the word of God read daily in their churches. One man told me that they had taken from him about fifty volumes, small and great. This gathering was made in part by the ecclesiastics, and in part by the Turkish police. The enemies had slanderously charged these men with being infidels, and these books as being infidel, before the Turkish authorities; and hence they ordered them to be gathered as a public nuisance. They still remain with the Turkish Kadi in a box. He told me he would return them to their owners, but I fear the opposers will dissuade him from fulfilling his promise. But by far the greater portion are deposited in the church. When they will be released from their confinement, remains to be seen.

These violent measures were taken during last Lent; and since that time the brethren and inquirers have not been

permitted to meet for worship. Previously they met in two or three different places. But now they are so closely watched, and so determined is the hostility of their enemies, that not more than two or three dare come together at a time for their spiritual edification. No one who has not been on the ground, and become acquainted with all the circumstances, can form an adequate idea of the unpleasant and unfavorable situation of these persecuted men.

#### *Mr. Schneider ordered away.*

Mr. Schneider's plans of usefulness in this place were unexpectedly frustrated.

It was my intention to spend several days in the place, strengthening and encouraging the brethren; but before I had been there thirty hours, I was peremptorily ordered away by the Turkish authorities. I arrived on the afternoon of May 30. It was immediately known, and the Armenian primates at once began to deliberate on the course which they should pursue. It seems that they came to the conclusion to gain the Turkish Governor and Kadi over to their side, and persuade them to send me off immediately. It is easy to imagine what slanderous reports they must have made to instigate these officers to such a step. At nine o'clock in the evening of the next day after my arrival, my Turkish passport was called for. After it was presented and read, the Governor sent for me. He began by saying that the passport was not for the place in which I then was. He probably supposed that I could not read it, and that, by pretending it was defective, he could, with some appearance of reason, send me off without any further ceremony. When I referred him to the sentence where the place was included, he dropped this point, and began to ask me questions, like the following: "Who are you? Where are you from? Where are you going? What is your profession?" &c. &c. As most of these inquiries were answered in the passport, I referred him to that for a reply. After a little more conversation between us, he said, "The long and short of the matter is, that you must leave to-morrow morning." Being surprised at hearing such an order, I inquired, "Why; what evil have I done, that I should be thus ordered away? My passport is all in order; and besides I have a travelling firman; and is this the language to address to one who has both

passport and firman?" But he would listen to nothing I could say; and insisting that if I could not produce bail, I must leave. His tone, during all the conversation, was quite angry and authoritative, as though I was a criminal. Finally he peremptorily ordered me back to the khan where I had taken a room, with the injunction not to go out any where during the night, and to be off next day.

The following morning I sent him my firman. He then committed the case to the kadi. My companion went to the kadi and presented the firman, but was told that we must leave. I then called on him myself; and after a short interview, in which he was perfectly respectful, as I rose to go, he told me I must leave. When I arrived at my room in the khan, an officer from the Governor had come with express orders for us to leave. I then sent my Armenian companion again to the Governor to protest against such unjust proceedings; but he was inflexible.

In view of all the circumstances, Mr. Schneider judged it advisable to obey the order of the Governor. "This is a new event," he adds, "in our missionary work. It is not probable that the same measure would be attempted in many places. I am not without the hope that Providence will overrule all for the advancement of the truth."

### *Interesting Visit to a large Village.*

Mr. Schneider proceeded to another place, where he found delightful evidence that a good work was in progress.

I found the brethren and inquirers exceedingly glad to see me. About twenty called to welcome me the first day; and on every succeeding day more or less came. They always had many questions to ask, and various passages of Scripture to present for explanation. Nothing is plainer than that they read the Scriptures with care and attention. Indeed the simple word of God, and the religious books and tracts issued from our press, have been the chief sources of their religious knowledge. An occasional visit from a missionary is all the direct labor that has been performed among them; though, doubtless, they received their first impulse from the influence of the missionaries. But they have had a divine instructor. The blessed Spirit has taught them repentance and faith in Christ, and all the great doctrines of the

gospel. These they have embraced intelligently; and they endeavor, according to the grace given them, to reduce the whole to practice. An interesting feature of the work here is, that it has extended to a few females. I think it was stated that at least three gave evidence of piety.

I perceived the same marks of a genuine work of grace here as at the last place which I visited. A supreme regard for the word of God, a spirit of prayer, and great conscientiousness, seem to characterize them. I felt myself at once in the midst of brethren and sincere inquirers after the truth; and my heart was greatly cheered and comforted by the evidence of their piety. There is no more satisfying evidence that this work among the Armenians is the Lord's, than the fact that it makes such delightful progress in places where very little direct missionary labor is performed. No one could be five minutes with these brethren without perceiving that they have imbibed the spirit of the gospel, and love its truth.

On the Sabbath I preached to them in the morning. As they have suffered much persecution recently, I endeavored to encourage and strengthen their hearts, by proving, from the word of God, the certainty of the triumphs of the gospel over all opposing obstacles. Soon after dinner another party came; and we read the Scriptures and conversed on various religious topics, and, at their request, I closed the interview with prayer. Towards evening another party came, and the time was spent in a similar way. They were exceedingly interested and attentive. They are hungering after the truth, and rejoice in the opportunity of listening to its exhibitions; and it is a delightful privilege to pour into their minds the saving doctrines of the gospel.

The persecution alluded to had somewhat scattered them, and diminished the number of apparent inquirers. But they are beginning to recover from the panic, and to assemble again on the Sabbath for worship. One party meet in the house and another out in the open fields. Several, for the first time within a considerable period, united with them during my visit; and all seem to be gradually returning. One of these,—a man advanced in age, and now one of the primates of the place,—interested me in a high degree. His solicitude to know the truth began several years ago, and apparently declined; but recently he has waked up anew, and his views of truth



are extremely clear and correct. He called to see me daily, and we always had very interesting conversations. In none of the hopefully pious was I more interested than in him. May the Lord graciously raise him up as a defender of the truth in this place, and of those who are in pursuit of it!

### *Other Villages visited.*

Mr. Schneider, as also the Armenian assistant who accompanied him, subsequently visited other villages. He gives his impressions respecting these places in the following remarks.

In all the region through which I passed, there has been more or less persecution. In one place where there were a dozen or more gospel readers, who often met to peruse the Scriptures and for prayer, three of them were publicly beaten for their evangelical sentiments. The head man of the Armenians assembled the villagers, and then inquired, first of the old, secondly, of the middle aged, and lastly, of the young, whether they wished any persons of this religion among them. On receiving a reply in the negative, he ordered them to be beaten. As the village is wholly Armenian, and there was no Turkish officer in the village, he had sent for one from a neighboring place. This person finding that he was to beat innocent men, who had no crime laid to their charge, said he could not do it. His heart failed him. They then gave him *rakee*,—of which many Turks are very fond,—to drink for about half an hour. By this time he was ready to commence his work, and laid the stripes on so heavily that the death of one of the men was reported as the consequence. This report, however, was unfounded; but, without doubt, they were most cruelly scourged.

On account of this persecuting spirit, there is not so much open interest, in many places, as there would otherwise appear. Many are afraid to acknowledge their convictions, and, therefore, stand back. But the spirit of inquiry has by no means been effectually checked. These violent measures have drawn public attention, every where, to the gospel. There is not an Armenian village in all that region, where the simple truths of the Bible, in contradistinction from the prevailing errors and superstitions, have not been, or are not now, more or less discussed. Though many have been inspired with fear, to many also the fact has been made known, that they are not

building upon the foundation of the apostles and prophets, Christ himself being the corner stone.

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### Choctaws.

LETTER FROM MR. WRIGHT, JULY 1, 1845.

### *Station at Wheelock.*

MR. WRIGHT is still prosecuting his work as a missionary at Wheelock. From his last annual report a few extracts are made, which show that the Choctaws continue to receive many tokens of the divine favor.

The Holy Spirit appears still to make the preaching of the truth effectual to the salvation of souls. This saving influence is, however, less apparent than formerly; especially has this been the case during the last half year. Still numbers, during this period, have been gathered into the fold of Christ, the fruits, as I think, of a season of refreshing in former years. At one of our preaching places there is considerable seriousness; and eight or ten appear to be sincerely seeking the way of life, who, I trust, may hereafter be brought into the church. But we are obliged to lament that of late there have been comparatively few cases of conviction and true conversion. We are still permitted, however, to rejoice over those who have been brought into the fold of the great and good Shepherd; for the most of them, by their consistent and exemplary Christian course, give satisfactory evidence of their heavenly birth.

There are nine preaching places connected with this station, two new ones having been added during the past year. One of these is from sixty to seventy miles distant, through a broken mountainous region of country. C. C. Copeland, Israel Folsom and Pliny Fisk, who are under the care of the Presbytery, render their assistance in giving instruction at these several places on the Sabbath.

The two last named persons are native Choctaws. The state of the church will appear from the following extract.

Thirty-six on profession, and two by letter, have been received into communion with the church during the year ending July 1, 1845. Within the same period, six have died, most of them giving

cheering evidence that to them to die was gain. Two have been excommunicated and ten have removed their relation to other churches.

Although, as remarked above, the preaching of the gospel is not attended with that divine power to the unconverted, at present, which has sometimes been witnessed, yet to most of those in the church the Word appears precious. Prayer meetings are maintained, and are often seasons of refreshing from the presence of the Lord. And it has been a pleasing trait in the Christian character of the recent converts, that they have delighted in prayer.

Respecting the boarding school at Wheelock, Mr. Wright speaks as follows :

The boarding school at this station is still regarded with undiminished, if not with increasing, favor and confidence by the Choctaws. The success that has attended this and the other female schools, has had a very happy influence upon them. The importance of female education is now beginning to be felt and acknowledged; and a desire for the education of their daughters is taking deeper root in the hearts of the more enlightened parents. During the first part of the year, this school consisted of fifty-two regular attendants; forty of these were boarded at Wheelock, twenty-four being on the appropriation. During the latter part of the year, the school has been much interrupted by the measles, which have prevailed extensively through the nation. In consequence of this, the number has been less and the attendance more irregular. Still the pupils have made very perceptible and encouraging proficiency in their studies. Habits have been acquired, which will enable them to study with more advantage hereafter. The education of the heart, as well as of the intellect, holds a prominent place in our teaching; and our efforts, I trust,

have not been in vain. Of those who united with the church on profession, the past year, three were members of the school.

The desire of the Choctaws for improvement is illustrated by the following paragraph.

At Wheelock there is a Sabbath school, embracing thirty-five or forty pupils, besides the children of the boarding school. There are seven other schools connected with, and more or less under, the influence of this station. One of these is taught on Saturday only, while the others are taught on Saturday and the Sabbath. With two exceptions these schools are instructed altogether by native teachers. Six of these schools are preaching places, at all of which are attentive hearers of the gospel. These seven schools of which I am speaking, are aided by an appropriation of fifty dollars a year from the national funds, for the purchase of books and the support of the teachers. Reading, writing and arithmetic, in the native language mostly, are taught. Connected with these schools there are about four hundred learners, three hundred of whom are regular attendants, embracing children, youth and the middle aged. At some of the schools they come from six or eight or even ten miles. They meet on Friday evening, bringing their coarse provisions with them, and staying at the school-house two days and nights, without apparent weariness. Mr. Fisk, a short time before he lost his voice, attended one of these schools, where he found about sixty eagerly engaged in study, and where he spoke six times to attentive and interested hearers, during the two days' session of the school. Beside the seven schools now referred to, there are as many more in this district of a similar character, and aided in the same way.

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## Miscellanies.

### TOLERATION IN INDIA.

ONE of the most serious hinderances to the spread of Christianity in India, has grown out of the Hindoo law of inheritance. It has been generally supposed that the loss of property was inseparable from a profession of the Christian faith

on the part of a native; and this impression has naturally and necessarily operated very injuriously upon the plans and efforts of all missionary institutions. From the following communication it is apparent that this obstacle will soon be removed; and that all Hindoos will be at perfect liberty to embrace whatever religion they choose,

without any prejudice to their rights or interests. This must be regarded as another of those events which, in the providence of God, are preparing the way for the ultimate triumph of the gospel in India. The following article has been furnished by Mr. Allen, of the Bombay mission.

All who have any knowledge of India, have heard that the Hindoos are divided into different and distinct classes, called *castes*; and that such divisions have an unhappy influence on the state and character of the people. These divisions the Hindoos believe to be of divine origin; and the rules for preserving and perpetuating them make an important part of the Hindoo religion. The origin of these divisions is not well ascertained, as they commenced prior to any authentic history of this country. It is well known, however, that since their origin important alterations have taken place in them. The Hindoos are generally agreed that one of the four original castes has become extinct; while the other three have become so much divided and subdivided that no one pretends to know the number of castes that practically exist among the people, generally called Hindoos, and who profess the Hindoo religion.

It is not easy, even for those who have lived long in this country, to form any adequate conception of the unhappy influence of these divisions of caste on the social state and moral character of the people. A prominent object in view evidently was to perpetuate the power and influence of the hereditary priesthood—the brahmins—the authors of the Hindoo religion. Hence they were much interested in preventing any changes in the principles of this religion, and also in making any renunciation of it for another system as difficult as possible. It is one of the rules which are common to all the different classes or castes into which the Hindoos are divided, that when any person so far violates any of the rules of caste that he is excluded from the particular caste to which he belongs, he is to be regarded as dead, and funeral ceremonies are to be performed for him. From this time his friends,—as parents, wife, children, whatever these may be,—are never to know him again, or to speak of him as being alive. His property belongs to his legal heirs, who are expected at once to take possession of it; for the rules of caste, in all such cases, are to be the laws of the country.

To renounce the Hindoo religion for another system has always been regarded as deserving immediate exclusion from caste: and when any persons were thus excluded, it was the duty of kings and princes and magistrates, of every kind, to enforce the rules of each concerning them personally and all that pertained to them. Hindoo rulers were seldom, if ever, wanting in energy and cruelty toward such persons or classes of people. The Mohammedans had no respect for the Hindoo religion, and showed little regard for their customs or

usages; and the rules of caste concerning property were never enforced by Mohammedan princes in respect to any Hindoos who embraced the Mohammedan religion. Nor were the rules of caste enforced by Roman Catholic governors in respect to any Hindoos who embraced the Romish faith.

The English, unlike the Mohammedans and Romanists, never avowed the conversion of the heathen to their own faith to be one of their motives for coming to India, or for extending their conquests in this country, or for retaining possession of any part of it which had once become subject to them. Their general policy was to make no innovation upon the customs and usages of the inhabitants, unless for urgent and obvious reasons. They established the rule of administering justice according to the Mohammedan laws for the Mohammedan population, and according to the Hindoo laws for the Hindoo population. The administration of these laws became gradually somewhat modified by acts of Parliament—especially at the seats of the different presidencies—and also by statutes enacted by the Indian government. No laws, however, were passed which in any way affected the Hindoo laws of inheritance connected with the loss of caste. And it was every where believed among Europeans and natives, that if any Hindoo should profess the Christian religion, their property would at once be claimed by those who would be the legal heirs in the event of his death, and that the claims and rights of these persons to it would be supported and established in the courts of law. Many cases occurred in which persons lost all their property by becoming Christians, submitting quietly to such loss, because they were told by the most competent judges that while the Hindoo laws of inheritance continued as they were, it would be of no use whatever to take any legal measures on the subject. This was literally suffering the loss of all things for Christ's sake.

This was certainly a strange state for a country to be in which was subject to a Christian nation, and where the administration of the laws was in the hands of professedly Christian magistrates. Europeans who were opposed to the progress of Christianity among the native population, or who were indifferent to it, were desirous that this state of things should continue. It was often said by such persons, in newspapers, journals, on public occasions, and even in Parliament, that government could not alter the Hindoo laws of inheritance, resting as these did upon their religion, without violating pledges and engagements it had made to the people of India. No attempt was made to show when, where, or by whom the pledges or engagements had been made, but such public, confident and reiterated assertions were made, and by persons who, it was supposed, would not say such things unless they knew them to be true, that many friends of the missionary cause believed that some such pledges or engagements must really have a place in some proceedings of the government. This



idea was very pleasing to the native population generally, who are opposed to the progress of Christianity. They affected to believe, and probably many of them did really believe, that the English government was not only under obligation, by its own engagements, to enforce the Hindoo laws of inheritance in respect to any who should embrace the Christian religion; but that the government could never change these laws without violating its engagements to all the Hindoo population. And these never-to-be abrogated laws, they believed, would prove to be the great and effectual obstacle to the conversion of the Hindoos generally; and that while the people were governed by such laws, the Christian religion never would make much progress among them.

This state of the native population,—so unfavorable to the progress of Christianity,—was the subject of much anxious inquiry and consideration among missionaries, and all who were in any way connected with, or felt interested in, the missionary cause. Efforts were made, at different times, to effect a change in such unreasonable and intolerant laws. Petitions, carefully prepared and numerously signed, were once despatched to England to be forwarded to both houses of Parliament. But persons who were unfriendly to the desired change, found means, for a long time, to prevent anything effectual being done. The first legislative measure, I believe, on this subject, was in 1832; when the Bengal government passed an act that no native who should change his religion, should be deprived of any property or right to which, but for such change, he would have a just right or claim. This enactment, if properly applied,\* would seem to remove the unhappy part of the Hindoo law of inheritance, which pressed so heavily on Christian converts. This law was passed before the last renewal of the East India Company's charter, when each presidency made its own laws, and had its own separate code. This law, therefore, applied only to those parts of India which were then subject to the Bengal government.

On the renewal of the East India Company's charter, in 1834, provision was made for the appointment of a body to be called the Indian Law Commission, who were to prepare a system of civil and criminal laws for all India, adapted to all classes of its population. To this Commission all who felt anxious for the progress of the gospel in India, looked for some equitable enactment which would supersede the unreasonable and intolerant Hindoo laws of inheritance. The Indian Law Commission was appointed; and Mr. T. B. Macauley, a distinguished member of the House of Commons, was put at the head of it. Mr. Macauley came to India, remained in Calcutta for a considerable time,

and, in connection with the other members of the Commission, prepared a civil and criminal code for all parts of the country and for all classes of people subject to the East India Company. It was necessary, however, that this code should be approved by Parliament before it could come into operation. Some causes which have not, so far as I know, been communicated to the public, have hitherto prevented, and general report says are likely in future to prevent, this code's being laid before Parliament for consideration.

Since the charter of the East India Company was renewed in 1834, the power of legislating for all India,—for the Bombay and Madras presidencies as well as for Bengal,—is vested in the Governor General in Council. In the early part of this year they published in the government gazette the draft of an act of which the following are two of the sections: \*

11. Provided always that no Hindoo or Mohammedan shall, in consequence of any thing in this act contained, by renouncing the Hindoo or Mohammedan religion, lose any rights or property, or deprive any other person of any rights or property.

12. And it is hereby enacted that so much of the Hindoo and Mohammedan law as inflicts forfeiture of rights or property upon any renouncing, or who has been excluded from, the communion of either of these religions, shall cease to be enforced as law in the courts of the East India Company.

It might naturally be expected that the publication of such a proposed law would excite the opposition of those who are averse to the progress of Christianity. In Bombay there was much consultation and murmuring among the Hindoo part of the community. It is not generally known whether any petition or memorial on the subject was sent to the general government. The reply of the government, several years ago, to a petition signed by several thousands of the principal inhabitants of Bombay, praying that some laws might be enacted which would restrain missionary operations, check the progress of religious inquiry, and so prevent conversions to Christianity, was not such as would encourage them to engage in further efforts of this kind. In Madras the Hindoos made a great effort, called a public meeting, prepared a memorial and sent it to the Governor General in Council. Memorials were also got up in Calcutta and sent to the government. The result of this proposed law, and the feelings thus manifested, and the opinions expressed, or the protests made against it, were looked for with much interest.

A few days ago, one of the Calcutta papers contained the reply of the government to the petitions or memorials which had been received. The reply is in the form of a letter, addressed by the chief secretary to

\* The Bengal papers say that this law,—for some reasons which I have not seen stated,—did not generally, in its application, secure the objects intended by it, and that some further legislative enactment was required.

\* This is the form of a contemplated law, which is published for general information; and, at some future specified time, is to be taken into consideration with the opinions which have been obtained, and the objections which have been received, concerning it.

the chairman of the public meeting in Madras, at which the memorial from that place was adopted; as that memorial was the most able, and of a character to deserve particular consideration. Copies of this letter were sent to those who sent the other memorials. So this letter, containing, as it does, the views of the government, is in effect a reply to all the memorials received on the subject. The following is the reply :

SIR,—I am directed to acknowledge the receipt of a memorial from a meeting of Hindoo inhabitants of the presidency of Fort St. George, held at the Hindoo Literary Society's Rooms, on the 2d April last, of which meeting you were the chairman.

2. The memorialists pray that clauses 11, 12 and 13, may be expunged from the draft act for establishing a *Lex Loci* in British India, which was published on the 15th January, 1845. As they appear to labor under considerable misapprehension as to the principles which guide the government in legislating for the native inhabitants of India, I am directed to communicate to you the following observations for their information.

3. The enactment to which the memorialists principally object, is, "that so much of the Hindoo and Mohammedan Law as inflicts forfeiture of rights or property upon any party renouncing, or who has been excluded from, the communion of either of those religions, shall cease to be enforced as law in the courts of the East India Company."

4. The memorialists declare that "such a spoliation would be a breach of faith on the part of the Indo-British government, incompatible with the engagements of former governments."

5. The principle which guides the government of India is, that all the religions professed by any of its subjects shall be equally tolerated and protected.

6. The government acts upon this principle, not on account of any engagement it has come under, (for no such engagement exists,) but because it is just and right so to act.

7. If the government were to deviate ever so widely from this principle, it could not justly be reproached with breach of faith, though it might justly be reproached with partiality and intolerance.

8. It is just and right to tolerate a Hindoo in the exercise of his religion, and to protect him from any loss of property on account of the profession and exercise of religion.

9. But the Hindoo religion is not the only religion which the government is bound to consider. The Christian religion, the Mohammedan religion, and all others which exist in the country, have claims (quite independent of the fact, that one of them is the religion of the government itself) to the same impartial protection; and if a Hindoo becomes a Christian or a Mohammedan, it is just and right that he too should be protected against any loss of property on account of the profession or exercise of the religion he has adopted.

10. If the government refuses to protect such a person against the loss of any property, to which, but for his change of religion, he would be entitled, the Christian and Mohammedan communities would have just cause of complaint, and the government, consistently with its own principles, could give no answer to their complaint.

11. In such a case too if the notion entertained by the memorialists, that the government has entered into an engagement on the subject, were

correct, the Mohammedan community might justly allege that the engagement had been disregarded, and the faith of the government broken.

12. For in every one of the legislative measures adduced by the memorialists, and relied upon by them as engagements entered into by the government, the Mohammedan religion is put, as it certainly ought to be, upon a footing of equality with the Hindoo religion.

13. If the government were really pledged to enforce every provision of Hindoo law, it would be equally pledged to enforce every provision of Mohammedan law.

14. The memorialists cannot be ignorant that the Mohammedan law does not permit a Mohammedan, who has been converted from the Hindoo religion, to be deprived of any property, or subjected to any disadvantage, in consequence of his conversion.

15. In the case, then, of a Hindoo who has become a Mohammedan, if it be really true that the government is pledged to enforce the whole of the Mohammedan law, the community who follow that law would justly complain if the government were to deny to such a Mohammedan any part of the rights which his own law promises to him. But the government, being in truth not bound by any engagement, is happily free to make such provisions for the conjuncture as shall be equitable, not to one class only, but to all classes of its subjects.

16. But putting aside the incorrect notice of an engagement on the part of the government to abstain from any alterations of the existing statutes and regulations, the Mohammedans have an unquestionable right to insist upon all the advantages which the law, as it now stands, confers upon them. The statute to which the memorialists appeal, the 21st Geo. III., c. 70, provides "that their inheritance and succession to lands, rents and goods, and all matters of contract and dealing between party and party, shall be determined, in the case of Mohammedans by the laws and usages of Mohammedans; and in case of Gentoos, by the laws and usages of Gentoos; and when only one of the parties shall be a Mohammedan or a Gentoos, by the laws and usages of the defendant." So that, according to the statute which the memorialists (however erroneously) consider, and rejoice in considering, as irrevocable law, a convert from the Hindoo to the Mohammedan religion who has got possession of his Hindoo ancestors' property, is entitled to retain it against the Hindoo claimants.

17. If the memorialists were to act consistently upon their own doctrine, that the unjust portion of the Hindoo law of inheritance can in no case, without a breach of faith, cease to be administered by the courts of British India, they ought to ask government immediately to alter this law, instead of asserting that it is an irrevocable engagement. They ought to ask that so much of it as enabled a convert to the Mohammedan faith to defeat the unjust provision of the Hindoo law of inheritance, should be immediately repealed. They are quite right not to ask this, because they must know that an impartial government would never accede to such a request; but they are as inconsistent in applauding the statute, as they are wrong in supposing that it is a law which can neither be repealed nor altered.

18. Upon an occasion of this sort, it is proper to advert to the history of this country.

19. When the Hindoos became, by conquest, the subjects of a Mussulman prince, they were deprived of their own law of inheritance if they entered the courts of justice, and compelled to submit to the Mohammedan law.

20. From this injustice, the Hindoos have been

delivered by the British government, and they are now protected in the enjoyment of their own laws of inheritance. The government will continue that protection to them, but it will not suffer them to force their law upon persons who have chosen to quit the Hindoo community. Those persons are entitled to the same toleration and protection as the Hindoos, and they will receive the same.

21. How completely the Hindoo law of inheritance was set aside under the Mohammedan dominion, may be seen from the remonstrance made in the year 1772 by the Naib Dewan of Moorhedabad, against a declaration of the British government of Bengal, that "matters respecting inheritance, and the particular laws and usages of castes of the Gentoos, should be decided by the established magistrates, assisted by the proper persons of the respective religions according to the law and usages of each."

22. The substance of this remonstrance is quoted by the Law Commissioners in their report, upon which the *Lex Loci* act is founded, from the sixth report of the Committee of the Secretary, appointed to inquire into the state of the East India Company, as follows:—

"The Council of Revenue, in a letter to the President in Council, 1772, a remonstrance of the Naib Dewan respecting that part of the instructions in the last letter of the President and Council, which directed, that in cases of the inheritance of the Gentoos, the magistrate should be assisted by the brahmins of the caste to which the parties belong. In that memorial, the Naib Dewan strongly remonstrates against allowing a brahmin to be called in the decision of any matter of inheritance or other dispute of Gentoos; that since the establishment of the Mohammedan dominion in Hindoostan, the brahmins had never been admitted to any such jurisdiction; that to order a magistrate of the faith to decide in conjunction with a brahmin, would be repugnant to the rules of the faith, and an innovation peculiarly improper in a country under the dominion of a Mussulman emperor; that where the matter in dispute can be decided by a reference to brahmins, no interruption had ever been given to that mode of decision; but that where they think fit to resort to the established judicature of the country, they must submit to a decision according to the rules and principles of the law, by which alone these courts are authorized to judge.

"That there would be the greatest absurdity in such an association of judicature, because the brahmin would determine according to the precepts and usages of his caste, and the magistrates must decide according to those of the Mohammedan law.

"That in many instances the rules of the Gentoos and Mussulman law, even with respect to inheritance and succession, differ materially from each other."

23. The British government delivered the Hindoos from this oppression, and gave them the free enjoyment of their own law of inheritance. In the same spirit of justice and impartiality, the government of Bengal enacted the 9th section of the Regulation VII. of 1832, to prevent that law of inheritance which the government had restored to the Hindoos, from being converted into an instrument of oppression against those who have ceased to be Hindoos. This law has been the law in Bengal since 1832, and has never been complained of as being oppressive or as a breach of any engagement entered into between the government and the Hindoos; and now, in the same spirit, the Governor-General of India in Council is about to extend that principle to the whole of the British Indian empire.

24. The chapter (Act 3, 4, Wm. IV. c. 85) to which the memorialists justly refer as strengthening their feeling of confidence in the British government, contains the last of those provisions which the memorialists consider as pledges that the whole of the Hindoo law shall be forever enforced.

25. The supposed pledge is contained in the 53d section of the charter act. The memorialists have quoted a portion only of that section. It is proper to quote the whole:—

"And whereas it is expedient that, subject to such special arrangements as local circumstances may require, a general system of judicial establishments and police, to which all person whatever, as well Europeans as natives, may be subject, should be established in the said territories at an early period, and that such laws as may be applicable in common to all classes of the inhabitants of the said territories, due regard being had to the rights, feelings and peculiar usages of the people, should be enacted; and that all laws and customs having the force of law, within the same territories, should be ascertained and consolidated, and as occasion may require, amended; be it therefore enacted, that the said Governor General of India in Council, shall, as soon as conveniently may be after the passing of this act, issue a commission, and from time to time, commissions, to such persons as the said Court of Directors, with the approbation of the said Board of Commissioners, shall recommend for that purpose, and to such other persons, if necessary, as the said Governor General in Council shall think fit, all such persons not exceeding, in the whole, at any one time, five in number, and to be styled, "The Indian Law Commissioners," with all such power which shall be necessary for the purposes hereinafter mentioned. And the said Commissioners shall fully inquire into the jurisdiction, powers and rules of the existing courts of justice and police establishments in the said territories, and all existing forms of judicial procedure, and into the nature and operation of all laws, whether civil or criminal, written or customary, prevailing and in force in any part of the said territories, whether Europeans or others are now subject; and the said commissioners shall from time to time make reports, in which they shall fully set forth the result of their said inquiries; and shall from time to time suggest such alterations as may in their opinion be beneficially made in the said courts of justice and police establishments, forms of judicial procedure and laws, due regard being had to the distinction of castes, difference of religion, and the manners and opinions prevailing among different races and in different parts of the said territories."

26. The memorialists consider the sections of the *Lex Loci* act, against which they remonstrate, so completely at variance with the section of the charter act, that they think the law commission are not competent to propose such a law, and are prohibited from doing so by the charter from which its own existence and legislative powers are derived.

27. So far is this section from being a pledge that the laws existing in the country shall not be altered, that it is, on the contrary, an announcement that the legislature contemplated the alteration and amendment of them. It lays down, indeed, the principles which are to control and limit any proposed alterations; and the real question, therefore, is, whether the enactments in question infringe those principles.

28. "It is expedient," says the charter act, that "such laws as may be applicable in common to all classes of the inhabitants of the said territories, due regard being had to the rights, feelings and peculiar usages of the people, should



be enacted; and again, the law commissioners shall from time to time suggest such alterations as may in their opinion be beneficially made in the said court of justice and police establishments, forms of judicial procedure and laws, due regard being had to the distinction of castes, difference of religion and the manners and opinions prevailing among different races, and in different parts of the said territories."

29. A law which provides that in a country where several different religions prevail, no man, to which ever of those religions he may belong, shall suffer loss of rights or property, because his conscience impels him to adopt another, is "a law applicable in common to all classes of the inhabitants of the said territories," and the law commissioners in suggesting such a law, have shown "due regard to the difference of religion and the manners and opinions prevailing among different races and in different parts of the said territories."

30. The memorialists say that the twelfth clause will, if actually passed, annul the Hindoo law of inheritance. If this were true, it would follow that the whole Hindoo law of inheritance consists of provisions for punishing freedom of conscience, and the government might feel bound to annul it. But the Hindoo law of inheritance is far from being the unjust and barbarous thing here implied; and the government can conscientiously continue to enforce the far greater part of its rules.

31. The memorialists speak also of the proposed law as one which would "compel the relations of the convert to reward his apostasy." If this were a correct description, the law would be justly open to objection. The law would provide neither reward nor punishment for change of religious opinion. It should leave every man to the dictates of his understanding and his conscience, unbiassed by any motive of interest; and this is what the proposed law does.

32. The memorialists say in paragraph 10, "That the Law Commission, in thus summarily attempting an innovation, intended to deprive the Hindoo community of a national and legal right derived from their ancestors, and hitherto respected by their European rulers, affords strong cause of suspicion that such an innovation is only the prelude to others; that the security in person, property and religion, hitherto ensured to native subjects, is in danger of being taken from them; and that the protection thus undermined in one instance, may eventually be denied them altogether. The power which deprives them of this privilege, can do so of another, and the spoliation of one is an intimation that all are liable to be similarly swept away."

33. The principles of legislation which have been stated in the course of this letter, ought to satisfy the memorialists that the apprehensions thus expressed are groundless; and though their law is not protected by a pledge that its provisions shall be enforced throughout all futurity, it is protected by the determination of the government to preserve to the two great classes of its native subjects, the rules under which they have lived and to which they are attached, when those rules are not injurious to other classes.

34. With regard to the objections made by the memorialists to the wording of the sections in question, they will be taken into consideration, together with objections of the same kind made from other quarters, before the law is passed. The government is always glad to receive, and to attend to, suggestions intended to assist it in the endeavor to express its laws with all possible clearness and precision.

35. It is the intention of government, for the more convenient arrangement of the new law, to

remove the three sections from the *Lex Loci* act, and to place them in a separate act.

36. It may now be reasonably presumed that no other persons intended to offer objections against this draft, than those who have already availed themselves of the opportunity afforded by the period of four months which has elapsed since the act was read a first time, being one month, beyond the time notified in the gazette for its reconsideration. The government, therefore, in framing this answer to the memorialists, has had under its consideration, not only their memorial, but the representations of all those who appear to take any active interest in the questions to which it relates; and the confidence of the government in the principles stated in this letter, has not been at all shaken by any of those representations.

37. In conclusion, I am directed to state, that although the government is always desirous that the classes to be affected by its legislative measures, should freely express their opinions upon the draft acts which it publishes, yet it is a source of deep regret to the Governor-General in Council, that at a period when public opinion, among a great part of Hindoos, has become in a high degree tolerant and enlightened, a memorial founded upon doctrines of so opposite a character, should have been presented by a respectable portion of that community. I have, &c.,

G. A. BUSHBY, Sec. to the Govt. of India.

This reply is interesting, as showing that the general government had given much consideration to the matters contained in the contemplated law, and also to the feelings, opinions, statements and reasonings of the memorialists. The letter distinctly declares that the opinion of the government's being bound by pledges and engagements to make no change in the Hindoo laws in religious matters, is entirely erroneous. No pledges of the kind were ever given; no such engagements were ever made. The government is free to enact such laws in religious matters, as the rights of individuals or classes require, and yet continue faithful to all their engagements, as they are to make laws concerning commerce or any other subject. These declarations, explicit as they are, and coming from the highest authority, will, it is hoped, effectually silence the contrary opinions as having no foundation.

The reply is important as it sets forth the views of the government of India in matters of religion, and the principles which they intend to follow and establish in enacting and administering laws.

It is stated, near the close of the reply, that the government intend to remove the articles objected to from this act, and make the matters to which they refer, the subject of a distinct act. What this act in its various provisions will be, remains to be seen. But we have reason to expect that they will be in accordance with the general principles set forth in this reply. In view of the present state and prospects of this subject, which, from the origin of missions in this country, has been one great obstacle to the progress of the gospel, all who desire to see India, with its 100,000,000 of inhabitants, become a part of the spiritual kingdom of the Redeemer, have reason to praise the Lord, and be encouraged in their prayers and efforts.

## American Board of Commissioners for Foreign Missions.

### Recent Intelligence.

**GREECE.**—It was stated in the *Herald* for June that there was considerable excitement at Athens, growing out of an alleged attempt of Mr. King at proselytism while he was at Smyrna last autumn. The original accusation was soon followed by a charge that he had denied some of the leading doctrines of the Greek Church. He thought it advisable, therefore, to prepare and publish a full "Defence" of his views in relation to the Virgin Mary, transubstantiation, images and pictures, in which he quotes largely from Epiphanius, Chrysostom, Clemens, and others,—regarded with the highest veneration by the Greeks,—showing that they held the same sentiments which he had promulgated. The distribution of this Defence began July 22. It was subsequently sent to all the professors in the University, all the senators of the nation, all the ministers of state, all the members of the Holy Synod, and to many other distinguished men. It seemed to produce "a powerful impression." "Several persons of distinction who have read it, have given their voice decidedly in favor of it. Some have declared their entire conviction that the Virgin Mary ought not to be worshipped." Others, however, have become very violent in their opposition to Mr. King, and threats of personal injury have not been withheld. The first edition of the Defence has been nearly exhausted.

**TURKEY.**—A letter has been received from Mr. Van Lennep, giving an account of a visit to Tocat. On his way thither, by way of Samsoun and Amasia, he made inquiries respecting the progress of the gospel in the region through which he passed. "I find a spirit of inquiry," says Mr. Van Lennep, "generally diffused among the Armenians, though differing in degree in different places. Our books are sold to a certain extent everywhere, in spite of opposition." At Tocat he found a very interesting state of things. Some of the natives express an earnest desire for the establishment of a missionary station in that place. The Romanists are making strenuous efforts to draw off the Armenians to their faith; and there is a spirit of inquiry waked up which is very hopeful.

Under date of July 15, Mr. Peabody writes from Erzeroom as follows:

The spirit of persecution is as violent in this place as ever. It has not many opportunities, however, to exhibit itself, as our meetings have been suspended for several months, and we only see a few of our friends occasionally, and then

only when they come to us in the most private manner. Most of them are afraid to have any intercourse with us. Nor is this strange, since there is nobody to restrain the wrath of their Bishop. The city is filled with spies to inform him, if we, or any connected with us, visit the khans or any other place. On the Sabbath priests are sometimes stationed upon the house-tops, near our houses, to watch and see if any persons enter them. The moment an individual is detected in coming to us, he becomes a marked man and the object of the most hostile remarks. If he repeat his visits, he must inevitably suffer in some way. The person whom I mentioned in my last journal as having suffered the most from the Bishop, left the place for Constantinople more than three months ago, as the hostility excited against him was so great that he could neither live in peace nor support his family.

Mr. Peabody wrote again, July 30, "For the last two weeks there has been a more encouraging state of things with us. Sabbath before last I had a service for Armenians, and the last Sabbath, at which several persons were present who had never attended our meetings before."

Two weeks later Mr. Peabody wrote, "A few Armenians were at our service last Sabbath, and also at the monthly concert. The Bishop is already alarmed on account of this new movement; and he has sent for a lad of fifteen or sixteen, who has attended our meetings, and who has, for a considerable time past, exhibited much interest in the gospel, and has been making rapid progress in divine knowledge. More than a year since, he came to us for books; but his father, as soon as he ascertained that he had them, returned them. Last spring the poor man fell from the top of his house, and, after lingering a week, died. Since this event the lad has called at my house often, even when none else have ventured to come."

**MADRAS.**—Mr. Winslow, in a letter dated July 9, says, "To a considerable extent the native mind, so long a dead mass, is in a state of fermentation. The conversions to Christianity of leading young men, in different places, have excited great opposition. Six have been recently baptized in Calcutta by the Scotch missionaries. As they were from the schools, the native community has been stirred up in a manner unprecedented since the law for abrogating suttee was proposed."

Mr. Winslow also writes:

Our native church, which was partly scattered by the opposition made by several members to a test in respect to caste, is coming into a better state. The leading opposers are desirous of conforming. There are some candidates for admission to church privileges. The most promising

of the lads carried off from the English school at Chintadrepettah, because he wished to be baptized, is anxious to get back to us, as we hear. But he was taken to a temple near Trichinopoly, and is now one hundred miles off. His mother and brother, who were so violently opposed to his becoming a Christian, both died soon after. Our congregations are good at both stations; and I trust the Lord is carrying on his work effectually, though not very obviously in the hearts of some. Four young men are now with me who meet as a theological class, and are anxious to be prepared to make known the gospel.

**SOUTH AFRICA.**—Letters have been received from Mr. Grout, dated March 24 and June 12. From these it appears that Lord Stanley ratified the appointment of Mr. Grout as government missionary. Subsequently, however, Sir P. Maitland, Governor at Cape Town, released Mr. Grout from his connection with the government, on his application for leave to come once more under the patronage of the Board. "I never preached," says Mr. Grout, "to more attentive hearers."

**WEST AFRICA.**—A French vessel of war arrived in the Gaboon river, May 5, with instructions from the Minister of Marine to carry into execution the treaty claimed to have been made between the government of France and King Glass. A short time subsequently another vessel arrived with the same intention, and King Glass's town was placed in a state of blockade about the first of July. The missionaries were the first to feel the restrictions which were laid upon the intercourse of the river in circumstances which were peculiarly trying. The blockade was in operation at the date of the most recent communications; but the future relations of the parties appear to be very uncertain. The natives utterly refuse to accede to the demands of the French; but what course they will finally adopt, cannot as yet be predicted. It will be seen at once that our brethren need our sympathy and our prayers.

## Home Proceedings.

### ANNIVERSARIES OF AUXILIARIES.

#### MASSACHUSETTS.

THE anniversary of the *Benevolent Society of Franklin County* was held at Ashfield, October 8, General Asa Howland, the President, being in the chair. There was a very good representation of the pastors and churches. In the absence of the Treasurer, Lewis Merriam, Esq., his report was read by the President; after which Rev. Theophilus Packard, Jr., Secretary of the Association, submitted his annual report. Rev. S. B. Treat was present as the delegate of the Board, and addressed the meeting in behalf of foreign missions.

The annual meeting of the *Benevolent Association of Hampden County* was held at Cabotville, October 9 and 10, the President of the Society, Dr. Cooley, being in the chair. The annual sermon was preached by Dr. Cooley. In the absence of the Treasurer of the Foreign Mission Society, Charles Merriam, Esq., his report was read by the Recording Secretary, Rev. A. A. Wood. The report of the Secretary of the Foreign Mission Society, Rev. Samuel Wolcott, having been read, Rev. S. B. Treat addressed the meeting as a delegate of the Board. The number of pastors and others in attendance was very respectable.

#### CONNECTICUT.

The anniversary of *Windham County North Auxiliary* was held at Thompson, September 16, Hon. Job Williams, the President, being in the chair. The Treasurer, G. Danielson, Esq., being absent, the Secretary, Rev. Mr. Tillotson, read his report, showing that the receipts of the past year were one hundred and forty dollars more than those of the previous year. The Secretary presented a verbal report, after which Rev. Messrs. Spaulding and Cowles, who attended as a deputation from the Board, Dr. Dow and Prof. Larned addressed the meeting. The following resolution was unanimously adopted.

*Resolved*, That in the opinion of this auxiliary society, the American Board should be encouraged, in view of present circumstances, to go forward and increase their operations, in the confidence that our churches will sustain them.

*Windham County South Auxiliary* held its annual meeting at South Mansfield, September 17, the President, Rev. Mr. King, being in the chair. From the report of the Treasurer, Z. Storrs, Esq., it appeared that receipts of the last year did not differ materially from those of the previous year. The Secretary was prevented from submitting his report by ill health. Addresses were made by Messrs. Spaulding and Cowles, who attended as a delegation from the Board, Rev. Messrs. King, Atwood and others. The meeting was well attended and deeply interesting.

*Tolland County Auxiliary* held its anniversary at Somers, September 18, Hon. John Hall, the President, being in the chair. In the absence of the Treasurer, J. R. Flint, Esq., his report was read by the Secretary, Rev. Mr. Marsh, showing an increase in the receipts of last year, over those of the previous year, of \$453. After the report of the Secretary had been read, addresses were made by Rev. Messrs. Spaulding and Cowles, who attended as a deputation from the Board, Rev. Mr. Ely and others. The following resolutions were adopted:

*Resolved*, That this auxiliary society has learned with satisfaction the enlargement of their foreign operations, proposed by the American Board of



Commissioners for Foreign Missions, and that we heartily approve of the same.

*Resolved*, That we feel it to be our duty to co-operate with the Board in this effort, and to sustain it by our contributions and our prayers.

## DONATIONS,

### RECEIVED IN SEPTEMBER.

#### Board of Foreign Missions in Ref. Dutch Ch.

W. R. Thompson, New York, Tr. (of wh. fr. R. D. ch. Ellenville, N. Y. wh. cons. Rev. S. B. Ayres an H. M. 50;) 465 38

#### Auburn & Vic. N. Y. H. Iverson, Jr. Agent.

Auburn, J. Alling, 10 00

Aurora, Pres. ch. wh. and prev. dona. cons. SALEM TOWN an H. M. 50; 65 00

m. c. 15; 2 82

Boradino, 30 00

Candor, Coll. 31 09

Danby, Cong. ch. 18,09; miss. so. 3; 21 09

Genou, 1st cong. ch. m. c. 4,16; 1st

pres. ch. m. c. 24,33; coll. 63,31; 91 80

Preble, Pres. ch. 41 91

Scott, 1 17—263 79

#### Barnstable Co. Ms. Aux. So. W. Crocker, Tr.

W. Barnstable, Gent. and la. 20; m. c. 15; 35 00

#### Belknap Co. N. H. Aux. So.

Gilmanton, 1st par. 75

Meredith Bridge, Ch. and so. wh. and prev. dona. cons. BENJAMIN T. SANBORN an H. M. 10 00—10 75

#### Berkshire Co. Ms. Aux. So. T. Green, Tr.

Lancaster, 25 00

New Marlboro', 1st cong. so. 42 12

Sandisfield, do. 33 00—100 12

#### Boston, Ms. S. A. Danforth, Agent,

(Of wh. fr. Miss Sarah H. Hyde, dec'd, 65,49;) 601 72

#### Buffalo & Vic. N. Y. Aux. So. J. Crocker, Agent.

Fredonia, Mrs. IRENE S. ELY, a thank off'g, wh. cons. her an H. M. 100 00

#### Caledonia Co. Vt. Conf. of Chs., E. Jewett, Tr.

Peacham, Cong. ch. and so. 21 00

St. Johnsbury, 2d do. m. c. 80,24; E. and T. Fairbanks & Co. 100; 180 24—201 24

#### Chautauque Co. N. Y. Aux. So. J. H. Taylor, Tr.

Dunkirk, Pres. ch. 45 81

#### Chittenden Co. Vt. Aux. So. M. A. Seymour, Tr.

Burlington, Cong. ch. m. c. 4 44

Williston, do. 23 83

Williston and Burlington, Cong. chs. m. c. 11 73—40 00

#### Cumberland Co. Me. Aux. So. D. Evans, Tr.

Andover, Benev. so. 4 25

Brunswick, Fem. miss. so. 70 00

Cumberland, m. c. 8 34

Portland, An absent mem. of High-st. ch. 10 00—92 59

#### Essex Co. North, Ms. Aux. So. J. Caldwell, Tr.

Bradford, Mrs. REBECCA EMERSON, wh. and prev. dona. cons. her an H. M. 90 00

#### Essex Co. South, Ms. Aux. So. C. M. Richardson, Tr.

Rockport, A lady, 1 00

Saugus, Cong. so. 25—1 25

#### Franklin Co. Ms. Aux. So. L. Merriam, Tr.

Ashfield, Cong. so. 34 05

Burksville, m. c. 4 71

Conway, Cong. so. m. c. 38 20

Greenfield, 2d do. 17 35—94 31

#### Geneva & Vic. N. Y. C. A. Cook, Agent.

Canandaigua, Cong. ch. fem. miss. so. 60 00

Geneva, Pres. ch. C. A. Cook, 25 00—85 00

#### Grafton Co. N. H. Aux. So. W. Green, Tr.

Bristol, m. c. 9; two friends 6; 15 00

#### Greene Co. N. Y. Aux. So. Doct. J. Doane, Agent.

Catskill, Pres. ch. 90,26; m. c. 20,85; 111 11

#### Hamden Co. Ms. Aux. So. C. Merriam, Tr.

Springfield, A friend, 75

#### Hartford Co. Ct. Aux. So. H. A. Perkins, Tr.

Bristol, La. 93 24

East Granby, Cong. so. m. c. 16 08

Hartford, Centre so. m. c. 6 17

South Windsor, Coll. 29,85; m. c. 12,45; Wapping so. m. c. 17,90; 60 20

Suffield, La. 43 17

West Hartford, Abigail P. Talcott, 20 00

Windsor, La. wh. cons. Rev. THEODORE A. LEEZE an H. M. 51 06—289 92

Hartford Co. South, Ct. Aux. So. H. S. Ward, Tr.

N. Britain, Coll. 41,36; m. c. 19,20; ded. c. note 1; 59 56

#### Kennebec Co. Me. Conf. of Chs. B. Nason, Tr.

Chesterville, Rev. J. Sewall, 5 00

Hallowell, Little girls so. for Madras miss. 10 00

Pittston, A boy, 90—15 90

#### Lincoln Co. Me. Aux. So. Rev. E. Seabury, Tr.

Bath, Winter-st. cong. so. miss. asso. (of wh. fr. F. Clark, for Frances L. Clark, Ceylon, 21;) 23 00

New Castle, Damariscotta ch. and so. 25 00

Wicasset, Fem. miss. so. 6 22

Woolwich, Cong. ch. and so. 23 20—77 42

#### Merrimack Co. N. H. Aux. So. G. Hutchins, Tr.

Pittsfield, Cong. so. 35 50

#### Monroe Co. & Vic. N. Y. E. Ely, Tr.

Churchville, Pres. ch. 11 14

Rochester, 3d do. 9 37

Sweden, do. 15 50

Wheatland, 1st do. 10,54; P. S. 5; 15 54—51 55

#### New Haven Co. East, Ct. Aux. So. A. H. Malthy, Agent.

Clinton, Cong. ch. m. c. 41 33

#### New London & Vic. Ct. Aux. So. C. Chew, Tr.

Stonington, 1st cong. ch. m. c. 12 00

#### New York City & Brooklyn, Aux. So. J. W. Tracy, Tr.

(Of wh. fr. A. G. and A. W. Benson, 30; Mrs. E. H. R. Brooklyn, 5;) 372 94

#### Norfolk Co. Ms. Aux. So. Rev. S. Harding, Tr.

Roxbury, Eliot ch. and so. m. c. 21; 54; a friend, 5; 26 54

Stoughton, Fem. benev. so. 15 00—41 54

#### Norwich & Vic. Ct. Aux. So. J. Otis, Tr.

Norwich, 4th chr. and so. s. s. for child in Madras, 5 20

#### Orleans Co. Vt. Aux. So. T. Jameson, Tr.

Greensboro', Cong. ch. m. c. 5,80; a widow, dec'd, av. of an over coat, 10; 15 80

Irashburgh, Cong. ch. m. c. 12 10—27 90

#### Palestine Miss. So. Ms. E. Alden, Tr.

Braintree, 1st par. juv. miss. so. for ed. of a Jewish girl, 19 00

#### Penobscot Co. Me. Aux. So. E. F. Duren, Tr.

Bangor, Soc. of inq. in Theolog. sem. 3,45; 1st cong. ch. and so. m. c. 17; 25 45

Martha Edes, dec'd, 5; 1 75

Garland, La. 15 75—42 95

#### Pilgrim Asso. Ms. J. Robbins, Tr.

Kingston, 2d cong. ch. and so. 35,50; m. c. 20; int. 1; m. c. 13,50; 70 00

#### Rhode Island, Aux. So.

Little Compton, Fem. benev. so. 31 00

Providence, Brown Univ. Soph. class, 15 00

Tiverton Four Corners, Amicable cong. so. 39 00—85 00

#### Rockingham Co. N. H. Conf. of Chs. S. H. Piper, Tr.

South New Market, Cong. ch. m. c. 7 50

#### St. Lawrence Co. N. Y. Aux. So. J. Smith, Tr.

Gouverneur, Pres. ch. E. W. 50; m. c. 17,83; 67 83

#### Somerset Co. Me. Aux. So. C. Selden, Tr.

Bloomfield, Cong. so. 11 50

Madison, A friend, 2 00

Skowhegan, Chh. 1 52

Solon Village, M. Bodwell, 3 00—18 02

#### Taunton & Vic. Ms. Aux. So.

Pawtucket, Gent. 101 00

Rehoboth, Ch. and so. 10 00—111 00

#### Valley of the Mississippi, Aux. So. G. L. Weed, Tr.

Washington Co. Vt. Aux. So. J. W. Howes, Tr.

Warren, J. V. Dolbear, 1 50

#### Washington Co. N. Y. Aux. So. M. Freeman, Tr.

North Granville, Pres. ch. m. c. 21 00

#### Watertown & Vic. N. Y. Aux. So. A. Ely, Tr.

Cape Vincent, Ch. 11 40

Leyden, Rev. Mr. Kimball, 5; Mrs. J. S. and daughter, 3; S. H. 1,50; a widow, av. of ear rings, 12c.; 9 62

Martinsburgh, Ch. 11 00

|                                                                                             |               |
|---------------------------------------------------------------------------------------------|---------------|
| Sacket's Harbor, Pres. ch. (of wh. to cons. Rev. EBENEZER G. TOWNSEND an H. M. 50;)         | 100 00        |
| Watertown, a dec'd daughter, av. of gold watch, 60; coll. at meeting of Utica Synod, 83,75; | 143 75—275 77 |
| Windham Co. Vt. Aux. So. A. E. Dwinell, Tr.                                                 |               |
| Putnam, I. Grout,                                                                           | 10 00         |
| Windham Co. North, Ct. Aux. So. G. Danielson, Tr.                                           |               |
| n. Woodstock, J. Child,                                                                     | 10 00         |
| S. Woodstock, Cong. ch. m. c.                                                               | 14 88—24 88   |
| Windham Co. South, Ct. Aux. So. Z. Storrs, Tr.                                              |               |
| Voluntown and Sterling, La.                                                                 | 21 00         |
| Windsor Co. Vt. Aux. So. E. C. Tracy, Tr.                                                   |               |
| Hartland, Cong. ch.                                                                         | 15 00         |
| Springfield, do. m. c. 25,62; coll. 37,25;                                                  | 62 87         |
| White River,                                                                                | 20 00         |
| Windsor, m. c. 24,75; Mrs. A. F. Kidder, 2;                                                 | 26 75—124 62  |
| York Co. Me. Conf. of Chs. Rev. G. W. Cressey, Tr.                                          |               |
| Biddeford, 2d cong. ch. and so. to cons. Rev. THOMAS N. LORD an H. M.                       | 50 00         |
| Saco, A friend, 5; do. 4;                                                                   | 9 00          |
| Sanford, J. Frost, 2d,                                                                      | 5 00—64 00    |
| Total from the above sources,                                                               | \$4,417 65    |

## VARIOUS COLLECTIONS AND DONATIONS.

|                                                                                                                                                                                |        |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|
| A lady, for hea. chil. 2; do. av. of jew. 1,50; a friend, 1;                                                                                                                   | 4 50   |
| Abingdon, Va. Pres. ch.                                                                                                                                                        | 65 00  |
| Albany, N. Y. 4th pres. ch. m. c.                                                                                                                                              | 100 00 |
| Athens, Pa. La. benev. so. for John Shepard, Ceylon,                                                                                                                           | 20 00  |
| Babylon, N. Y. Pres. ch. m. c.                                                                                                                                                 | 3 75   |
| Baltimore, Md. 5th pres. ch.                                                                                                                                                   | 76 00  |
| Bethlehem, N. Y. Pres. ch.                                                                                                                                                     | 27 80  |
| Black Rock, N. Y. Mrs. M. Cleveland, for M. Cleveland, Ceylon,                                                                                                                 | 10 00  |
| Bloomfield, N. J. Pres. ch. (of wh. for David Seabury, Ceylon, 20; for Sarah L. Dodd, do. 20;)                                                                                 | 182 77 |
| Bridgehampton, N. Y. Fem. benev. so.                                                                                                                                           | 15 00  |
| Cambridgeport, Ms. Evan. cong. so. m. c.                                                                                                                                       | 50 00  |
| Castine, Me. La. miss. so.                                                                                                                                                     | 29 50  |
| Charlton, N. Y. Pres. ch. m. c.                                                                                                                                                | 13 44  |
| Chelsea, Ms. Winnisimmet ch. m. c.                                                                                                                                             | 36 14  |
| Colchester, N. Y. Pres. ch. m. c. 13; a friend, wh. and prev. dona. cons. Rev. CALVIN WHITE of Dover, Ms. and Mrs. EMILY A. JAMES of Colchester, N. Y., H. M. 100;             | 113 00 |
| Columbus, Ill. Pres. ch.                                                                                                                                                       | 15 00  |
| Connecticut, A friend, to cons. Rev. JOHN L. AMLER of Danbury, Ct. an H. M.                                                                                                    | 60 00  |
| Danville, Pa. W. H. Magill,                                                                                                                                                    | 5 00   |
| Denton, N. Y. Pres. ch. m. c.                                                                                                                                                  | 5 49   |
| Doaksville, Choc. na. m. c.                                                                                                                                                    | 8 00   |
| Essex, N. Y. Pres. ch.                                                                                                                                                         | 4 15   |
| Farlington, Iowa, Cong. ch. m. c.                                                                                                                                              | 2 63   |
| Fresh Pond, N. Y. Pres. ch. 15; la. 2; m. c. 7;                                                                                                                                | 24 00  |
| Fryeburg, Me. M. H. for ed. of a hea. child, 5; E. V. D. for a Tes. for hea. child, 20c. a boy for do. 25c. by Mr. Spaulding,                                                  | 5 45   |
| Fort Johnston, N. C. A. T. Suter, U. S. A.                                                                                                                                     | 5 00   |
| Fort Tonsen, Choc. na. m. c.                                                                                                                                                   | 36 00  |
| Gainesville, Ala. Pres. ch. m. c.                                                                                                                                              | 298 65 |
| Gloversville, N. Y. M. Judson,                                                                                                                                                 | 50 00  |
| Holland Patent, N. Y. Mrs. E. H. Scovill,                                                                                                                                      | 5 00   |
| Honeye Falls, N. Y. Pres. ch.                                                                                                                                                  | 3 00   |
| Honesdale, Pa. J. Torrey, wh. cons. STEPHEN TORREY an H. M.                                                                                                                    | 100 00 |
| Jamaica, N. Y. Pres. ch. m. c. wh. and prev. dona. cons. JAMES RIDER an H. M.                                                                                                  | 45 16  |
| Kingsboro', N. Y. Pres. ch. 42,50; juv. sew. so. 3,54; juv. miss. so. for Dr. Scudder, 12, 96;                                                                                 | 59 00  |
| Malden, N. Y. Pres. ch.                                                                                                                                                        | 112 50 |
| Manchester, Vt. W. A. Burnham,                                                                                                                                                 | 110 24 |
| Marion, Va. Pres. ch.                                                                                                                                                          | 7 50   |
| Mendham, N. J. Pres. ch. 72,56; s. s. for sch. in India. 17,44;                                                                                                                | 90 00  |
| Montrose, Pa. Pres. ch. m. c. 26,53; coll. 21,97;                                                                                                                              | 48 50  |
| Mount Joy, Pa. 1st pres. ch. m. c.                                                                                                                                             | 4 50   |
| New Lebanon, N. Y. R. Woodworth a rev. pen. wh. cons. Rev. WILLIAM WALKER of W. Africa. Rev. NATHANIEL MEAD of Canaan, N. Y. and Rev. HENRY L. STARKES of Shelburne, Vt. H. M. | 200 00 |

|                                                                                                                                                      |            |
|------------------------------------------------------------------------------------------------------------------------------------------------------|------------|
| New Providence, N. J. Mrs. M. Riggs,                                                                                                                 | 25 00      |
| Newton, Ms. E. par. m. c. 23,21; W. par. B. Eddy, 5;                                                                                                 | 28 21      |
| North East, Pa. Pres. ch.                                                                                                                            | 9 25       |
| North Hardiston, N. J. Coll.                                                                                                                         | 20 00      |
| Northumberland, Pa. 1st pres. ch. m. c. 33,11; fem. sew. so. 20; indiv. 14,65;                                                                       | 67 76      |
| Oriskany Falls, N. Y. Cong. ch. and so. m. c. 16; Rev. P. Field, 10;                                                                                 | 26 00      |
| Philadelphia, Pa. Mrs. Forbes,                                                                                                                       | 5 00       |
| Poughkeepsie, N. Y. Pres. ch. s. s. for Mrs. Ward's sch. Madras,                                                                                     | 10 00      |
| Quincy, Ill. 1st pres. ch. 60,50; Mission Ins. 4;                                                                                                    | 64 50      |
| Reading, Pa. 1st pres. ch. W. Strong, 25; s. s. No. 2, 4,24;                                                                                         | 29 24      |
| Ridgebury, N. Y. Pres. ch.                                                                                                                           | 19 67      |
| Rockford, Ill. 1st pres. ch. la. miss. so.                                                                                                           | 7 00       |
| Rome, N. Y. 2d pres. ch. s. s. for sch. at Madras, 3; J. W. Bloomfield, 20;                                                                          | 23 00      |
| Runford, Me. Cong. ch.                                                                                                                               | 10 00      |
| Sandwich Islands, Mr. Baldwin's ch. and so. 221,37; Ch. at Ewa, wh. cons. Rev. ARTEMAS BISHOP an H. M. 52,12;                                        | 273 49     |
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| Willsborough, N. Y. Cong. ch. 2,25; Rev. M. Shadd, 5; M. S. Jr. 2; a servant, 50c.; a friend, 15;                                                    | 24 75      |
|                                                                                                                                                      | \$7,542 57 |

## LEGACIES.

|                                                                                          |            |
|------------------------------------------------------------------------------------------|------------|
| Canton, Ct. Mrs. Amelia Everest, by B. and H. Ely, Adm'rs,                               | 1,669 50   |
| Danville, Pa. Daniel Montgomery,                                                         | 200 00     |
| Granby, Ms. Pamela Smith, by E. Smith, Ex'r,                                             | 1,000 00   |
| Hollis, N. H. Ralph W. Jewett, by C. P. Farley and L. Jewett, Ex'rs, (prev. rec'd, 300;) | 150 00     |
| Lyme, N. H. Jonathan Franklin, by O. K. Porter and D. C. Churchill, Ex'rs,               | 50 00      |
|                                                                                          | \$3,069 50 |

Amount of donations and legacies acknowledged in the preceding lists, \$10,612 07. Total from August 1st to September 30th, \$19,356 74.

## DONATIONS IN CLOTHING, &amp;c.

|                                                                                        |       |
|----------------------------------------------------------------------------------------|-------|
| Brentwood, N. H. A barrel, for Mr. Boutwell, Ojibwa miss.                              |       |
| Harrisburgh, Pa. A box, fr. Ger. Ref. ch. for Mr. Schneider, Broosa.                   |       |
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| Shoreham, Vt. A barrel, for Mr. Caswell, Bang. ok.                                     |       |
| Worcester, Ms. A box, fr. la. char. so. of 1st par. for Mr. Goodell, Constantinople,   | 24 00 |

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE  
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DECEMBER, 1845.

No. 12.

American Board of Commissioners for Foreign Missions.

Syría.

LETTER FROM THE MISSION, JULY 29,  
1845.

*The late War—Its causes and Progress.*

The recent numbers of the Herald have contained many particulars respecting the late war between the Maronites and the Druzes. In the October number a journal of Mr. Thomson was published, also a letter from the station at 'Abeih, presenting the general features of this bloody contest. In the communication which follows, the mission have submitted their united and matured views in regard to the war, dwelling particularly on its immediate and prospective influence upon their own operations. They first allude to the *causes* of the war.

The causes which led to the war, must undoubtedly be traced back to unadjusted disputes and conflicting claims, which grew out of the contest between the Maronites and Druzes in 1841. That war resulted in the overthrow of the Sheháb dynasty, and the triumph of the Druze feudal Sheikhs. The Sheháb family, however, are still numerous, some of them wealthy, and possessed of considerable influence. They, of course, were eager to resume their former station and power in the mountains; and the Maronite people were exasperated by their late defeat, the plunder of their property, and the burning of their vil-

lages. And after having been deceived for several years with vain promises of remuneration, they were more than ready to unite with the Shehábs to regain by the sword what they had lost, and to be revenged upon their enemies. The Maronite clergy also, whose authority had been greatly abridged by the former conflict, were, to say the least, by no means reluctant to see the question again submitted to the arbitration of war. War under such circumstances became inevitable, unless prevented by the vigorous and decisive intervention of the Turkish government. The government, however, could not, would not, or was not at liberty, to act as the emergency demanded, and the people, left practically to themselves, rushed headlong to the mad and murderous contest.

Our brethren next give a rapid sketch of the commencement and progress of the war.

Although there had been for some time a kind of war in detail, resulting in numerous individual murders, the first considerable battle occurred on the 30th of April, in sight of 'Abeih, between the Maronites of M'uallakah, Nâ'imeh, &c., and the Druzes of 'Aramôn. The Druzes were victorious. During the next few days there was much fighting in the districts of the Jurd, the Shûf, and the Metn. The Arkûb was also subdued by the Druzes without either much fighting or burning. In the Shûf the Maronites



were at first successful, and burnt four considerable villages. An attempt was made by the Pasha, from Deir el-Kamar to put a stop to farther hostilities; but the check was only momentary, and the Druzes, having united their scattered forces, drove the Maronites entirely out of the district, and also from Jezzîn and the neighboring region of the Bükâ'a. Nearly all the Maronite villages from the Bükâ'a to the hills above Sidon were destroyed. The Metn, being the border district between the contending parties, was alternately overrun by each; and, as is inevitable in such cases, it has suffered more severely than any other portion of Lebanon. There was an attack made upon the Upper Ghûrb by the Maronites of Bâbda, Hadeth, Kefr Shîma, the Wady and the Plain. But they were quickly dispersed and most of these places fell temporarily into the hands of the Druzes. On the ninth of May, 'Abeih was attacked, and the Maronites were conquered and driven out of all this district, as you have been fully informed by letters from the mountain station. This left the Druzes masters of the southern half of Lebanon.

*Character of the War—Life and Property destroyed.*

War, perhaps, never assumes a more dreadful aspect, than in such social neighborhood conflicts as the one we are describing. The combatants are personally known to each other, and have private and personal injuries and insults to revenge. Nor is there any of that parade and pomp which fascinate and blind the mind to the inevitable horrors of human butchery, even when conducted according to the most scientific and fashionable rules of the art. Here is no gay uniform, no martial music, no glittering ranks of well appointed infantry, no thundering artillery, no flying squadrons of cavalry, rushing to the charge.

At the fatal war-signal every shepherd, farmer or mechanic, every shop keeper, Sheikh or Emîr, hurries to the fight, with a rickety gun on his shoulder, a pair of pistols thrust through his girdle, an old rusty sword, or a villanous looking khanger hanging by his side, and an ugly butcher knife in its sheath, concealed in his bosom. With savage yells he bursts into his neighbor's house, blows out his brains, or drives the cold dagger through his heart, cuts off his head with his long knife, and, with his right hand

red with gore, sets fire to the house, and consumes whatever his plundering cupidity has not carried off. If companies take refuge in castles, palaces or strong houses, and cannot readily be reached otherwise, the houses are fired from without; or, if this is impossible, the roof is broken up, and fire thrown down upon the inmates from above. If the fight takes place in the open country, it is carried on from behind stone walls, rocks and trees. During the whole conflict, women and young girls carry water to the combatants, and cheer them on by their shrill war songs. At length one party gives way. Then come the chase and the slaughter, the triumphant return, the plunder and the conflagration.

These are scenes sufficiently horrible, but there are others still more atrocious. The cases were not rare in which those who surrendered on the most solemn guaranty of personal safety, were barbarously butchered in cold blood. This is a faint picture of social war in Lebanon; and we trust there is not a single feature in it, that can fail to fill any mind, not seared and blasted by Satanic malignity, with disgust, anguish and horror. Will not common benevolence, will not outraged humanity, visit, with their utmost reprobation, the war spirit, wherever, whenever and however manifested? And will not every pious heart prefer unceasing and earnest prayer to the King of peace, for the happy day when the nations shall beat their swords into ploughshares, their spears into pruning hooks, and learn war no more?

From the character of the war, the mission naturally pass to a contemplation of its ravages in the destruction of life and property.

The districts which have suffered most severely are the Metn, the Shûf, including a part of the Bükâ'a, Jezzîn and the hills above Sidon, the Manâsîf and the Sakhâr. A list of the villages which have been burnt in the Metn alone, prepared with some care, gives the number of houses destroyed at a little over three thousand. If this be any thing near the truth, the whole number of dwellings consumed, large and small, must be from six to eight thousand. There were also many villages and isolated houses plundered, which were not burnt. Many flocks of goats, sheep and cattle passed into the hands of the victors; and also donkeys, mules, horses and camels. The silk and grain crops were very extensively destroyed, and in many places mulberry

and fig orchards were wantonly cut down, and vineyards and gardens ruined. The actual destruction of property can with difficulty be estimated; but it has obviously been very great, and the consequent poverty, distress and misery, enormous.

Less reliance may be placed upon reports of the numbers killed than upon the estimates of property destroyed. As in the war of 1841, however, the loss of life has not been as great as spectators at a distance would naturally expect. We hear fifteen hundred mentioned by some, and two thousand by others, as the probable number of the slain. Confining ourselves to Lebanon proper, we should be disposed to place it below rather than above the first mentioned number. Many things contributed to diminish the loss of life. The nature of the war itself, and the very imperfect character of the fire arms and ammunition used, rendered the battles less fatal and bloody than they otherwise must have been. Again, a rapid flight of a few hours brought the defeated to a place of safety, either in Beirût, Sidon, the Kesrawân or the Bûkâ'a. And the Turkish troops, stationed in different parts of the mountains, repeatedly arrived at the scene of conflict in time to rescue the conquered from indiscriminate butchery. In this way many lives were saved in the neighborhood of Deir el-Kamar, at several villages in the Shûf, at 'Abeih, at B'abda and in the border districts of the Metn. After all fifteen hundred is a very heavy percentage, considering the number of the combatants; and it is a cruel and awful waste of life. Nor is this the whole catalogue. Great numbers of the children and the women, of the aged and the infirm, driven in midsummer from their cool and healthy villages on the mountains to the sultry and sickly plains, without suitable provisions, clothing or shelter, are sickening and sinking and dying, and must continue to do so until relief is afforded.

#### *Position of the Mission — Return of Peace.*

We had long foreseen the gathering tempest, and had carefully considered the path which duty called us to pursue. Of course the guiding element was that feature in our commission which proclaims peace on earth and good will to man. As you have already been informed, we sought protection, under God, from our own and the acknowledged

government of the country, and stood utterly aloof from all participation in the counsels or measures of either of the contending parties. As opportunity offered,—and this was not seldom,—we earnestly entreated them to keep the peace, and warned them of the wickedness and the ruin which must inevitably attend a contrary course. By the blessing of God, we secured the confidence of both parties in the region where we reside; and were assured, on all hands, that we had nothing to fear, whoever should prove victorious. And when the wild whirlwind of war actually swept over 'Abeih, we not only remained in entire safety, but were able to afford shelter to multitudes of the unfortunate; nor was the sanctity of our asylum violated in a single instance.

Order and quiet, it is to be hoped, are gradually returning to Lebanon.

The Druzes have the entire ascendancy in that part of Lebanon which lies south of the Damascus road. This is the prescribed boundary between the two Kaim-makamships. Turkish troops are stationed at different places along this line, and appear determined to keep the contending parties separate. The warlike assemblies which were kept up by the Maronites, after hostilities actually ceased, are gradually dispersing; and great numbers of the people have acknowledged the jurisdiction of the Druze Sheikhs, and are returning under their protection to their homes. This is particularly the case in the Shûf, in the villages around B'abda, and on the plain; and there appears to be a general disposition among the people to make their own terms of accommodation, irrespective of their leaders, their clergy, or their foreign advisers. The Druze Sheikhs also encourage their return, and the government actively promotes the same object. This affords a very decisive indication of peace, since all those who venture back are like so many hostages in the hands of the Druzes, whose lives would be immediately sacrificed should hostilities again break out.

#### *Effect of the War on the Mission.*

The friends of missions will be particularly anxious to ascertain the probable influence of this brief but bloody conflict on the labors of our brethren. The considerations which follow, seem to present the question in its true light.

A patient and careful consideration leads to the conclusion, that this civil convulsion, though violent and alarming for a time, has not changed, at least injuriously, our position in this country in any important respect. Though there was a temporary suspension of some of our labors, the time has been perhaps as profitably employed in other ways; and we are rapidly resuming all our missionary pursuits. The preaching of the gospel is at least as well attended as before the war. Mr. Lanneau finds every desirable access to the people in Ainâb, where he and Mr. Hurter are spending the summer. And Mr. Laurie has a flourishing school and an interesting field for preaching at Bshâmôn. Doct. De Forest and Mr. Calhoun are welcomed at Bhamdûn with the same cordiality as heretofore; and the prospect now is that there will be more preaching of the gospel, at more villages, and to a greater number of persons, than during any previous summer. Certainly the people are less under clerical surveillance, and inquirers will meet with less persecution from this quarter than formerly. Schools also are demanded in many villages, and we do not expect to encounter opposition in the distribution of the word of God and other good books.

We would by no means convey the idea that this war has not all along, and is not now, exerting a most pernicious influence on the minds of the people. This is an impossible supposition. Such scenes inevitably engross the time, occupy the thoughts, and awake to fearful energy all the evil passions of the soul. They blind the mind, harden the heart, sear the conscience, and grieve the Spirit of God. They are, and always must be, utterly repugnant to and destructive of true religion.

The Spirit, like a peaceful dove,  
Flies from the realms of noise and strife.

If peace and order are not to be, in some good degree, restored, our prospects of success must be extremely doubtful and dark. We hope for better things, even such as "accompany salvation, though we thus speak."

Again, this war has affected very injuriously, though we trust temporarily, the feelings and the efficiency of our native assistants. It could scarcely have been otherwise. They are natives of the country. Their relatives and friends fled to them for protection and support, and filled their minds with the truly terrible history of their dangers and their

sufferings. They must have been more or less than human not to feel deeply grieved, and to imbibe, to some extent, the angry, if not revengeful, feelings of their relations towards their victorious enemy. Such scenes blast hopes long cherished, extinguish affection, dissolve friendly connections, plant distrust and suspicion in every heart, and render intercourse awkward and embarrassing. These things, while they continue, naturally and necessarily palsy the hand of benevolence, freeze the heart of charity, and greatly interfere with all efforts to do good. This dangerous and hurtful excitement is gradually subsiding, and will soon, we doubt not, give place to better feelings and a more Christian spirit. The law of love will again resume its mild sway over their hearts, and make them willing and zealous ambassadors of Him, who, when he rose from the grave, commanded his disciples to begin at Jerusalem, and preach his gospel, first of all, to his murderers.

But what influence will the late war exert upon the plans and labors of our brethren? This is an important inquiry, and, of course, it cannot be fully answered at present. Still we have much reason to expect good rather than bad results.

In regard to the prospective bearings of this war on the operations and welfare of the mission, we are not yet able to speak with much confidence. It seems to be essential to the successful prosecution of our labors, that an efficient government should be established over Lebanon. Whether this will be speedily effected or not is doubtful. There are too many jarring, conflicting interests involved to allow of an easy adjustment of this important matter. And if there is to be a continuation of that foreign protection which has hitherto so miserably failed to pacify the country, we cannot look forward to the future without serious apprehension. The Lord, however, reigns over all kings and cabinets, and controls all their counsels. *And our own history presents so many examples of most marked divine interposition in behalf of the mission, that it would indicate a very feeble faith indeed, if we should be greatly troubled or cast down by the present difficulties.* On the contrary, the ease and safety with which God has enabled us to ride out this wild gale of carnage and conflagration, ought to inspire fresh confidence, that his hand is with us, that he will still preserve and prosper us, and that in due time we shall reap an abundant harvest if we faint not.



## Constantinople.

## JOURNAL OF MR. DWIGHT.

*Skill of the enlightened Armenians in opposing Error.*

THE journal from which the following extracts have been selected, embraces various incidents which occurred during the spring and summer of the present year. There appears to be no abatement in the interest with which the truth is making its way among the Armenians of Turkey. The adversaries are indeed many, and the power which they have been accustomed to wield, has hitherto been very formidable. But God is able to bring all their counsels to nought; and this, there is much reason to believe, he will assuredly do. Perhaps the day is not very distant when toleration, in matters pertaining to religion, will be enjoyed by all the inhabitants of the Ottoman empire.

*March 8.* A high ecclesiastic called one of our Armenian brethren before him, and begged him to cease attending our preaching service, when the following dialogue took place.

*Layman.* Why should I cease to attend? Is there any thing bad in their preaching?

*Ecclesiastic.* It gives offence to our nation.

*L.* But it is the gospel; and wherever the pure gospel is preached, and by whomsoever, I feel it to be my duty to listen, if I am able.

*E.* But you ought to think of the good of our nation, and, therefore, you ought not to go to those Americans.

*L.* What advantage will it be to you to have persuaded me. If I do not go, there are many besides me who will continue to go.

*E.* You must use your influence and persuade them not to go.

*L.* In the first place, however, I must be persuaded myself; and after that I will try to persuade others. To me it appears that those Americans have one very good custom that is not found among us. They expound the Scriptures to the understanding of all the people. If, now, you will open a house somewhere on the Sabbath, for reading and explaining the sacred Scriptures, I will venture to say that all men will flock there to listen.

*E.* Very well; I will do that.

*L.* I think you are personally acquainted with some of the Americans.

*E.* Yes, I knew them many years ago. I do not say that they are bad men, or ignorant men, but the contrary. Still I do not like to have you go to them. There are some few things among those who attend their preaching, that our nation does not approve.

*L.* Pray, what are these things?

*E.* You do not acknowledge the virginity of Mary.

*L.* You are mistaken. We fully believe, on the testimony of the Scriptures, that she remained a virgin until she brought forth Christ. After that we have no Scripture testimony on the subject, and, therefore, I do not know whether she remained a virgin or not.

*E.* But I believe that she remained a virgin until the end of life.

*L.* Very well. If you choose to believe so, I have nothing to say. This is not a point connected with salvation. I do not find any evidence on this subject in the Bible; and, therefore, I say that I do not know; but if you are convinced of the perpetual virginity of Mary, I will not quarrel with you about that.

*E.* There is another point on which you err; you do not call her the mother of God.

*L.* You are a far more learned man than I am, and, therefore, you can tell me what you mean by giving her such an appellation.

*E.* We mean that she brought forth God.

*L.* But surely you do not mean to say that God had a beginning, and that he was born of a woman.

*E.* What then do you call her?

*L.* I call her the mother of Christ.

*E.* Well, that is precisely the same thing; for Christ is God.

*L.* Yes, Christ is God and man; but I think there is a very plain difference between calling Mary the mother of Christ and the mother of God.

*E.* I hope you will call on me again. I wish to see you to talk again on these subjects.

The individual took his leave, and, after a few days, called again, but was not admitted. The ecclesiastic probably found his plain Scripture arguments and answers rather troublesome, and, therefore, resolved not to see him again.

The following paragraph contains further evidence of the skill of the Armenians, in discussing the errors with which they have to contend.

13. The subject of purgatory was introduced in a company of eight or ten

Armenians, by one of their number who has frequent intercourse with papists. He remarked that he had one difficulty in regard to it which none of them could solve. "According to the papal notions," said he, "all who die in the church have certain venial sins upon them, for which they must suffer in purgatory, according to the number and nature of those sins; some for a year, some for a hundred years, and some for ten thousand, &c. And this will be the case up to the very time when the judgment day shall come. At that day what will be done with those who have not yet served out their time in purgatory? For example, what will be done with those who died the day or week previous to the judgment? Some of them may require the action of the purgatorial fires for a week, and some for a year, some for a hundred years, and some for a thousand or ten thousand, before they can atone for their sins, and be sufficiently purified for heaven. Let the believers in purgatory decide what is to be done with these cases at the judgment, when all that are in their graves shall come forth, and the righteous are to be forever separated from the wicked; the latter to go away into everlasting punishment, and the former into life eternal."

On a subsequent day a conversation occurred respecting the assumptions of the Pope. One who was present, remarked that if the Pope were entitled to be called the successor of Peter, he would exhibit the spirit of Peter. "When Cornelius fell down before Peter and worshipped him, the Apostle lifted him up, saying, 'Stand up; I myself also am a man.' But the Pope not only permits those who come into his presence to fall down before him and kiss his toe, but he even insists upon it, as a condition of approaching his august majesty! He cannot be Peter's successor."

#### *Progress—Persecution.*

*April 2.* To-day a man called on me, who has been persecuted by his own mother out of her house. He and his wife were living in his father's family; and, besides them, there were a brother and sister and a brother-in-law, all of whom, after having been abused and persecuted in every way which came within the power of a superstitious and enraged mother, left the house together, and are now living in peace. God has evidently imparted his grace to enable these individuals to receive joyfully the spoiling of their goods, and to be willing

to forsake father and mother and lands for Christ's sake; for by thus leaving their father's house, they also give up their patrimony, and consent to live in poverty for the gospel, rather than, by denying Christ, retain for themselves a sufficiency of the good things of this life.

20. That a change is going on here in the public mind, among the Armenians, is very evident. There are many opposers of the evangelical doctrines; some through ignorance, and some through knowledge. The consciences of men, however, so far as they are intelligent, are in favor of the truth. One of the characteristics of those Armenians who have embraced evangelical views, is known to be that they do not lie. Recently two perfectly worldly men were disputing together about a debt which one of them owed the other. The debtor at length promised without fail that the money should be forthcoming on a certain specified day. "I do not believe you," replied the other, "neither would I even if you were a Protestant."

The following case of persecution has already been mentioned in the Herald; but some of the facts, as given by Mr. Dwight in this journal, are not before the public.

*May 10.* To-day we heard that Tateos, a Christian brother of Trebizond, has arrived here in the steamer in charge of a Turkish officer, having been decoyed on board the vessel at Trebizond, and then thrust down into the hold, to be brought to Constantinople, merely because he wishes to follow Christ. He was soon taken out of the hold, however, by the engineer of the boat, who is a Protestant, and during the voyage was kept by him in his room. On arriving here he was handed over from one Turkish officer to another, until at length they sent him to the patriarchate. The Patriarch himself was absent, but his Vicar, acting under his authority, sent Tateos to the Armenian hospital, where he was thrown into the mad-house, and fastened by two chains, one from his neck to the wall, and another from his feet to the floor.

Thus the experiment is to be made over again, of punishing innocent men for their religious opinions and attempting to control, by material chains and fetters, the free mind of man! In this case there has not been even a show of examination or trial. But a man who pays all his taxes, and is obedient in

every respect to the powers that be, and is a quiet, peaceable and useful member of society, is secretly seized, and kidnapped by order of a Turkish Pasha, at the instigation of a so called Christian Bishop! This man is cruelly torn away from his affectionate wife and children, (they not knowing whither he was to be carried;) he is thrown into a most wretched place of confinement, and chained in such a manner that he could scarcely move, for no other crime than that of aiming to be, what he professes to be, a true Christian!

14. The strictest orders have been given that no individual be admitted to see Tateos in his confinement, and he is closely watched. But some of the brethren have succeeded in gaining admittance, and they give a most affecting account of his condition. His mind, however, is at peace. Efforts are making to procure his release through foreign influence, and it is hoped that he will not long groan under this most unrighteous persecution.

The persecuting power, however, seems to grow more and more ferocious, as its victims are multiplied. There are strong appearances of a determination to attempt, by a general movement, to root out the heresy of the evangelical doctrines. We hope, however, that this diabolical work will be arrested. It is a matter of devout gratitude to God that several of the foreign ambassadors are determined to interpose their influence to prevent religious persecution in Turkey. The pledge that was forced from the Sultan, chiefly through the efforts of Sir Stratford Canning, that henceforth Christianity should not be persecuted in his dominions, will be made to cover the whole ground of religious persecution; and that which the Turks cannot do, the so called Christian Patriarchs will, of course, not be permitted to do.

18. (Sabbath.) Just as I was ready to go into the Armenian service, I was informed that Tateos was set at liberty. While we were singing, he entered our chapel, and I could not but give thanks to God, in the first prayer, for his deliverance from the hands of his enemies. Much supplication had been offered up for him; and his appearance among us during the time of meeting, without our knowing how he had so suddenly been delivered, strongly reminded me of Peter's release from prison and of his repairing at once to the place where the brethren were assembled for prayer. I afterwards asked him how he was set at

liberty, when he informed me that the Patriarch came down to the hospital on account of a very destructive fire that had happened in the neighborhood, and released him. I inquired by what motive the Patriarch was probably led to this step. He replied that it seemed to him to be all of God; and he did not know how God had accomplished the thing, but there was no doubt that it was all from him. He has not worked without instruments, however; and it is a matter of thankfulness that he has such instruments at hand, who are ready to come to the succor of oppressed innocence. Tateos declared to me that he was very happy in prison; that his heart was full of joy; and he was continually praying for his persecutors.

### *Christian Sympathy—Concluding Remarks.*

Under date of August 18, Mr. Dwight says, "Priest Vertannes, who has long been in exile account of his evangelical sentiments,—a portion of the time in Armash near Nicomedia, but for several months past in a convent near Cesarea,—has just returned. He was liberated through the kind and humane exertions of Sir Stratford Canning."

August 19. A few nights ago the house of Mr. Allan, our excellent missionary brother of the Free Church of Scotland, was entered by robbers, and he was stabbed; though, providentially, the dagger did not reach a mortal part, as was evidently intended by the assassin. The story was soon circulated among the Armenians in the city, that it was my house which they had entered, and that I was killed. To-day, as I was entering our khan in the city, I overtook an elderly man, one of our friends, who was also going in; and I observed that he looked at me with no small degree of surprise. His first salutation was, "Have you any news from the other world?" I replied, that "I always have news from thence." "Have you been there?" he asked; and when I replied in the negative, he related to me what he had heard of my having been murdered, and how he came to the khan, with fear and trembling, to ascertain whether it was true. I then told him that although I had not yet been into the other world, yet that I had news from there, that is, good tidings for poor sinners, and that even the chief of them may come to Christ and find full pardon. The old man's heart was full, and it was some little time before he could speak;



and when he went out, he did so, exclaiming as he went along, as far as I could hear him, "Thanks to God!" "Thanks to God!" "Thanks to God!" &c.

September 11. (Thursday.) As this was known to be the third day of the annual meeting of the Board, we have appointed three meetings on different parts of the day, for special prayer in reference to this object. One of these was for our Armenian brethren, and between forty and forty-five men, leaving their business, came together in the middle of the day, apparently with much interest, to pray for the blessing of God upon the Board, its officers, supporters and missionaries. It was a very pleasing sight, and it was still more pleasant to hear the fervent prayers offered up at this meeting by our Armenian brethren for these several objects.

Mr. Dwight has appended the following general remarks to his journal.

In reviewing the period embraced in this journal, I can see that very perceptible progress has been made in the work of reform. Various artifices have been resorted to by the Patriarch and others, to induce the evangelical brethren to depart from the truth; but all in vain. Not one individual of this class, during this period, has, to our knowledge, been persuaded to forsake the gospel. But many new souls have been gained over to the truth; and we have great reason to bless God that the religious views of our Armenian brethren are becoming more and more clear and established, so that they are much more capable of standing alone, (so far as their relations to us are concerned,) than they ever were before.

As an example of what I mean, I will mention that the exiled priest, after his return, expressed to me the greatest surprise and pain at hearing that an Armenian, who had formerly been our friend, had become our enemy. This happened more than a year ago. I told him that the avowed reason for the change was that it had been represented to him, (and he believed it,) that we were bad men, and that all the Americans were bad. "What," said the priest; "he offended with the gospel because you are reported to be bad men! What if you should all alike be the worst of men, and go to perdition together, would that alter the truth of the gospel?" He then went on to say, that when he was in the monastery, some Armenians of distinction came

there from abroad, one of whom was known to be evangelical. Priest Vertannes was sitting in the same room, where they and the vartabeds were conversing; and a vartabed, whose heart was opposed to the gospel, turning to Priest Vertannes, and pointing to the stranger, said, "This is one of your followers." "If any man follows me," said the priest, "let him be accursed. Christ alone is to be followed."

I often hear the remark made, in substance, "We love the missionaries; but we follow them only so far as they follow Christ. We do not receive the truths taught by the missionaries, because they inculcate such things, but because our Bibles tell us that these things are true."

I will merely add that I have now a regular preaching service, especially for Armenian females; and that I have never had more calls, and more intercourse with the people generally, than during the last six months.

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#### LETTER FROM MR. HOMES, SEPTEMBER 10, 1845.

##### *Reception of Books in various Places.*

As the department intrusted to Mr. Homes is mainly the disposition of evangelical books, the facts communicated in this letter relate principally to the labors of those who are engaged in this work. A few other items of interest are added.

Although there have been some discouraging circumstances, of late, connected with the circulation of books, Mr. Homes says that, during the last six months, there has been no diminution in the number distributed. Two agents were sent on a tour of four months into Armenia, in the vicinity of the Euphrates; and though they were not very successful in disposing of their books, "wherever they went, they found minds awakened and ready to receive the truth." Another agent found a very encouraging field among the Jews of Salonica. "At no distant day, if missionary labors should be commenced there, we might expect to find large numbers declaring openly their belief in the crucified Messiah. It is marvellous that a city containing forty-five thousand Jews should not attract the attention of any missionary society."

At a town in which are a thousand Armenians, the vartabed was friendly to the operations of the book distributors, and recommended their books to the people, and supplied himself also. Three

papal Armenians frequently visited them at their room, till one day one of the book distributors, forgetting the precept of "milk for babes," boldly called the Pope Antichrist. At this they were so alarmed for the future effect on their minds that they came no more. At another town the priest cordially received books, and they found one aged man besides who seemed to give evidence of piety, and received the word with all joy and gladness.

In the town of Ordu they opened a shop, and, during the time they remained there, it was crowded with people to whom the gospel was preached as it never had been before. Some men pretended that the Protestants were all Sadducees, who deny a life after death; this being the utmost stretch of their minds in the way of applying slanderous appellations. They proved the falsehood of this charge in the presence of the chief men of the place. One man who was about to make a pilgrimage to Jerusalem, as a meritorious act, proposed his plan to our brethren; and when they exposed to him the nature of the spiritual worship that the gospel demands, he declared that he could not, and should not, go on his pilgrimage.

At Kara Hissar, after disposing of a considerable number of books, Boghos Vartabed, formerly of Trebizond, excited so much opposition to their labors, that they found themselves obliged to proceed on their way. At Armudan they found some friends who counselled them to remain but a short time, stating, as illustrative of the morals of the place, that there were many there who could be induced to murder them for a present of eight or ten piastres.

At Eghin, where books have been distributed formerly, many inquiring minds were found, and they received the hospitality of many at their houses; and for hours at a time, with New Testaments open, they preached to different collections of people, once having more than sixty listeners to the questions in debate. To this last assembly they were carried by an Armeno-Greek priest. The priest and a deacon—the latter being held in esteem for his learning—undertook the difficult task of proving, from the Scriptures, the duty of imploring the intercessions of the virgin and saints; but, as many acknowledged, they failed either to prove it from Scripture, or to answer the arguments of the book distributors. In the course of the debate the priest said, "If I go to hell you also must go

with me," the interests of the people being so bound up with those of the priests. This so shocked the understandings of the hearers that they exclaimed, "It is impossible!" Yet if the blind lead the blind, shall they not both fall into the ditch? At last, however, letters came from Kara Hissar, exposing the dangerous plans of our book distributors, in preaching the gospel, and the people began to beseech them to leave, mistrusting their influence with the Turks to force them to leave. As they persisted in remaining, a beadle of the church and a large crowd, with shoutings, came, and the beadle tried to cast chains upon them to carry them to the chief priest. Upon this they complained to the Governor, who cast the beadle into prison, but none the less said that they must leave the town. In all their tribulations here, they did not lack the sympathy of the Mussulmans of the place, who learned that the great cause of the opposition of the Armenians, was the protest that our good brethren were making against superstitious worship. As they were able to say, "We do not bow down to the work of our own hands," some of the Mussulmans took their part during the opposition, and invited them to their houses; and, in their strong language, said "they would sacrifice their lives for them before they would suffer them to be injured." After our brethren had left the town, the chief priest bought, on speculation, and sold various of our books, so much so that the people "took him by the beard" for his hypocrisy, and many were emboldened to go and buy from the depot which was established by them in a friend's house.

#### *Incidents at Sivas—Measures of Romanists.*

At Sivas they remained eighteen days. Here they found two or three brethren who had formed our acquaintance at Constantinople. One was put into prison by the chief priest for coming to see them; but he was not ashamed to escape by flight, and again renew his visits. At last news came from Eghin and Kara Hissar, that these were the men who had turned the world upside down and had come hither also; and the chief priest sent the beadle to them, and ordered them to leave the city. They went to the priest and reasoned with him out of the Scriptures; but it was of no avail, although some Armenians were

found who openly took up their defence before him. Again the priest sent the beadle with chains to put around their necks, upon which a great crowd assembled below. They found it necessary to complain to the Pasha. But the priest had been there before them, and charged these men with selling lying books, with being Protestants, and with denying the Virgin. So the Pasha asked them if they denied the Virgin. They said, "No, we do not; but we refuse to worship her as if we were paying worship to God, and shall we do so or not?" "Certainly," said the Pasha, "you must not. But is the Bible against worshipping the Virgin and the saints?" So they brought forward a Turkish Testament, and pointed him to Rom. i. 19—25; and the Pasha put a mark into it to show to the Armenians and their priests, and in fact he did show it to the vartabed to read. As a proof that the books were not lying books, they requested the Pasha, if he pleased, to put them in prison, and send and see if in such and such places the priests had not bought and recommended these same books to the people. Although the Pasha could say openly, before the people, "I find no fault in these men," yet he feared the Armenians, and, for their sakes, said they must leave the place. From Sivas, passing through Tocat, where are so many gospel readers, and where Mr. Van Lennep is laboring, they came to Samsoon, and thence by steamer to Constantinople, after four months' absence.

In Constantinople the book agents experience "the usual opposition, with the usual success." Several cases of persecution are mentioned; but these, it is believed, will all tend to the furtherance of the gospel. "There have been several instances," says Mr Homes, "where those who have come to scoff, have gone out from the places of assembly, confessing their folly, and becoming earnest inquirers."

Among the most recent publications of the Romanists, designed to prejudice the people against the Reformation, is the Ancient Faith, showing that the Romish church has the most ancient belief of the Fathers, and that the Reformers were innovators. Another is a translation of Bishop A. Tasso's Defence of the Truth, Necessity and Utility of Religion, in three volumes, each book of which contains such violent sentiments as the following: "The Protestants in America are sunk in the abyss of infidelity;" "In New England all de-

nominations have reached the last extremes, and pass over to Deism." But all these falsehoods will enable us to exhibit the truth, eventually, in a clearer light. There is one good result at least of attacks by the press; namely, that they cannot generally be as slanderous and perverted as those uttered in conversation. And the consequence is that, whereas three years since the common charge against Protestants, among the intelligent, was that they were followers of Voltaire and infidels; it is now generally conceded, from the reading of these very books which are aimed against us, that we are at worst only heretics, that we are indeed believers in Christianity, though separated from the Church. And this we regard as a very great advance for the truth.

#### *Censorship—Body of a Saint—Firman for a Church.*

Mr. Homes, as intimated in a previous number of the Herald, has heretofore experienced considerable inconvenience from the censorship of the press. It would now seem that the embarrassment will be less hereafter.

The introduction of the censorship of the press in Turkey has been one of the steps taken in "the march of civilization." I have spent much time, and been subjected to a great deal of inconvenience, in consequence of the claim of the government to examine all books coming to Constantinople, and the additional claim that all books, in Greek or Armenian, must be approved by the Patriarchs of those nations. I rejoice to be able to say that within the last month, so far as the declarations of the officers of the government may be relied on, it has been determined to limit the censorship to books of a dangerous political character. The Turks seem to be already weary of trying to aid the divided churches in this country in keeping out all such books as they may not like; and they seem to be disposed to fall back upon a principle, often proclaimed by Mohammedan theologians, that all the sects of Christians, being all out of the true faith, are equally good; and that it makes no difference to the Mohammedans of what sect of Christians a man may be. With the government censor, I lately went over a catalogue of forty kinds of books, nearly all religious, in Greek and Armenian; and he gave free admission to all the boxes containing them.

The following statement places in the light of a



strong contrast the missionary policy of Rome and evangelical Protestantism.

To revive the slumbering faith of Romanists, to make inroads on the faith of heretics, and above all, as many testify, to overthrow the Protestants, the body of a saint has been brought from Rome, and put in one of the Latin churches. The Pope, in his condescension, made a present of it to the Bishop. This waxen figure of a man, having inlaid in it such portions of the bones of the saint as they were able to find in the catacombs at Rome, is believed by the people to be his true body, miraculously preserved. Already stories are gradually gaining solidity, consistency, and confirmation too, as they pass from mouth to mouth, of the miracles that have been performed by its efficacy. But with the sword of truth to wield, we fear not these mummeries. There are thousands among the Armenians who will, in these days of light, regard this thing as an attempt to beguile them into idolatry, and while the already superstitious may find new food for their superstition, the voice that is now crying in Constantinople, "Worship God," will ring an alarm and a caution to many thousands.

The information communicated below is interesting, as showing the slowly progressive toleration of the Sublime Porte.

The Turkish government has at last granted a strong firman for the building of the English church at Jerusalem. This is an important event, and one in which we greatly rejoice. Although, from time immemorial, every consul has had a right to a private chapel in his own house, this is the first case where a firman has been granted for building a Protestant church in the Turkish empire. We may anticipate that this recognition of Protestantism, in a public document, will materially help the cause of evangelical truth generally throughout the empire. All the zeal and charity manifested by the pious people of England and Prussia to establish the Protestant church in Jerusalem, and all the strength and exertions put forth by princes to aid in the accomplishment of their desires for that city, will doubtless materially aid in procuring toleration for the rights of conscience of evangelical Christians all over this land. In this city we would gratefully acknowledge that at present there is no persecution *by authority*; the exiled have been recalled; the imprisoned have been re-

leased; and those who were threatened hear no more threats. Yet we know that persecutions and tribulations of various kinds must, and do, await them. We wonder and magnify the grace of God that has not suffered our brethren to be tried above what they have been able to bear; and we pray that their faith may increase, and that, day by day, large numbers may be added unto them of such as shall here become new creatures in Christ Jesus.

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### Nestorians.

#### JOURNAL OF MR. PERKINS.

#### *Religious Interest at Geog Tapa.*

THIS journal contains a record of a few incidents which occurred, during the months of June and July of the present year. The readers of the Herald are already apprised of the encouragement which our brethren have lately received in the prosecution of their work, particularly at Geog Tapa; and they are prepared, therefore, for the cheering statements which follow.

June 21. I rode to Geog Tapa, just at evening, to pass the approaching Sabbath. An unusual religious interest now exists in that village, which renders it a very grateful task to go there and preach to the people. We reached the place a little after sunset, and in the course of half an hour the villagers assembled, to the number of about seventy, at the house of priest Abraham to hear the gospel. They are accustomed thus to assemble every evening, uncalled, after the toils of the day are over, for the purpose of hearing the word of God. This fact would seem to indicate a highly encouraging desire, on the part of the people, to listen to preaching, especially at this season of the year, when the nights are so short, and the labors of the day, among these peasants, are so severe. Four girls from our female seminary, who are now at home in this village, spending their summer vacation, united with me in singing two hymns, and John made a few earnest and impressive remarks, at my request, at the close of my discourse; and after the service, several individuals remained for personal conversation, two females among the rest, of whom John cherishes the hope that they are Christians. They certainly appeared very serious and humble. Priest Abraham was absent, having gone, as he usually

does on Saturday, to spend the Sabbath at Ardishai.

This interest at Geog Tapa is much owing to the zealous and faithful labors of John, who has become one of our most efficient native helpers. He and priest Abraham give themselves heartily to the work of making known the tidings of salvation to the people in this their native village, as well as elsewhere; and their efforts meet with much acceptance, being also, as we trust, accompanied by the divine blessing.

On the following morning Mr. Perkins went very early to attend morning prayers in the village church. At the request of the Bishop he read a chapter from the gospels and addressed those who were present, from seventy to one hundred in number.

In the course of the forenoon several individuals came into priest Abraham's house, where I was stopping, to converse on the subject of religion. Their attention seemed to be more or less awakened to the interests of their souls, and one of them, a man about fifty years old, is earnestly engaged in learning to read the gospel. About noon the villagers were summoned to the church, where I was to address them. The large building was well filled, and the congregation listened very attentively to my sermon.

The people of this village, as well as others, appear to appreciate, in a high degree, the mitigation of their oppressions by the late measure of the Persian government, by which the Nestorians have secured the appointment of a Christian governor, in place of the scores of their Mohammedan masters. No Mohammedan sheriffs now rush into their village, as formerly, on the Sabbath, to disturb them in their worship, nor, on other days, to spread terror and distress. For the time, at least, the Nestorians seem also to feel something of their obligation to be grateful to God for this relief, and to improve it for the better observance of the Sabbath, and increased attention to the subject of religion.

A small Sabbath school met at priest Abraham's in the afternoon, and John heard them recite their lessons. Several of the children repeated an entire chapter of ordinary length from the New Testament, committed to memory during the day. "This is but a fair specimen of the ability of Nestorian children to learn."

After the services of the Sabbath school, a room full of villagers assembled

in the same place, and listened with deep interest to the reading of the Dairyman's Daughter, which was read by John, Moses and myself, in turn. We have recently published this precious tract, and I much doubt whether it was ever clothed in any garb in which its rare excellence can be better understood and felt than in this simple language, among this poor people. The Nestorians are greatly interested in the little book, *Elizabeth Walbridge* having already become a familiar and favorite name among scores of them.

At about six o'clock the people assembled in large numbers at their church for evening prayers. After the regular services, the Bishop invited Mr. Perkins to address the congregation again, which he did.

A striking change has taken place under our labors, accompanied, I trust, by the divine blessing, in the general aspect of things in this large village. A great amount of light has been diffused there, and not without happy effects. The Sabbath is now observed by many, with a good degree of strictness; and the people have come to feel, as John remarked to me to-day, that they must have stated preaching on the Sabbath, (where formerly there was only the nummery of their liturgy, chanted in a dead language,) whether the ecclesiastics are in favor of it or not; intemperance has greatly diminished; and, as several of the villagers testified to me, whereas they could, a few years ago, never leave a door unlocked, without their houses being pillaged, they are now able to sleep upon their roofs at night, with their doors open below, with almost no exposure. And what is more cheering than all, a few names in Geog Tapa have, as we have good reason to believe, been written in the Lamb's book of life; names of those who are, among their people, as lights of the world and as the salt of the earth. The village being large and prominent, it naturally exerts much influence, for good or for evil, on the surrounding villages; and the unusual interest, now existing there, is said to have arrested the attention of the whole neighborhood.

The house of priest Abraham was again thronged in the evening, and Mr. Perkins again proclaimed to them the words of eternal life.

#### *Governor of Oroomiah—Progress.*

Yahyah Khan, mentioned below, is of Koor-dish origin; and he owes his appointment to the

office which he now holds, to the fact that his sister is a favorite wife of the Shâh of Persia.

July 2. In company with Doct. Wright, I visited Yahyah Khan, the Governor of this province. While we were sitting with him, among other items of business which he transacted, two individuals were brought up before his window, a bundle of rods and a whipping rack were at the same time produced, and the arraigned were bastinadoed. Often as I have witnessed this barbarous infliction in Persia, I cannot help still being horror-struck by it, however deserving the culprit may be of severe punishment. The crime of the individuals now punished, was, that being butchers they had conspired with the rest of their craft to sell no more meat, and to keep sheep and cattle out of the market, until the price of meat should become exorbitantly high. The city was thus thrown into embarrassment, and might have been much distressed. These two individuals, being the only ones arrested,—their comrades all having taken alarm and absconded,—were made examples in the case. Such is the summary method of doing things in Persia.

We called also on David Khan, the Governor of the Nestorians. He appears to be a good man, for a native, and very well qualified for his office. He remarked that he had a very hard task to perform, in encountering the opposition of the Mohammedans to his administration, which is undoubtedly true; but sustained, as he is, by the Russian and English embassies, there is much reason to hope that he will be successful. "The Nestorians," he said, "are like sheep surrounded by wolves, and I am their shepherd;" which, so far as their temporal circumstances are concerned, well expresses the state of the case. We trust, however, that the hand of the Lord has much more to do in this matter, than either he, or those who sent him hither, have in mind; and we fondly cherish the belief that the *great and good Shepherd* has important designs of mercy towards this scattered and peeled flock, in this beneficent arrangement. It is happy for us, however, as missionaries of the cross, that we have as little occasion, as we have right or inclination, to involve ourselves in any such matters.

Mr. Perkins held a singing exercise, July 5, with some of the girls connected with the female seminary. This furnishes an occasion for the following remark: "They catch our tunes very readily,

and manifest much interest in learning to sing them. They are now happily provided with a small collection of hymns in their own language, which we have just printed. Our style of singing is quite attractive to all the Nestorians, and will, we trust, as introduced through the medium of our seminaries, become a means of important good to them."

7. At our concert in English, in the evening, Mr. Holladay made some remarks in the expectation of not being with us again on a similar occasion. He said, in substance, that in looking back over his more than eight years' labors in the field, quite as much had been accomplished as he had ever anticipated, when he engaged in the work; that it was a painful idea to him, as urged by some of his friends before he left America, that he might not see adults converted, as in revivals at home, and he hoped, at that time, that he should see such things; that he did suppose, however, that our prospect of success would lie mainly in a rising generation, whom we should enlighten and thus prepare for the reception of a living gospel; that in his experience he had been permitted to see some adults, among this people converted to God, and now exerting an excellent influence on others, and many of the young who have been instructed, giving evidence of the existence of a conscience and a susceptibility to receive religious impressions; that, on the whole, he had never felt more encouraged in relation to the prospects of our mission than at the present time; that the religious state of things, particularly at Geog Tapa, and in the Nestorian quarter of the city, if known, just as these things are, to Christians at home, would, he was sure, greatly cheer their hearts, and that we may well be encouraged by the same; that though there is more or less liability to change, and we cannot positively predict in relation to the future, yet the manifold deliverances which we have experienced in years gone by, should lead us to put our trust in God, and hope favorably for the time to come, and especially in view of recent mercies and present encouragements; and that it may probably not be best for us or our work, that we should be able to look far into futurity, as it is always better to walk by faith than to attempt to walk by sight.

In connection with the foregoing opinions of Mr. Holladay, the following remarks are subjoined.



These are the impressions of a sober man, who has been long in the field; who possesses an excellent knowledge of the language and of the people; who has given himself faithfully to the work of proclaiming the gospel; whom nothing but imperious necessity, arising from the impaired health of his wife, could remove from his chosen work; and whose opinions are worthy of confidence.

It is perhaps unnecessary to say that these impressions coincide entirely with my own. Some time after Mr. Holladay reached our field, when, on one occasion, I was visiting a Nestorian church with him, I said to him, "Will it ever be our privilege to proclaim the gospel in these churches?" hardly expecting that such a thing would ever come to pass. But within two years from that time, we were called to participate in this privilege by the united voice of both ecclesiastics and people; and we have enjoyed it with little interruption, and with obvious and happy effects, ever since. In relation to prospective changes and revolutions, in our field and in this dark land—as indeed in all missionary fields—it should be borne in mind by the churches at home, that the progress of the gospel will almost of necessity lead to some such changes, and, in turn, be the more rapidly advanced by them. As in the physical world, clouds are the depositories of refreshing showers, so is it often in the missionary world. Nay, even storms, thunder and lightning, and convulsions, however threatening at the time of their occurrence, have their utility in the missionary, as well as in the physical world.

#### *The Patriarch—War against the Koords.*

The embarrassments which our brethren experienced, a few months ago, in consequence of the unreasonable demand of the Patriarch's brothers, are fresh in the memory of all who take an interest in the mission to the Nestorians. The following paragraph, as showing the watchful care of the God of missions, will be read with lively emotions.

10. The brothers of Mar Shimon, who reside here, have recently received a letter from the Patriarch, stating to them distinctly, that though nominally a guest of the Turkish authorities at Mosul, he is in reality a prisoner, and with no definite prospect of release. This announcement has had a wonderfully humiliating effect on the proud brothers, and even Isaac's head bows under it.

They, with the Bishops and some others, were, a day or two ago, guests of our mission; and their appearance was strikingly subdued. The providence of God is as obvious as it is interesting, in thus binding the hands and neutralizing the influence of the poor Patriarch, after he had fallen so unhappily under the peculiar influences which had been brought to bear upon him.

On the 13th of July, Mr. Perkins preached at Hissar, which is a few miles distant from Orooniah. "The audience listened very attentively." Tidings of the religious interest at Geog Tapa had reached the village, and produced a "measure of solemnity."

14. A few days ago there was quite a sudden movement throughout this province, arising from a firman which arrived here, ordering the troops to be assembled with the utmost despatch and marched to the capital. No time was lost in rallying the troops, and they started, as we supposed, for Tehrân. But our next advices of them, three or four days afterward, was a letter to us from the Governor of this province, requesting the loan of a telescope, to enable him to inspect a strong Koordish castle, back about thirty miles in the mountains, before which he and his army had encamped! The order that the troops should march to the capital, was, it would seem, a mere stratagem, countermanded at the time by a different order, intended to keep the Koords from taking the alarm, before they should find a Persian army in the midst of them. It is now stated that the King has ordered that all the Koordish chiefs in this region be seized, and their castles demolished, in consequence of some murders and other outrages which they have committed on the Persians, as well as from the apprehension that in case of a war with Turkey, on which his royal heart seems to be strongly set, these Koords, though within the territory of Persia, (in their present lawless state, being on the border, and being Soonies, in common with the Koords in Turkey,) might be used by his foes to the great annoyance of this part of Persia.

The immediate considerations which prompted his majesty to this onset, are quite oriental in character. A father whose son had been murdered by the Koords, travelled to the capital, and obtained access to the king. "I have a representation of great importance to lay before 'the centre of the world,' and beg to do so," said the father. "Say on,"

his Majesty replied. "In our region," said the old man, "we never hear the name of King, any more than if there were no King in Persia. All that we hear is the name of this or that Koordish Chief, at the mention of whom our inhabitants tremble, being often, as in my case, rendered desolate by the slaughter of their friends," &c. These were sufficient arguments to impel the Shah to take speedy measures to make his name known and revered, among his subjects who are contiguous to the Koords.

One result of this hostile movement will doubtless be to humble, if not to subdue, the frightful Koords. Herds and flocks have already been driven along, not far from our health-retreat,—which had been taken by Koordish herdsmen and shepherds,—by Persian freebooters, who are allowed to follow the troops, for the purpose of seizing and carrying off plunder; and several Koordish villages have already been sacked by Persian soldiers.

It is deeply to be regretted that some Nestorians, who live in the region of the conflict with the Koords, have also been plundered; the Persians having been led to commit this unprovoked outrage, as it is publicly stated, by their displeasure on account of the appointment of a Christian Governor over the Nestorians. What is to be the end of these things is yet to be seen; but we know that they are under the control of a heavenly Father's hand. We have no particular reason to apprehend that they will impair our personal security, or interrupt our work.

### Madura.

LETTER FROM MR. TRACY, MAY 20, 1845.

#### *State of Things at Tirumungalum.*

THE following letter, in addition to the information which it gives respecting the state of the missionary work at Tirumungalum, contains some facts which are encouraging, as indicative of a general tendency toward a renunciation of Hindooism. The Spirit of the Lord is evidently drawing the attention, not only of individuals, but of communities, to some extent, to those truths which it is most important for them to understand and believe.

The last Sabbath in February, two boys of the first class in the seminary were admitted to the church. The other members of the class have belonged to the church for some years; so that now

all are professors of religion, and I cannot but hope they are really the children of God. The class graduated at the close of the last term, being the first fruits of the seminary. Two of them were retained as teachers in the seminary, two are with Mr. Taylor at Tirupuvanam, one is in mission service at Dindigul; and the remaining one was to spend a year with Mr. North at Dindigul, with the ultimate design of being employed as a teacher in the seminary, but he has not yet returned from Tanjore, his native place. Another class was admitted to the seminary at the commencement of this term; so that the present number of students is fifty-five. I need not enumerate their studies, and will only say that, with a few exceptions, they seem to be making very fair progress. Two or three of the students are now candidates for church-membership. Many seem to feel the truth, and some are in the habit of stated private prayer; but the presence of the Holy Spirit is not so manifest as we greatly desire it should be.

The seminary is soon to be removed to the neighborhood of Madura. The new buildings were in such a state of advancement, at the date of this letter, as to justify the hope that the transfer might be made in a few months.

In the boarding school there are at present forty scholars; and quite a number have been refused admission for want of room, &c. Several of the boys are seriously inclined, and have asked for baptism, but their case has been deferred for the present. They come to me stately for instruction and prayer; and in respect to one or two of them, I cannot but hope that the Lord has commenced a work of grace in their hearts.

The state of our little church, though far from being what I could wish, is better than it has sometimes been. The Lord seems to have revived the hearts of some of the members, leading them to take a deeper interest in spiritual things, and to feel a deeper concern for the salvation of others, than I have witnessed in them before. Of others, however, it must be said that, while they have a name to live, they give but little evidence of spiritual life, though their moral conduct, so far as I know, is irreproachable.

The attendance on public worship on the Sabbath is very good. In the morning more than three hundred are often present, and the church is inconveniently crowded. Three or four young men

have asked for baptism, and are now candidates for church membership. All of them have been brought up as heathen; but one or two of them have been, for some time past, under the constant influence of the truth. Of several other persons in different villages around, I have more or less reason to hope that they are sincerely turning their faces Zionward. One of these was brought to a knowledge of the truth by a Christian merchant from the south, travelling on business, who, while staying at this man's house, pointed out to him the folly of idolatry and the reasonableness of Christianity. The native was convinced, gave up his idols, refused to pay the ordinary tax for the support of idol worship, and, as a consequence, was expelled from caste. In addition to this, he has suffered many persecutions from the native village officers, who omit no occasion of harrassing him. Thus far he remains steadfast.

#### *An Inquirer—Christian Villages.*

After mentioning a movement in one or two villages toward Christianity, Mr. Tracy relates the following incident :

In another case I have been a good deal interested. A very respectable elderly man called upon me several months ago, to converse on the subject of Christianity. He said that, for many years, he had renounced most of the practices of idolatry through the influence of some native philosophical works which he had studied. Within four or five years past, he had received and read some of the Christian books which have been distributed among the people. He had become convinced of the truth of Christianity, had forsaken every heathen ceremony, and was using his influence to induce his people also to forsake idolatry. His object in coming to me now was to induce me to send some catechists and teachers among his people to teach them the truth, in the hope that they might be persuaded to accept it.

Not long after this conversation, in company with Mr. Muzzy, I visited the village where Nagalingam, (the old man mentioned above,) resides, and spent a very interesting day in preaching to the people. The number of families connected with Nagalingam is about two hundred, residing in three or four different villages. They are of the barber caste, but are all weavers by trade. Within a few years one or two hundred

families of the same people have separated from those of whom I am now speaking, and have become Mohammedans. I have felt it to be my duty to establish several schools among them, and shall, as soon as possible, send some catechists to instruct them. The answer they gave to Nagalingam's advice that they should become Christians, was that they knew too little of Christianity to decide, but that they were willing to receive instruction and afterwards decide what to do.

Since writing the above I have visited Viruthupatty, the principal residence of the people mentioned above, and have had several interviews with their head men. They gave me land for schools, and promised to keep the school houses in repair at their own expense; and I was glad to find that the leading men had determined to send not only their sons, but their daughters also to school. I have also just heard of another village, inhabited by a different caste of people, who have expressed a desire to receive Christian instruction.

To prevent misapprehension in the minds of Christians in this country, respecting the origin and nature of the movements which frequently occur in the villages of Southern India, Mr. Tracy subjoins the following remarks :

When we speak of Christian villages, and of a movement among the people, it is important that you should obtain a correct idea of the state of things of which we speak; but it is difficult so to write as to leave no room for mistake in your minds. The circumstances under which application for Christian instruction has been made to us, are very various. In some cases the oppression and extortion of the priests have led the people to seek in Christianity a relief from their troubles; in other cases the motive has probably been the expectation of obtaining the advice and assistance of the missionary, so as to improve their worldly prospects. Some have been led to see the folly and guilt of idolatry by reading portions of scripture and tracts distributed among them; others, again, have had their hold upon heathenism loosened by the writings of philosophical natives, and have thus become prepared, in some measure, to receive the purer truths of the gospel. We meet now, much more frequently than formerly, instances of individuals in distant and isolated villages, whose minds, by the perusal of Christian books, have become



in some degree enlightened, and who are silently exerting an influence for good on their neighbors, and who, perhaps unconsciously to themselves, are so many John the Baptists, preparing the way for the coming of the Lord. In every general movement towards Christianity, many will be influenced by hopes of worldly gain; many more will be led by the example of friends; while a few, perhaps a very few, will be led by the Spirit of God to the saving of their souls. And this is doubtless the case among the Tamil people at present. Many, finding their hopes of worldly gain disappointed, may go back to the open profession of heathenism, and even persecute those who remain firm; but this is rather to be expected than to be wondered at. For my own part, I should not feel greatly discouraged, were every one, now expressing a desire for Christian instruction, to go back to open heathenism; nor should I feel that no ground had been gained in our work. The mere fact that the possibility of their becoming Christians has been agitated, is a great step gained; for when such a change has been for a time considered possible, it will ultimately appear desirable; and then the tide will turn with new force, a force increased by the very obstacles which had before opposed its progress. And even if the great mass of those who embrace Christianity, do it only in name, their children, freed from the sight of idols and the ceremonies of heathenism, and taught from their earliest years the word of God, which is able to make them wise unto salvation, will grow up a generation, differing in almost every respect from their fathers. In the mean time, we trust that the Holy Spirit will work in the hearts of many adults, and turn them, not only to the knowledge, but love of the truth as it is in Jesus. May the Lord hasten the coming of his kingdom!

The late movements in the Madura district appear the more encouraging, when we look at what the Lord is doing farther south. May we not hope that the redemption of India is at hand!

### Greece.

#### LETTERS FROM MR. KING.

##### *Opposition at Athens.*

THE readers of the Herald are already apprised of the excitement which has been raised against Mr. King at Athens. He was originally

charged with an attempt at proselytism, in consequence of certain occurrences which took place at Smyrna, during a visit made by him to that city in the autumn of 1844. This charge was soon followed by the allegation, that he had uttered impious and injurious language respecting the Virgin Mary. Mr. King defended himself against this accusation in the columns of a newspaper, published at Athens, by quoting the sentiments of Epiphanius, Bishop of Cyprus, one of the fathers of the Eastern church, whose feast is still observed by the Greeks. This father says expressly, "Let the Father and the Son and the Holy Ghost be worshipped; Mary let no one worship." Such a mode of defence, as Mr. King anticipated, served only to increase the excitement; but he felt that so good an opportunity for vindicating the truth ought to be improved, at whatever risk to himself. The result was just what he expected. The most abusive epithets were heaped upon him; and, among other things, he was accused of falsifying the testimony of the fathers.

Mr. King finally resolved to prepare and publish a full "Defence," embracing a history of the controversy from the beginning, and also sustaining his views in relation to certain doctrines of the Greek church, by quoting at considerable length the sentiments of Epiphanius, Chrysostom, Clemens and others,—names held in the highest esteem by the Greeks,—and thus showing that their belief was in accordance with his own. The distribution of this Defence,—a small volume of two hundred and twenty pages,—began July 22. It was soon sent to the most distinguished men in the Greek nation, civil and ecclesiastical, and it seemed to produce "a powerful impression." Several persons of distinction gave their voice decidedly in favor of it; some declaring their entire conviction that the Virgin Mary ought not to be worshipped.

It was not to be expected, however, that such a publication would escape the severe animadversion of the firm adherents of the Greek church. The opposition, raised against Mr. King and his labors, became more violent than ever; and threats of personal injury were not withheld. From letters which have just been received, it appears that more stringent measures are to be adopted. Under date of August 19, Mr. King writes as follows:

I was informed last evening that the Greek Synod had drawn up and signed a paper, which is to be, or has already been, presented to the ministry, accusing me of proselytism and my book of blasphemy, and requesting that I may be exiled from the country. The probability is that the ministry will not send me away, but refer the matter to a regular court of justice. When called before this court, I shall have a glorious oppor-

tunity to preach the truth, and shall be most happy to appear before all the courts, from the highest to the lowest, in Greece. "Ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles." Matt. x. 18.

*Circular Letter of the Holy Synod.*

Prior to the date of the foregoing letter, and unknown to Mr. King, the Holy Synod had drawn up and issued the following document.

The Holy Synod of the kingdom of Greece, to all devout and orthodox Christians in the Greek commonwealth.

At sundry times, and in divers manners, the utterly wicked devil plots against, and troubles, our orthodox Eastern church, moved by envy against her on account of the rectitude of her doctrines, as she holds, at this day, the faith which, from the very commencement of Christianity, she received from the apostles.

At one time Jesuits, and especially the so called monks of the Western church, and from other ranks of Satan, as wild boars out of the wood, devour the vine of the Lord; at another, a new kind of apostles, called holy apostles, coming from different parts, and even from North America, as grievous wolves, enter into the flock, and tear in pieces the sheep. If the Jesuits and other false apostles of the Western church, and those called, by way of antiphrasis, holy apostles of those churches, which separated from it, the Lutheran and the Calvinist, desired truly and sincerely the extension of Christian truth, they had a wide and glorious stadium, the Jewish and Mohammedan nations, and others even still idolatrous, in Asia and in Africa and in America itself. Had they run this race (stadium) they would have done a work pleasing to God; and had they been persecuted and slain, they would have been counted martyrs for the truth. But they being, as it were, sensible of the falsehood and rottenness of many, even of their principal, doctrines and mysteries of their faith, and on this account ashamed, seek, in a thousand ways, to bring over to their evil sentiments, even those who believe aright, that they may thus conceal their own shame; and for this reason they compass the Grecian and Ottoman sea and land to make one proselyte, not from the Jews, not from the Ottomans, or from idolaters, but from Christians, and those too orthodox; but woe unto them by whom the offence cometh!

Such a false apostle, named Jonas King, of North America, has had his den already for many years in Athens, a man exercised in the highest degree in hypocrisy, a real impostor and deceiver, making gain of godliness. The wiles and machinations of this impious and abominable man against our holy faith, have been, for a long time, known to the Synod of the kingdom; and the frequent private meetings at his house were not unknown to it; but being moved by moderation and gentleness peculiar to our orthodox Eastern church, it has forbore, waiting for his return to what is right and proper. But this vessel of Satan, not only continues in his wickedness and depraved ways, under the cloak of teaching the holy gospel, pouring the poison of his wicked doctrine into the souls of the common people, falsely interpreting to them, according to his wicked sentiments, passages of the New Testament relating to doctrines and mysteries and

sacred rules; and abusing this moderation and gentleness, he has at last become so bold as to publish in these days also a little book, consisting of two hundred and twenty pages, entitled "the Defence of Jonas King, taken from certain Greek newspapers, &c."

The little book of the false apostle is entitled "Defence;" but it is not a defence. It is an exposition of his wicked doctrines, a wicked work against our Lady, the Mother of God, and ever Virgin Mary, in the first place; and against the saints, against the holy images, and the worship paid to them, against the transformation of the bread and wine into the body and blood of our Lord Jesus Christ, in the fearful mystery of the communion.

The holy apostle was accused in the Greek newspapers of wishing to catechise, in his wicked doctrine, in Smyrna, a certain orthodox Greek woman, and to this accusation he answered. The thing became silent, and there was no need of a new defence; but the holy apostle, being wily, collected in one what had been written against him by others, and what he himself had written in his own defence, in the newspapers, and made without any necessity the Defence.

But he was not satisfied with what was written in the newspapers; but he extended very much, in a particular manner, what he had before, in a brief manner, idly prated against the Mother of God; and thus showed that blasphemy against her was his principal object. If the man thought that he had need of a new defence to show his innocence, he would, had he been sincere, have confined himself to his principal theme, and not have sought, or rather not have formed, occasions to pour out the poison of his wicked doctrines against the things of our holy religion; but he, deceitfully and insidiously making his principal work as secondary, took care principally to show, according to the heresy of Nestorius, that the Mother of God is *Chrystotokos*, contrary to the decrees of the third oecumenical council at Ephesus, in the year 431. He, not from ignorance, or want of education, but from wickedness and deceit, passing by so many divine fathers, who flourished in the second and third and fourth centuries, who expressly called and believed the mother of our Lord Jesus Christ to be Mother of God, and even Origen, and what is stranger, even the Emperor Julian, the Apostate, called her Mother of God; passing by the fact that the name, Mother of God, is traced to the apostles themselves, as Theodoretus expressly says, writing, "The former and most ancient preachers of the orthodox faith, according to apostolical tradition, taught to call and believe the mother of our Lord to be, Mother of God," he produces, as a witness of his wicked belief, one father only of the church, Saint Epiphanius, bishop of Cyprus, from his writing against heresies; because he supposed that by the testimony of one father only he could overthrow the opinion of our orthodox Eastern church, established by the testimony of so many fathers, who flourished before the third oecumenical council, and this the holy apostle might learn, if he would with sincerity and without passion read the ecclesiastical writings of Protestants.

But does Saint Epiphanius say what the false apostle says? Does he say that we ought to call and believe the Mother of God to be simply Mary, or simply mother of Christ? No such thing.

But because Epiphanius, in another of his writings, expressly calls the ever Virgin, Mother of God, the holy apostle, against all reason, rejects as spurious that passage of Epiphanius, which no other till him did, that he might from

this take occasion insidiously to declare spurious the divine Liturgy of Basil the Great, and of John Chrysostom.

But after Epiphanius he brings as witnesses of his wicked belief—whom? Basil the Great and John Chrysostom! and makes them partakers of his Nestorian heresy, saying, "These things says Saint Chrysostom and Saint Basil, two of the three hierarchs, in honor of whom, as saints, feasts are kept twice a year; and must I be accused as a heretic, as impious, as blasphemous, because I call her Mary, and the mother of Christ?" And what does Basil say? What says Chrysostom? Do they say, what after them Nestorius said, and which King repeats? God forbid! Basil does not call the mother of the Lord, Mother of God. Chrysostom does not call her so in the passages which the false apostle has quoted from them; but do they not call her in other parts of their writings, and believe her to be, Mother of God? Or do they any where say that the Mother of God must not be called and believed to be Mother of God? By no means! Therefore the false apostle most manifestly lies; for both these luminaries of the church call the mother of our Savior, and believe her to be, Mother of God; and of this their writings are witnesses; of this is a most true witness also Cyril of Alexandria, in his epistle to the queens, and to Acacius, Bishop of Berœa.

From these passages, therefore, of Epiphanius, of Basil, and of Chrysostom, in which they do not expressly call the Mother of God, Mother of God, because the occasion did not demand it, the false apostle draws the conclusion that these fathers of the church are of the same opinion with himself!

But it is known from history that the Mother of God was called and believed to be Mother of God before the third œcumenical council, and none of the fathers, before Nestorius, said what he prated. But, however, each of them may have thought before that council, no one after that may think or believe otherwise than that [council] ordained, and according to that we say with Gregory the Divine, in his first epistle to Cleodion, "If any one does not think Mary to be the Mother of God, he is without the divinity."

But falsely explaining and wresting the second of the ten commandments of God, which prohibits idolatry and all unlawful modes of divine worship, he insidiously pours out the poison of his wicked belief against the saints, and the holy images, and the worship rendered them; and because we honor and worship the saints and the holy images, according to the explanation and teaching of the seventh œcumenical council, he in a manner rebukes the orthodox Christians as creature-worshippers.

And since Jonas King believes, according to his heresy, that the bread and the wine in the mystery of the communion, remain bread and wine after the invocation of the all holy Spirit, regarded only as symbols, and are neither turned nor changed into the body and blood of the Lord, he rebukes also in this the orthodox Christians, because they believe in the change, or transubstantiation.

This Defence, therefore, of the evil-minded, and evil-believing American holy apostle, Jonas King, insidiously and plotingly written and published in Greece, and addressed to orthodox Christians, containing such and such like blasphemies, has been denounced to the minister of ecclesiastical affairs, that the writer and it may be arraigned before the proper tribunal, according to Article I. of the Constitution, and Article I. of the R. ordinance of the 23d of July, 1833.

But the Synod, anxiously concerned for the

spiritual salvation of the whole pious body of our orthodox Eastern church, and not enduring, that any one of its members should be injured, excommunicates, as blasphemous and impious, the Defence of the Calvinist and Nestorian Jonas King; and prohibits to every orthodox Christian the reading of it; and calls upon one and all to deliver it immediately to the fire. It prohibits also, from henceforth, all and every kind of connection with this most impious heretic, that no one may salute or greet him in the street, or ever enter into his dwelling, or eat with him or drink with him. And whosoever shall transgress and disobey this ecclesiastical command, will be regarded as a follower of his heresy, a follower of Nestorius, a reviler of the immaculate and our highly blessed Lady, the Mother of God, and ever Virgin Mary, an enemy of the saints, and of the holy images, and unworthy of the communion of the body and blood of our Lord and God Jesus Christ.

These things know ye, and thus do, that the grace of God, and his infinite mercy, together with our prayer and benediction, may be with you all.

Given at Athens, the 7th August, 1845.

† Neophytos, Bishop of Eubœa, *President.*

† Cyril, late Bishop of Elis.

† Neophytos, Bishop of Attica.

† Gregory, Bishop of Achaia.

(L. S.) Th Pharmakides, *Secretary.*

### *Excommunication of Mr. King—Prosecution.*

From a letter, dated August 27, the following extracts are taken.

This morning an excommunication from the "Holy Synod of Greece" was read in the churches at Athens, and is to be sent to all the churches in the kingdom, in the form of a circular or synodical letter, signed by all the members of the Synod. In this I am proclaimed to be "a false apostle," "a man exercised in the highest degree in hypocrisy, a real imposter and deceiver," "impious and abominable," "a vessel of Satan;" and to my book, entitled "Jonas King's Defence," a great variety of hard names are applied, which you will see in the document itself.

The synod has also presented a complaint against me to the government, that I may be called before a court of justice and tried according to Article I. of the Constitution, and Article XI. of the law of July 23, 1833.

In one of the churches this morning, after the excommunication was read, the priest set up a cry of *anathema*, which the people re-echoed; and he then took a copy of my book, and burned it on a pot of coals, standing by, and prepared doubtless for the purpose, as Jehoiakim, King of Judah, burned the roll which Baruch wrote at the mouth of the prophet Jeremiah. Another copy was lighted and thrown into my garden; it was all consumed except a part of the cover.



But I rejoice exceedingly in that I am "counted worthy to suffer shame" for the name of Christ and the truth which he has taught. "Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy;" said our Savior, and I have indeed rejoiced this day, and do rejoice.

Under date of September 3, Mr King wrote again as follows :

The suit against me is commenced. Day before yesterday the officers of government entered my house, and seized all the copies of my book, which they could find, ninety-seven in number. I had previously distributed about nine hundred. This morning I received a summons to appear before one of the judges to be examined and hear my accusation. My examination and answers were as follows :

*Question.* What is your name ?

*Answer.* Jonas King.

*Q.* Your country ?

*A.* The United States of America.

*Q.* Of what city ?

*A.* Hawley, a country town.

*Q.* What is your age ?

*A.* Fifty-three.

*Q.* What is your profession ?

*A.* I am an evangelist, that is, a preacher of the word of God.

*Q.* What is your religion ?

*A.* What God teaches in his word ; I am a Christian most orthodox.

*Q.* Did you publish this book, entitled "Jonas King's Defence, &c." ?

*A.* I did, and distributed it both here, in Turkey and elsewhere. I gave it to all the professors in the university, and to others.

The Judge then read to me my accusation as follows : "You are accused of having, in your book, reviled the Mother of God, the holy images, the liturgy of Chrytostom and Basil, the seven œcumenical councils, and the doctrine of the transformation of the bread and wine into the body and blood of our Lord Jesus Christ, in the fearful mystery of the communion. Have you any defence to make ?"

*Answer.* Those things in my book with regard to Mary, with regard to transubstantiation, and with regard to

images, I did not say ; but the most brilliant luminaries of the Eastern church, St. Epiphanius, St. Chrysostom, the great St. Basil, St. Irenæus, Clemens and Eusebius Pamphylis, say them.

*Q.* Have you anything to add ?

*A.* Nothing.

*Q.* Do you know how to write ?

*A.* Enough to write my name.

I was then directed to subscribe my name to the examination, which I did, and went away.

The excitement in Athens with regard to this book is general and very great. It is not often that a subject engrosses, in so high a degree, the attention of all classes of people, from the highest to the lowest. My book is now sought after and read probably far more frequently, and with far more attention, than it ever would have been, had not such strong measures been taken against it.

I learned to-day that in consequence of the complaint made to the government by the Synod against me and my book, the Prime Minister, Mr. Coletti, who is also Minister of Religion, ordered the Minister of Justice to have me prosecuted ; and the Minister of Justice ordered the court, &c. ; and so the suit is commenced by orders from the highest authorities.

To make the history of these extraordinary proceedings complete to the present time, it should be stated that Mr. King prepared an answer to the foregoing circular letter of the Synod, but he could not procure its insertion in any newspaper at Athens ; nor, indeed, could he induce his printer to publish it, even without an imprint. Threats of violence have been rife ; and he has been obliged, out of a due regard to his safety, to remain in his house during a part of the time.

The issue of the trial, to which Mr. King may have been brought before this time, cannot be predicted with confidence. His missionary labors at Athens may have terminated already ; and he may have gone to some other post to continue his defence of the great doctrines of the gospel. But whatever result may be announced to us, we need not indulge any solicitude as to the safety and progress of the cause which he advocates. This very excitement is perhaps the most hopeful sign which has been seen in Greece for many years. From the discussion now going forward at Athens, and elsewhere, great good must necessarily flow.

## Miscellanies.

### TOLERATION IN CHINA.

THE presentation of the following memorial to the Emperor of China cannot fail to be regarded with deep interest, by all who are accustomed to study the providence of God in its bearings upon Christian missions. This document—which has obtained the sanction of the Emperor—requests, in form, only a compliance with the wishes of the French Commissioner; and, consequently, its concessions have reference merely to the worshippers of “the Lord of Heaven,” that is, the Roman Catholics. But the same indulgence will undoubtedly be extended to Protestants, whether they go from Great Britain or America. Of course the precise construction which the memorial will receive, cannot be foreseen. It will not be at all strange, however, if the Chinese government shall insist upon giving it a more restricted meaning than is anticipated by many. Still the influence of such a document on the missionary work must be very considerable. “Already,” says Doct. Parker, under date of April 28, “do we begin to discover the happy effect of this toleration of Christianity, both upon the distribution of Christian books and upon our conversation with the Chinese respecting the great truths of the gospel, from day to day. This very day several officers have seen scores of books distributed in the hospital, and have themselves accepted them with cheerfulness.”

Keying, High Imperial Commissioner, and Governor General of the “Two Kwang,” respectfully addresses the throne, for the purpose of presenting a memorial. He finds on examination that the religion of the Lord of Heaven is that which all the western nations adore and receive; that its object is principally to admonish to good, and to condemn evil; that, therefore, from the time when it was introduced into China, during the previous Ming dynasty, it has hitherto not been prohibited; that subsequently, because some of those Chinese who practiced the religion, took advantage of that religion to do wickedly, even to the seducing and defiling of men's wives and daughters, and the using a cheat to take out the pupils of sick men's eyes, the government did then search out and punish them, of which there is record; that in the reign of Keaking a special clause was, for the first time, laid down, separately providing for the punishment thereof; and that, therefore, the prohibition was originally directed against those Chinese who made a pretext of the religion to do evil, but it was by no means directed at that religion worshipped and received by all the western nations.

Now the request of the French Commissioner Lagrené, regarding the point that those Chinese who practiced this religion, and do well, be exempted from criminality, seems as if it could be carried into effect; he must, therefore, request that as regards all who hereafter learn and practice the religion of the Lord of Heaven, no matter whether they be central or outside people, and

who do not cause disturbances, or do wickedly, he may respectfully crave the celestial favor, permitting to, and conferring on them an exemption from criminality; and should there be any seducing or defiling of men's wives and daughters, or using of craft to take out the pupils of sick men's eyes, or any other crimes, otherwise offending the laws, they shall, as before, be punished according to the established laws. With respect to those individuals of the French, and all other western nations, who practice the religion, let them accordingly only be permitted to build halls for worship at the five ports of commercial intercourse; and they must not presume to enter into the inner land to disseminate that religion. Should they act in opposition to, or turn their backs upon, the treaties, overstep the boundaries, and act irregularly, the local officers will, as soon as they seize them, forthwith send them to the consuls of the several nations to restrain and punish them; but death must not be inflicted on the spot, in order to evince a cherishing and kind disposition. Thus peradventure the good and vile will not be intermixed, and the laws of kindness will manifest their equitable course.

His request, regarding those who practice the religion and do well, being exempted from punishment, it is his duty to present it to the throne in a respectful memorial, and he humbly craves his Imperial Majesty graciously to assent and grant that it may be carried into effect.

### NEW WORKS RELATING TO MISSIONS.

*The World's Salvation.* By Enoch Pond, Professor in the Theological Seminary, Bangor. Boston: Massachusetts Sabbath School Society, Depository, No. 13 Cornhill, 1845. pp. 414.

It will be remembered that Dr. Pond published a volume in 1824, entitled, “Short Missionary Discourses, or Monthly Concert Lectures.” This book was favorably received at the time; and it undoubtedly assisted in developing the missionary spirit of Christians in this country. A portion of that work has been transferred, substantially, to the present volume. It has, however, all the freshness and interest of a new treatise; and no one can read it, carefully and thoughtfully, without receiving the impression that the facts and motives, bearing upon the great theme of Christian missions, which it has brought together, are well adapted to excite a more general desire for “the world's salvation.”

In the preparation of this work, Dr. Pond has had his eye, more or less, on the younger members of our congregations. He has not, by any means, written exclusively for children or youth; indeed every adult, and every minister, may listen to his suggestions and arguments with pleasure and profit. Still he has been particularly anxious to spread facts and considerations before the young, which will lead them to a just

appreciation of their privilege and their duty in respect to the world's conversion to the Lord Jesus Christ. "If they can be properly instructed and disciplined," he says; "if their minds can become interested, and they be early and warmly enlisted in the glorious cause; it will go forward, and *may* be speedily consummated. But if they falter and shrink back, all is lost." It is impossible to overrate the importance of the object which Dr. Pond has in view. May his book find a place in every library, and its truths a home in every heart!

*The Conquest of India by the Church.* By Rev. S. B. Munger, *Missionary at Ahmednuggur.* Boston: Massachusetts Sabbath School Society, Depository, No. 13 Cornhill, 1845. pp. 378.

This little volume contains an earnest and affecting plea for India, from one who has seen some service in that benighted land, as one of the missionaries of the American Board, and who expects to return thither in a very short time. The author endeavors, first of all, to present a distinct and faithful picture of Hindooism, under the following divisions: "Creation of the universe;" "pantheism of the Hindoos;" "idolatry of the Hindoos;" "character of the Hindoo gods;" "Hindoo views of mankind;" "Hindoo views of woman;" "infanticide;" "Hindoo views of holiness and sin;" "Hindoo views of transmigration;" "moral character of the Hindoos." No person can follow the author through this labyrinth of superstition and wickedness, and not feel that India imperatively needs the gospel of Christ.

Mr. Munger next passes to a series of more pleasant and hopeful topics. Having inquired into the "missionary force" now in the field, he glances at the "language and literature" of India, and then brings together some very interesting facts and considerations in the sections,

"The past and the present contrasted," "results estimated," and "realizing greater achievements." In the conclusion he makes a forcible and stirring appeal to all Christians, urging upon them the question of their personal duty to India, and summoning them to the conquest of that interesting but degraded country.

The volume contains, in a small compass, much valuable information respecting the different subjects which pass in review. Indeed, it would be difficult to find a book, which is better adapted to meet the wishes of such as are anxious to understand, more perfectly, the great work to be done by Christians in Hindostan.

#### MISSIONARY MAP OF THE WORLD.

MR. J. H. COLTON, map publisher, New York, is preparing a large map of the world, which may be superior, in some important particulars, to any thing of the kind yet published. It is on the general plan of Campbell's map, which many of the readers of the *Herald* have seen, presenting to the eye, by its coloring, a picture of the moral and religious condition of the world, with all the principal stations of the Protestant missionary societies of this country and Great Britain. With these advantages it will combine geographical accuracy and completeness in a high degree.

Each hemisphere will be six feet in diameter, and the map will be printed on cloth, made expressly for this purpose, so as to be durable and easily folded in a portable form for conveyance from place to place.

The map is now in the hands of the engravers, and will be ready for delivery by the first of January. For monthly concerts, Sabbath schools, lectures on missions, and even for the instruction of common schools in geography, it will be found an important auxiliary. The whole cost of the two hemispheres, separately or together, will be about ten dollars.

## American Board of Commissioners for Foreign Missions.

### Recent Intelligence.

SYRIA.—From a letter of Mr. Thomson, dated September 11, it appears that two schools have been commenced at Hasbeiya by the friends of our missionaries. One of these schools is conducted by a brother of the leading Greek priest, and the priest himself offers to teach. "The Patriarch is again raising a storm, but they do not appear to fear him much at present. They keep up religious meetings, and appear to be united and very zealous." In Lebanon our brethren appear to have a wide and open field. "Our

schools," says Mr. Thomson, "multiply in spite of ourselves; and furnish full employment to our native laborers to superintend them and give religious instruction. We have as much of this itinerating labor as we can possibly accomplish."

A recent letter contains the following item of intelligence:

A few days ago, the Maronite Bishops assembled in the convent of Meifûk, (in the district of Jibeil,) to elect a Patriarch. On counting their ballots, it was found that Bishop Bâlus Mas'ad, the vicar of the late Patriarch, and Bishop Yûsuf el-Khâzin, incumbent of the diocese of Damascus, had each an equal number. They balloted



again with the same result; when Bishop Bâlus withdrew his name, and Bishop Yûsuf was elected. Whereupon the people of Bsherry (Maronites) rose upon the new Patriarch and the Bishops, attacked and beat them, and drove them from all that region into Kesrawân. Then they turned upon Kannobin, the Patriarchal see, (the place of Asaad Shidiak's martyrdom,) and plundered it, and that though the French Consul was there to guard it. It is even said that they beat his kauwâs, and that he, with his suite, fled from the convent.

**NESTORIANS.**—Mr. Perkins, under date of August 12, writes as follows:

The unusual religious interest at Geog Tapa continues. Instead of one meeting every evening, as before, I learn that there are now three, at as many private dwellings, in different parts of that large village;—at least two stately, (one of them being conducted by Moses, and the other by John,) and a third as much of the time as priest Abraham is at home to take charge of it. These meetings are well attended, and those who are present, appear to be serious. Familiar expositions of the Scriptures by our pious helpers, exhortation, singing hymns, and prayer, constitute the usual services. We believe that this is a work of the Lord; nor is it any the less so, for its being quiet in its operations.

**SOUTH AFRICA.**—The following extract is from a letter of Mr. Grout, dated June 19:

Last week I forwarded to you a copy of a communication from the secretary to the colonial government, announcing the entire willingness of his Excellency, the Governor, that I should leave the service of the government, for the purpose of returning to your patronage. The letter was in all respects what I expected, knowing, as I do, the man personally, and knowing him much better by reputation. I must say that all which the English government has done for me, as well as the manner of doing it, has been most commendable and honorable, altogether worthy of a Christian government. Though administered under the influence of an established state church, the colonial government did not hesitate to appoint me as government missionary, knowing me to be a Dissenter; and the Secretary of State approved the measure. And when you desired me to be again employed under your patronage, the same government most cheerfully complied with your wishes, having allowed me twenty-five pounds for my passage from Cape Town, forty pounds to be expended in the erection of buildings, and one hundred and fifty pounds as a year's salary. And it also says, "You are at perfect liberty to draw upon the public treasury till you have time to transfer your relations to the American Board." I think you will not fail to acknowledge such kindness, Christian liberality, and, I may add, such a desire for the welfare of these poor heathen, who are so providentially thrown under British sway.

### Home Proceedings.

#### MISSIONARY CONVENTIONS IN NEW HAMPSHIRE.

A CONVENTION of the friends of missions was held at Manchester, October 21 and 22. It was

well attended by ministers and laymen from Hillsboro' county and the western part of Rockingham county. Rev. Isaac Willey was chosen Chairman, and Rev. D. P. Smith, Secretary. Rev. David Greene, Rev. Levi Spaulding of the Ceylon mission, and Rev. William Clark, were present as a delegation from the Board. The committee appointed to prepare business for the meeting,—by its Chairman, Rev. J. Cummings,—reported the following resolutions, which, after many interesting remarks, were unanimously adopted.

*Resolved*, That in fulfilling the command of our Lord, to preach the gospel to every creature, special obligations rest upon us, in regard to those *immediately about us*, who are destitute of this blessing.

*Resolved*, That we recognize the duty devolving upon our land to furnish the preaching of the gospel to every destitute portion of it.

*Resolved*, That the cause of home missions in our country should be regarded as auxiliary to that of foreign missions.

*Resolved*, That the object of missions to the heathen is the renovation of the moral character of men, the reconciling them to God by Christ, and saving souls,—a work enjoined by Christ, and the spirit in which it should be prosecuted exemplified by him.

*Resolved*, That the nature and importance of the missionary work, can be justly appreciated only when viewed with the eye of faith, looking beyond the relations of men to this world and to time; and that our laboriousness, perseverance, cheerfulness, and hope in it, will be proportioned to our faith in God's word, and our clear apprehensions of the nature and bearings of the work.

*Resolved*, That in addition to the original command to preach the gospel to every creature, the providence of God, in opening the heathen world before his people, and facilitating their approach to every part of it, so clearly indicates that God's time for giving the gospel to all nations has come, that the churches have reason to fear divine chastisement, if they do not advance in this work vigorously, and promptly.

*Resolved*, That the people of God ought now to inquire, as a point of the first practical importance, whether, if the spirit of the apostles, and especially if the spirit of the great Redeemer, reigned in them, it would not be possible to give the knowledge of salvation to all nations during the next half century, and whether they ought not immediately to form plans, and enter on a course of action, adapted to bring about such a result.

*Resolved*, That the present favorable condition of the missionary treasury, so far from being a reason for relaxing our efforts, presents a direct call for still more liberal contributions; so that the enlargement of operations which will be begun, may be carried forward; the missionaries abroad, now under a system of curtailment, be more liberally sustained and encouraged; and the inducement for missionary candidates to offer themselves, be continued and increased.

*Resolved*, That in the great work of evangelizing the world, we must depend mainly upon the advancing piety of the people of God.

It is hoped that this meeting will exert a happy and lasting influence upon those who were present, and upon the churches with which they were connected.

A similar convention was held at Boscawen, October 23 and 24. The meeting was opened by a missionary sermon from Rev. Mr. Bouton; after the delivery of which, the Rev. Mr. Bouton was chosen Moderator, and Rev. B. F. Foster, Scribe. Rev. David Greene, Rev. Levi Spaulding, and Rev. William Clark, were present as a delegation from the Board. The committee appointed to prepare business for the meeting,—Rev. Messrs. Tracy, Greene, and Mr. Kimball,—submitted, at different times, sundry resolutions which opened the way for much profitable discussion and remark. The resolutions adopted by the meeting were as follows :

*Resolved*, That the outpouring of the Holy Spirit, and the increase of vital piety, are necessary to enable the people of God rightly to appreciate the value and importance of the missionary work, and to prepare them to prosecute it with vigor, cheerfulness and perseverance.

*Resolved*, That the same divine influences which are needed at home, are requisite to sustain missionaries under their labors; and also to give the truth effect in regenerating and sanctifying the heathen to whom they minister.

*Resolved*, That the friends of missions are far from having arrived at such an extent or such a measure of vigor in their missionary operations, as to justify their being stationary, while so large a portion of mankind remain without a knowledge of the gospel; but that, on the contrary, they should, in view of the command of Christ, the indications of the providence of God, and the emergency in which the unevangelized nations are placed, form their plans, and enter promptly on a course of labors, with reference to speedily filling the world with a knowledge of the great salvation.

*Resolved*, That such a course of effort is requisite for strengthening our own confidence of ultimate success, and to cheer and encourage the missionaries in the field; and that, in order to this, there is a call for many additional laborers, and for a great augmentation of pecuniary means.

*Resolved*, That in prosecuting the work of missions for the conversion of the world, it is of special importance that Christians have regard to the personal and private duties of religion; that they walk with God, maintaining daily communion and intercourse with him by prayer and the study of his word.

*Resolved*, That the cause of domestic missions is intimately connected with that of foreign missions, that the Spirit of Christ in his disciples will lead to the support and patronage of both by our prayers and contributions.

*Resolved*, That the feeble and destitute churches in this state under the care of the New Hampshire Missionary Society, have a strong claim upon our continual sympathies and aid.

*Resolved*, That the great West of our country presents a field for missionary labors especially inviting and important, a due cultivation of which is essential to our national prosperity, and the furtherance of the gospel in heathen lands.

*Resolved*, That our strength and hope in the missionary work must be derived mainly from God's purpose of mercy, the power of his truth and Spirit, and the certainty that his promises will be fulfilled.

*Resolved*, That devout thanks should be given to God for having committed to his people such a work as that of evangelizing the nations; for all

the facilities he is furnishing them; and for what he has already enabled them to accomplish in it.

*Resolved*, That the labor and expense of carrying forward the cause of missions, is most important for the increase of established and efficient piety in the churches, and for the salvation of our country.

Also, as we are dependent on God to call forth and prepare the men, and to incline his people to furnish the means, therefore,

*Resolved*, That we especially need more prayer to God, among all those who love Zion, in behalf of this great and good cause.

This meeting was also one of very great interest. The impressions received during its progress, it is presumed, will not soon be lost.

#### ANNIVERSARIES OF AUXILIARIES.

##### CONNECTICUT.

The Hartford North Auxiliary held its anniversary at South Windsor, September 30, Dr. Porter, the Vice President, being in the chair. The delegation from the Board consisted of Rev. Messrs. Temple and Cowles. In the absence of the Treasurer, H. A. Perkins, Esq., his report was read by the Secretary, Rev. Mr. Washburn, showing the receipts for the year to be \$7,066 53; This sum is considerably less than the amount raised during the previous year. The Executive Committee presented no report. Addresses were delivered by Dr. Stowe of Cincinnati, Rev. D. Temple, and Rev. O. Cowles. "There was an unusual number of pastors present, and the general attendance was as good as usual in similar places."

The annual meeting of Hartford South Auxiliary was held at Southington, October 7; Hon. Romeo Lowry, the Vice President, took the chair. In the absence of the Treasurer, H. S. Ward, Esq., his report was read by the Secretary, Rev. Mr. Crocker, showing a slight advance upon the receipts of the previous year. From the report of the Executive Committee, it appeared that the average sum contributed by each church member connected with the auxiliary, for the past year, was sixty-nine cents. Addresses were made by Rev. Messrs. Temple, Burgess and Mills, who were present as a deputation of the Board. The attendance was unusually large.

The anniversary of Fairfield West was held at Stamford, October 14, the President, Rev. Mr. Smith, being in the chair. The report of the Treasurer, Charles Marvin, Esq., showed a small decrease in the receipts of the past year. The Secretary, Rev. T. Smith, submitted an interesting report. Addresses were made by Rev. Messrs. Burgess and Cowles, who were present as delegates from the Board. The number present was large.

The Fairfield East Auxiliary held its annual meeting at Trumbull, October 14. The President, Rev. Mr. Punderson, was in the chair. The report of the Treasurer, S. Sterling, Esq., showed an apparent decrease in the receipts of the past year. No report was submitted by the Executive Committee. The meeting was addressed by Rev. Mr. Burgess, who was present as a representative of the Board.

The anniversary of New Haven West Auxiliary was held at Middlebury, October 16. The President, Rev. Mr. Swift, took the chair. The Treasurer, A. Townsend, Junior, reported a diminution of the receipts to the amount of more than two hundred dollars. The Secretary made no report. Addresses were made by the Treasurer, Rev. Mr. Burgess and Rev. Mr. Cowles, the last two being present as a delegation from the Board. The attendance was very good. At the close of the meeting the following resolution was adopted:

*Resolved*, That in view of the great and unparalleled demand for supporting and enlarging the operations of the American Board, and of all other missionary societies, this auxiliary pledges itself to renewed exertion and prayer for these objects, during the coming year.

The Litchfield County Auxiliary held its annual meeting at Litchfield, October 22, the President, Erastus Lyman, Esq., being in the chair. The report of the Treasurer, C. L. Webb, Esq., having been already printed and circulated, as also that of the Secretary, Rev. Mr. Parmelee, they were not read to the meeting. Addresses were delivered by Rev. Mr. Reed, formerly a missionary of the Board, Rev. Mr. Temple and Rev. O. Cowles, the last two being present as a delegation from the Board. The number in attendance was large.

#### MASSACHUSETTS.

The anniversary of Worcester Central Auxiliary was held in the Centre Meeting House, Worcester, October 22, Dr. Nelson, the President, being in the chair. From the report of the Treasurer, Hon. A. D. Foster, it appeared that the receipts had fallen considerably below those of the preceding year. After a report from the Secretary, Rev. Mr. Paine, addresses were delivered by Rev. Messrs. Bullard and Allen, and by Dr. Anderson, who was present as a delegate from the Board. The attendance was very good.

The Religious Charitable Society of Middlesex North and Vicinity, held its annual meeting at Stowe, November 5, Rev. O. G. Hubbard, the President, being in the chair. No report was presented by the Treasurer. Rev. E. W. Bullard, in behalf of the Executive Committee, submitted a report; after which several addresses were delivered. Rev. David Greene was present as a delegate from the Board.

#### EMBARKATION OF MISSIONARIES.

On the 12th of November the following persons embarked from Boston for Madras, in the ship Malabar, to join the Madura mission, namely, Rev. James Herrick of Dummerston, Vermont, and Mrs. Herrick of West Brattleboro', Vermont; Rev. Edward Webb of Andover, Massachusetts, and Mrs. Webb of Cayuga, New York; Rev. John Rendall, and Mrs. Rendall, of Quincy, Illinois. In the same vessel the following persons embarked with a view to join the Ceylon mission, namely, Rev. Adin H. Fletcher, and Mrs. Fletcher, of Quincy, Illinois; Rev. William W. Howland of Worcester, Massachusetts, and Mrs. Howland of South Hadley, Massachusetts; and Miss Mary Ann Capell of Quincy, Illinois. Mr. Herrick pursued his academical studies at Williams College, and his theological at Andover; Mr. Webb is also a graduate of Andover Theological Seminary; Messrs. Fletcher and Kendall pursued both their academical and theological studies in the Mission Institute at Quincy, Illinois; and Mr. Howland is a graduate of Amherst College and New York Theological Seminary.

On the Sabbath evening prior to their departure, November 9, the persons named above received their instructions from one of the Secretaries, in Park-street Church, Boston. Mr. Spaulding, of the Ceylon mission, was present, and addressed the missionaries with particular reference to their future labors.

## DONATIONS,

### RECEIVED IN OCTOBER.

|                                                                                                                          |              |
|--------------------------------------------------------------------------------------------------------------------------|--------------|
| <i>Board of Foreign Missions in Ref. Dutch Ch.</i>                                                                       |              |
| W. R. Thompson, New York, Tr. (of wh. fr. R. D. ch. Griggstown, N. J. wh. cons. Rev. CORNELIUS S. CONKLING an H. M. 50;) | 471 19       |
| <i>Auburn &amp; Vic. M. Y. H. Ivison, Jr. Agent.</i>                                                                     |              |
| Auburn, 1st pres. ch.                                                                                                    | 91 78        |
| Genoa, 1st cong. ch.                                                                                                     | 8 39         |
| Woodsport, Pres. ch.                                                                                                     | 12 00—112 17 |
| <i>Berkshire Co. Ms. Aux. So. T. Green, Tr.</i>                                                                          |              |
| Housatonicville, Ch. and cong.                                                                                           | 35 00        |
| Lee, A. bal.                                                                                                             | 1 00         |
| Lenox, do.                                                                                                               | 1 00         |
| North Adams, Cong. ch.                                                                                                   | 59 00        |
| Pittsfield, Gent. 138,25; la. 204; m. c. 213,75; young men's asso. 61,60; 617 60—713 60                                  |              |
| <i>Boston, Ms. S. A. Danforth, Agent,</i>                                                                                |              |
| (Of wh. fr. so. for prop. the gos. among the Indians and others in N. Amer. for sup. of Rev. John Huss, 250;)            | 278 90       |
| <i>Brimfield Asso. Ms. W. Hyde, Tr.</i>                                                                                  |              |
| Brimfield, Gent. and la. and m. c.                                                                                       | 175 75       |
| Charlton, m. c. 12,90; la. 26,66;                                                                                        | 39 56        |
| Dana, Gent. 8,40; la. 5,51; m. c. 10; 23 91                                                                              |              |
| Dudley, Gent. and la. 84,02; m. c. 24,09;                                                                                | 108 11       |
| Hardwick, Gent. 35,11; la. 59,17; m. c. 11,90;                                                                           | 106 18       |
| New Braintree, Gent. 114,84; la. 88,72; m. c. 34,92;                                                                     | 238 48       |
| North Brookfield, Gent. 154; la. 118, 50; m. c. 134,22;                                                                  | 406 72       |
| Oakham, Gent. 51,97; la. 69,86; m. c. 32,03; juv. so. 26,14; sew. cir. 20;                                               | 200 00       |
| Palmer, Gent. and la. and m. c.                                                                                          | 73 63        |



|                                                                                                                                                                                                                                     |                                                                                                                                                                                       |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Southbridge, Gent. 64,50; la. 81,72; m. c. 73,18; E. and N. L. Carpenter for William Lyman, Ceylon, 20; 239 40                                                                                                                      | Geneva & Vic. N. Y. C. A. Cook, Agent.                                                                                                                                                |
| Spencer, Gent. 98,54; la. 104; m. c. 30; 232 54                                                                                                                                                                                     | Centerfield, 8 05                                                                                                                                                                     |
| Sturbridge, Gent. 93,25; la. 67,15; m. c. 24,40; 184 80                                                                                                                                                                             | Cortlandville, Pres. ch. 70 00                                                                                                                                                        |
| Ware Village, Gent. 224,07; la. 115,82; m. c. 110,25; wh. cons. Rev. EDWARD WEBB, JOHN TOLMAN, JAMES TOLMAN, AVERY CLARK and Miss HARRIET GOULDING, H. M.; West par. gent. 49,23; la. 41,36; m. c. 26,20; la. benev. so. 15; 581 93 | Coventry, do. 70 00                                                                                                                                                                   |
| Warren, Gent. 102,93; la. 50,80; 153 73                                                                                                                                                                                             | Geneva, do. 67 52                                                                                                                                                                     |
| West Brookfield, Gent. and la. and m. c. 160 18-2,924 92                                                                                                                                                                            | Lyons, do. 40 77                                                                                                                                                                      |
| <b>Buffalo &amp; Vic. N. Y. Aux. So. J. Crocker, Agent.</b>                                                                                                                                                                         | Pultney, do. 15 00                                                                                                                                                                    |
| Buffalo, 1st pres. ch. m. c. 50; N. H. Gardner, 10; 60 00                                                                                                                                                                           | Richford, do. 8 00—279 34                                                                                                                                                             |
| <b>Caledonia Co. Vt. Conf. of Chs., E. Jewett, Tr.</b>                                                                                                                                                                              | <b>Greene Co. N. Y. Aux. So. Doct. J. Doane, Agent.</b>                                                                                                                               |
| Hardwick, L. H. Delano, to cons. Miss ELIZABETH D. DELANO an H. M. 100 00                                                                                                                                                           | Pine Orchard, A friend, 200 00                                                                                                                                                        |
| Peacham, J. W. Chandler, (of wh. to cons. Rev. DAVID MERRILL an H. M. 50;) 100 00                                                                                                                                                   | Durham, Fem. cent so. 30 25—230 25                                                                                                                                                    |
| St. Johnsbury, E. and T. Fairbanks & Co. 100; E. par. 3d ch. m. c. 17; 117 00                                                                                                                                                       | <b>Hampden Co. Ms. Aux. So. C. Merriam, Tr.</b>                                                                                                                                       |
| Waterford, Cong. ch. and so. 24 00—341 00                                                                                                                                                                                           | Blandford, Gent. 40; la. 58,79; 98 79                                                                                                                                                 |
| <b>Cheshire Co. N. H. Aux. So. L. H. Briggs, Tr.</b>                                                                                                                                                                                | Cabotville, m. c. 32 00                                                                                                                                                               |
| Exeter, 1st and 2d chs. m. c. 69 00                                                                                                                                                                                                 | Chicopee, Coll. 38 00                                                                                                                                                                 |
| Fitzwilliam, Gent. 66,02; la. 74,64; m. c. 42,93; Mrs. P. Wright, 10; D. Foster, de'd'd, 2; (of wh. to cons. Mrs. AURELIA T. HERRICK an H. M. 100;) 195 59—264 59                                                                   | Long Meadow, Gent. 46,35; la. 28,16; East par. Rev. Mr. Tupper, 13; 87 51                                                                                                             |
| <b>Chittenden Co. Vt. Aux. So. M. A. Seymour, Tr.</b>                                                                                                                                                                               | Ludlow, Gent. 14,98; la. 21,98; m. c. 37,03; 73 99                                                                                                                                    |
| Burlington, m. c. 1 28                                                                                                                                                                                                              | North Wilbraham, Coll. 34,62; m. c. 11,02; a friend, 25; wh. and prev. dona. cons. MOSES BURR an H. M. 70 64                                                                          |
| Hinesburg, Ch. and so. 20 80—22 08                                                                                                                                                                                                  | South Wilbraham, Coll. 25 00                                                                                                                                                          |
| <b>Essex Co. North. Ms. Aux. So. J. Caldwell, Tr.</b>                                                                                                                                                                               | Springfield, S. ch. coll. 264,57; m. c. 32,43; (of wh. fr. G. and C. Merriam, to cons. CHARLES MERRIAM an H. M. 100;) 297 00                                                          |
| Haverhill, A. K. 25 00                                                                                                                                                                                                              | Tolland, Coll. 32 00                                                                                                                                                                  |
| Newbury, Belleville, m. c. 7 75—32 75                                                                                                                                                                                               | Westfield, m. c. 45 67                                                                                                                                                                |
| <b>Essex Co. South. Ms. Aux. So. C. M. Richardson, Tr.</b>                                                                                                                                                                          | West Granville, Coll. 54 88                                                                                                                                                           |
| Marblehead, 1st ch. m. c. 20; s. s. for Mr. Webb, 10; 30 00                                                                                                                                                                         | West Springfield, 1st so. 131; Agawam, m. c. 17,22; coll. 16; Ireland par. coll. 52,12; m. c. 5,81; 222 15-1,077 63                                                                   |
| <b>Fairfield Co. East, Ct. Aux. So. S. Sterling, Tr.</b>                                                                                                                                                                            | <b>Hampshire Co. Ms. Aux. So. J. D. Whitney, Tr.</b>                                                                                                                                  |
| Bethel, Ch. and so. 82 43                                                                                                                                                                                                           | Amherst, Amherst coll. miss. so. 66; s. s. in Mr. Colton's so. for Nestorian miss. 15,53; S. par. Mr. Goodsell's so. 75,32; 156 85                                                    |
| Trumbull, do. 23 00—105 43                                                                                                                                                                                                          | South Hadley, C. Eastman, 10 00                                                                                                                                                       |
| <b>Fairfield Co. West, Ct. Aux. So. C. Marvin, Tr.</b>                                                                                                                                                                              | Prescott, m. c. 6 00—172 85                                                                                                                                                           |
| Bridgeport, Coll. 150 00                                                                                                                                                                                                            | <b>Harmony Conf. of Chs. Ms. W. C. Capron, Tr.</b>                                                                                                                                    |
| Darien, do. 61 50                                                                                                                                                                                                                   | Millbury, 2d cong. so. 10 00                                                                                                                                                          |
| Easton, m. c. 19,50; gent. and la. 12,50; 32 00                                                                                                                                                                                     | <b>Hartford Co. Ct. Aux. So. H. A. Perkins, Tr.</b>                                                                                                                                   |
| Fairfield, Coll. 107,80; s. s. for Minot S. Fairfield, Ceylon, 20; Misses Mills, for G. A. Mills, do. 20; m. c. 13,72; 161 52                                                                                                       | Avon East, Gent. 21,50; la. 29,63; 51 13                                                                                                                                              |
| Greenfield, Coll. 52 03                                                                                                                                                                                                             | Burlington, Coll. 20 26                                                                                                                                                               |
| Greensfarms, do. 45 00                                                                                                                                                                                                              | Canton, Gent. 26,19; la. 21,49; 47 68                                                                                                                                                 |
| Greenwich, A friend, 50; North so. gent. 38,25; la. 91,18; m. c. 20,76; 200 19                                                                                                                                                      | Enfield, Gent. 73,51; m. c. 13,39; 86 90                                                                                                                                              |
| Greenwich West, Coll. 224,25; m. c. 15,31; la. 42; la. hea. sch. so. 30; 311 56                                                                                                                                                     | Hartford, N. so. 524,23; Centre so. la. 349,67; West so. gent. (of wh. fr. JEDEDIAH W. MILLS, 100; JOSEPH E. CONE, 100; wh. cons. them H. M.) 270,99; la. 54,50; m. c. 3,20; 1,202 59 |
| New Canaan, Gent. 50,30; la. 54,82; m. c. 35,22; 140 34                                                                                                                                                                             | Manchester, Gent. 100; la. 100; (of wh. to cons. H. L. LANDFEAR an H. M. 100;) 200 00                                                                                                 |
| Norwalk, 1st ch. and so. 158,95; 2d so. coll. 19,21; m. c. 14; 192 16                                                                                                                                                               | Rocky Hill, Coll. 73 00                                                                                                                                                               |
| Ridgebury, Coll. 24 61                                                                                                                                                                                                              | Suffield, 1st so. la. 2 00-1,683 56                                                                                                                                                   |
| Ridgefield, do. 47 75                                                                                                                                                                                                               | <b>Hartford Co. South, Ct. Aux. So. H. S. Ward, Tr.</b>                                                                                                                               |
| Southport, Coll. wh. cons. Rev. SAMUEL J. N. MERWIN an H. M. 50 00                                                                                                                                                                  | Southington, 1st cong. so. gent. and la. (of wh. fr. T. Higgins, to cons. FRANCIS D. LEWIS an H. M. 100;) 454 91                                                                      |
| Stamford, Coll. 108,27; m. c. 91,73; 200 00                                                                                                                                                                                         | <b>Hillsboro' Co. N. H. Aux. So. J. A. Wheat, Tr.</b>                                                                                                                                 |
| Stamford North, do. 26 32                                                                                                                                                                                                           | Petham, J. Tyler, to cons. Mrs. JANE W. TENNEY an H. M. 100 00                                                                                                                        |
| Stanwich, do. (of wh. to cons. Rev. ZERA T. HOYT an H. M. 50;) 75 60                                                                                                                                                                | <b>Lincoln Co. Me. Aux. So. Rev. E. Seabury, Tr.</b>                                                                                                                                  |
| Weston, Coll. 27,58; m. c. 15,17; 42 75                                                                                                                                                                                             | Bath, Winter-st. cong. so. m. c. 50 00                                                                                                                                                |
| Wilton, Coll. 31,60; m. c. 15,01; C. Marvin, 15; 61 61-1,874 94                                                                                                                                                                     | <b>Litchfield Co. Ct. Aux. So. C. L. Webb, Tr.</b>                                                                                                                                    |
| <b>Franklin Co. Vt. Aux. So. C. F. Safford, Tr.</b>                                                                                                                                                                                 | Bethlem, Coll. 81 29                                                                                                                                                                  |
| Cambridge, Miss A. Fetch, 1 00                                                                                                                                                                                                      | Cornwall South, do. 74 75                                                                                                                                                             |
| Highgate, W. Morse, 2 00                                                                                                                                                                                                            | Goshen, Centre, Coll. 177; Lucy C. Street, de'd'd, 20; N. so. 1; 198 00                                                                                                               |
| Montgomery, Cong. ch. and so. 4 50                                                                                                                                                                                                  | Harwinton, Coll. 119,08; m. c. 17,20; to cons. Mrs. LUCIA BENTLEY an H. M. 136 23                                                                                                     |
| Swanton, Benev. asso. 25 00—32 50                                                                                                                                                                                                   | Hitchcockville, Coll. 60 45                                                                                                                                                           |
| <b>Franklin Co. Ms. Aux. So. L. Merriam, Tr.</b>                                                                                                                                                                                    | Litchfield, 1st so. coll. 316,50; m. c. 16,02; South Farms so. coll. 96,67; m. c. 14,58; Northfield, coll. 36,14; m. c. 35,38; Milton so. m. c. 10,06; 525 35                         |
| Ashfield, Cong. so. \$50 prov. ack. to cons. Rev. SERENO T. CLARK an H. M. Gill, A friend, 10 00                                                                                                                                    | New Milford, Coll. 208; la. sew. so. 15; 223 00                                                                                                                                       |
|                                                                                                                                                                                                                                     | New Preston, Coll. 165,82; m. c. 15; (of wh. to cons. JOEL CAMP an H. M. 100;) 180 82                                                                                                 |
|                                                                                                                                                                                                                                     | Plymouth Centre, Coll. 108,69; m. c. 35,78; E. Langdon, to cons. Rev. GEORGE LANGDON an H. M. 50; 194 47                                                                              |
|                                                                                                                                                                                                                                     | Plymouth Hollow, Coll. 96,12; m. c. 54,38; 150 50                                                                                                                                     |

|                                                   |                |                                                    |              |
|---------------------------------------------------|----------------|----------------------------------------------------|--------------|
| Salisbury, Chil. for ed. hea. chil.               | 3 00           | Roxbury, Eliot ch. and so. m. c.                   | 15 92        |
| Sharon, Ellsworth so. coll.                       | 35 06          | Stoughton, S. Gay,                                 | 10 00—171 25 |
| South Britain, Coll.                              | 99 40          | Old Colony Asso. Ms. H. Coggeshall, Tr.            |              |
| Southbury, do.                                    | 73 00          | Wareham, Mr. Nott's ch. gent. 13,42; la.           |              |
| Torrington, do.                                   | 72 33          | 31,42; m. c. 12,73;                                | 57 57        |
| Warren, do.                                       | 80 00          | Oneida Co. N. Y. Aux. So. J. Dana, Tr.             |              |
| Washington, do.                                   | 129 25         | Madison, Fem. cent so.                             | 21 00        |
| Watertown, do. 108,44; m. c. 33,92;               | 142 36         | Utica, 1st pres. ch. m. c. 12,17; s. s.            |              |
| Winsted, Coll.                                    | 73 20          | 6,25;                                              | 18 42—39 42  |
| Wolcottville, do.                                 | 22 00          | Orange Co. Vt. Aux. So. J. Steele, Tr.             |              |
| Anniversary coll.                                 | 31 60          | Corinth, Cong. ch. and so.                         | 24 77        |
| Ded. dis. on unc. notes, &c. 15, }                | 2,586 02       | Post Mills, J. and S. Pratt,                       | 2 00         |
| 63; printing ann. report, 10; }                   | 25 63—2,560 39 | Randolph Centre, Cong. ch. and so.                 | 8 03         |
| Lowell & Vic. Ms. W. Davidson, Tr.                |                | Thetford, Cong. so. gent. 19,25; la.               |              |
| Lowell, 1st cong. ch. m. c. 145,11; John-st.      |                | 26,60; m. c. 33,12;                                | 78 97        |
| ch. m. c. 143,32; Miss S. V. Hosmer, to           |                | Tunbridge, Rev. D. H. Williston,                   | 50 00        |
| ed. a young man in Nestorian miss. 30;            | 318 43         | Vershire, Cong. ch. and so.                        | 13 00        |
| Merrimack Co. N. H. Aux. So. G. Hutchins, Tr.     |                | West Randolph, do.                                 | 23 00        |
| Chichester, Cong. so. m. c.                       | 15 00          | Williamstown, do. 29,62; m. c. 10,22; 39 84—239 61 |              |
| Michigan, Aux. So. E. Bingham, Tr.                |                | Orleans Co. Vt. Aux. So. T. Jameson, Tr.           |              |
| By Rev. A. S. Wells.                              |                | Barton, Cong. so.                                  | 10 00        |
| Commerce, Ch. 1,50; Flat Rock, pres. ch.          |                | Craftsbury, La. 25; m. c. 5;                       | 30 00—40 00  |
| 75c.; Grand Haven, do. 4,57; Grand                |                | Otsego Co. N. Y. Aux. So. Rev. A. E. Campbell, Tr. |              |
| Rapids, cong. and R. D. chs. 3,73; Jack-          |                | West Exeter, A friend,                             | 5 00         |
| son, cong. ch. 27,80; Kalamazoo, A. F.            |                | Palestine Miss. So. Ms. E. Alden, Tr.              |              |
| Prouty, 5; Lyons, pres. ch. 1,30; Michi-          |                | Easton, Chil. of J. N. for chil. in Ceylon,        | 1 00         |
| gan City, la. cong. ch. 1,60; Milwaukee,          |                | Penobscot Co. Me. Aux. So. E. F. Duren, Tr.        |              |
| W. T. do. 2,12; Monroe, pres. ch. 21;             |                | Brewer, 1st cong. ch. and so.                      | 24 70        |
| Nankin, cong. ch. 1,40; Southport, W.             |                | Strafford Co. N. H. Aux. So. E. J. Lane, Tr.       |              |
| T. do. 7,48; Troy, pres. ch. 1,30; Rev.           |                | Dover, Ch. and so.                                 | 7 04         |
| A. S. Wells, 5; White Lake, pres. ch. 1;          | 85 55          | Meredith Bridge, Ch. and so.                       | 8 00—15 04   |
| Middlesex Co. North & Vic. Ms. Char. So.          |                | Syracuse & Vic. N. Y. J. Hall, Agent.              |              |
| J. S. Adams, Tr.                                  |                | Fayetteville, Pres. ch.                            | 25 00        |
| Fitchburg, J. T. Farwell, to cons. Asa G.         |                | La Fayette, Cong. ch.                              | 30 00        |
| Thurston an H. M.                                 | 100 00         | Mexicoville, Pres. ch.                             | 8 25         |
| Middlesex Asso. Ct. H. C. Sanford, Tr.            |                | Otisco, Cong. ch.                                  | 39 36        |
| Petapaug, La.                                     | 24 23          | Syracuse, 1st pres. ch.                            | 97 39—200 00 |
| Monroe Co. & Vic. N. Y. E. Ely, Tr.               |                | Taunton & Vic. Ms. Aux. So.                        |              |
| Castile, La.                                      | 1 00           | Attleboro', m. c.                                  | 24 00        |
| Rochester, 1st pres. ch. 218,65; Brick            |                | Tolland Co. Ct. Aux. So. J. R. Flynt, Tr.          |              |
| do. 110;                                          | 328 65         | Columbia, Gent. 25,50; la. 56,87;                  | 82 37        |
| Scottsville, La.                                  | 12 50—342 15   | N. Coventry, La.                                   | 5 75         |
| New Haven City, Ct. Aux. So. A. H. Maltby, Agent. |                | S. Coventry, La.                                   | 2 79         |
| New Haven, Church-st. ch. m. c. 11,75; 3d         |                | Tolland, m. c.                                     | 13 75—104 66 |
| ch. do. 4,72; union do. 47,67; Yale coll.         |                | Valley of the Mississippi, Aux. So. G. L.          |              |
| do. 14,04; 1st ch. s. s. for China miss. 36;      |                | Weed, Tr.                                          | 282 10       |
| Howe-st. do. 12; Brewster, do. 8;                 | 134 18         | Western Reserve, O. Aux. So. Rev. H. Coe, Agt.     |              |
| New Haven Co. East, Ct. Aux. So. A. H.            |                | Ashtabula, 17,23; s. s. for Russel Clark,          |              |
| Maltby, Agent.                                    |                | Ceylon, 9,50; Atwater, 15; Aurora, T.              |              |
| Branford, Gent.                                   | 43 35          | Sheldon, 5; Berlin, 2,09; Chatham, 10,18;          |              |
| Durham, Mrs. E. Austin,                           | 1 00—44 35     | Chester, 5; Conneaut, 9,97; Cuyahoga               |              |
| New Haven Co. West, Ct. Aux. So. A. Town-         |                | Falls, 9,15; Edinburg, 14; Elyria, 1; Dr.          |              |
| send, Jr. Tr.                                     | 48 87          | Mantler, 10; Farmington, Centre, a bal.            |              |
| Bethany,                                          |                | 83c.; Florence, 19,75; Geneva, 14,28;              |              |
| Hamden, Mt. Carmel, 18,57; East                   |                | Grafton, 94c.; Rev. G. C. Judson, 5;               |              |
| Plains, gent. 25,54; la. 18,87; m.                | 73 98          | Granger, Miss E. Wait, 2; Huntington,              |              |
| c. 11;                                            |                | S. Clark, 25; Rev. A. R. Clark, 15; wh.            |              |
| Humphreysville, Coll. 49; m. c.                   |                | and other dona. cons. Rev. A. R. Clark             |              |
| 12,88;                                            | 61 88          | an H. M.; Hudson, Rev. H. Coe, and                 |              |
| Middlebury, Benev. asso.                          | 61 40          | fam. for Jane E. Coe, Ceylon, 10; Kirt-            |              |
| Milford, 1st so. gent. 87,70; la. 91,90;          |                | land, 6; Litchfield, 50c.; Medina, Rev.            |              |
| ch. 50; s. s. for Elizabeth Fowler,               |                | W. Baldwin, 10; Mrs. A. L. King, 15;               |              |
| Ceylon, 25,50; 1st and 2d so. m. c.               |                | H. King, 10; Middlebury, Rev. W. Han-              |              |
| 33,77;                                            | 293 87         | ford, 10; Milne, 76,25; Monroeville, 1;            |              |
| Naugatuc, Coll. 87,97; m. c. 25,46;               | 113 43         | C. Barrett, 10; Nelson, Rev. F. Maginnis,          |              |
| Oxford,                                           | 33 00          | 9; Ohio City, 15; Orwell, Mr. Pratt, 5;            |              |
| Waterbury, Gent. 81; la. 76,82; m.                |                | Painsville, 3,56; Sharon, 3,78; Wads-              |              |
| c. 31;                                            | 188 82         | madge, 16,50; J. and S. Fenn, 10; Wads-            |              |
| West Haven,                                       | 131 73         | worth, 2; Weymouth, 63c.; I. Briggs, 1;            |              |
| Woodbridge, Gent. 39; la. 41,53; m.               |                | Windham, 22,05; young gent. to cons.               |              |
| c. 29,13; (of wh. to cons. Rev.                   |                | Rev. F. A. Deming of Freedom an H. M.              |              |
| SAMUEL H. ELLIOT an H. M. 50; 109 66-1,116 64     |                | 50; young la. 12,27; York, 3,50; Ded.              |              |
| New London & Vic. Ct. Aux. So. C. Chew, Tr.       |                | dis. 3,36;                                         | 490 65       |
| New London, 2d cong. ch. m. c.                    |                | Windham Co. Vt. Aux. So. A. E. Dwinell, Tr.        |              |
| 59,03; s. s. miss. asso. for Colby C.             |                | Brattleboro', East, m. c. 20,57; Mrs.              |              |
| Mitchell, Ceylon, 20;                             | 79 03          | Z. F. 3;                                           | 23 57        |
| Waterford, P. Morgan,                             | 5 00—84 03     | Dummerston, Coll.                                  | 14 06        |
| New York City & Brooklyn, Aux. So. J. W.          |                | Fayetteville, Mrs. Field,                          | 50           |
| Tracy, Tr.                                        |                | Grafton, m. c. 11; D. Wright, 10;                  | 21 00        |
| (Of wh. fr. Scudder miss. so. of W. pres.         |                | Townshend, Gent. 40,29; la. 20,34;                 | 60 63        |
| ch. for Rev. H. M. Scudder, 31; s. s. of          |                | Saxton's River, Coll.                              | 1 75         |
| Mr. Ebaugh's ch. 5; fr. Allen-st. ch. for         |                | Wardsboro' North, do.                              | 14 03        |
| bell for Sandw. Isl. 40;)                         | 358 31         | Winhall, L. Brooks,                                | 2 00         |
| Norfolk Co. Ms. Aux. So. Rev. S. Harding, Tr.     |                | Westminster East, Coll.                            | 30 56—168 10 |
| Brookline, La. Japan so.                          | 30 04          | Windsor Co. Vt. Aux. So. E. C. Tracy, Tr.          |              |
| Dedham, 1st cong. so. 76,24; m. c.                |                | Norwich, South ch.                                 | 10 61        |
| 33,98;                                            | 110 22         | York Co. Me. Conf. of Chs. Rev. G. W. Cressey, Tr. |              |
| Dover, Miss P. White, 5; a s. s.                  |                | Parsonsfeld, I. Hodson,                            | 3 00         |
| scholar, 7c.                                      | 5 07           |                                                    |              |
|                                                   |                | Total from the above sources,                      | \$18,392 63  |

## VARIOUS COLLECTIONS AND DONATIONS.

|                                                                                                                                                                             |        |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|
| A lady, av. of m. box,                                                                                                                                                      | 2 50   |
| Adrian, Mich. 1st cong. ch. 27,25; juv. sew. so. and s. s. for Hannah Tomlinson, Ceylon, 52,39;                                                                             | 79 64  |
| Andover, Ms. Rev. Dr. Edwards,                                                                                                                                              | 30 00  |
| Argyle, N. Y. D. Stevenson, for ed. of a child at Ahmednuggur, 22; Mrs. J. Stevenson, for do. 12;                                                                           | 34 00  |
| Austinburg, O. Ch. and cong.                                                                                                                                                | 23 00  |
| Bedford, N. Y. I. C. Howe,                                                                                                                                                  | 2 00   |
| Belfast, Me. Head of the tide, m. c.                                                                                                                                        | 5 00   |
| Bloomington, Iowa, Cong. ch. m. c.                                                                                                                                          | 2 00   |
| Caldwell, N. J. Pres. ch.                                                                                                                                                   | 5 84   |
| Cambridgeport, Ms. 1st evan. ch. m. c.                                                                                                                                      | 50 00  |
| Canterbury, N. Y. Pres. ch. 20; a friend, 5;                                                                                                                                | 25 00  |
| Chazy, N. Y. J. C. Hubbell,                                                                                                                                                 | 10 00  |
| Chelsea, Ms. Winnisimmet ch. m. c.                                                                                                                                          | 24 75  |
| Christiana, Del. Mite so.                                                                                                                                                   | 15 20  |
| Danville, C. E. Cong. ch. m. c.                                                                                                                                             | 5 00   |
| Dansville Village, N. Y. 2d pres. ch.                                                                                                                                       | 33 85  |
| East Cambridge, Ms. Evan. so. m. c.                                                                                                                                         | 5 00   |
| Elgin, Ill. Cong. ch.                                                                                                                                                       | 9 00   |
| Elizabethtown, N. Y. Mrs. M. S. H. 5; Mr. N. 5;                                                                                                                             | 10 00  |
| Elizabethport, N. J. Cong. ch.                                                                                                                                              | 5 00   |
| Ellsworth, O. L. Lord,                                                                                                                                                      | 15 00  |
| Fayetteville, Ark. Miss S. Sawyer,                                                                                                                                          | 50 00  |
| Florida, N. Y. Pres. ch. union s. s.                                                                                                                                        | 2 00   |
| Fort Towson, Ark. m. c. 13,50; camp meeting, 57,31;                                                                                                                         | 70 81  |
| Granger, O. Rev. J. Sampson,                                                                                                                                                | 6 00   |
| Harlem, N. Y. Pres. ch. m. c.                                                                                                                                               | 9 50   |
| Hebron, N. Y. Mrs. H. Darrow,                                                                                                                                               | 2 00   |
| Honesdale, Pa. J. Torrey, wh. cons. DAVID TORREY an H. M.                                                                                                                   | 100 00 |
| Hoosick Falls, N. Y. A. Russell, for a child at Ahmednuggur, 12; A. Thayer, for. do. at do. 12;                                                                             | 24 00  |
| Hudson, N. Y. D. Dalzell,                                                                                                                                                   | 4 00   |
| Huntsville, Ala. Pres. ch. s. s. for William Leach and Margaret Russell, Ceylon,                                                                                            | 10 00  |
| Jefferson, N. Y. 1st pres. ch.                                                                                                                                              | 22 00  |
| Keesville, N. Y. Chil. of mater. asso.                                                                                                                                      | 20 00  |
| Kensington, Pa. 1st pres. ch. 22,50; miss. so. of do. 17,50;                                                                                                                | 40 00  |
| Leacock, Pa. J. Leaman,                                                                                                                                                     | 10 00  |
| Lewiston, Pa. F. I. H.                                                                                                                                                      | 5 00   |
| Macon, Ga. H. Mead,                                                                                                                                                         | 20 00  |
| Maine, A wanderer,                                                                                                                                                          | 5 00   |
| Methuen, Ms. Juv. miss. so. for Elizabeth Hale Thaxter, Ceylon,                                                                                                             | 20 00  |
| Milford, Pa. Rev. W. and Mrs. Belden, for William M. Belden, Ceylon,                                                                                                        | 22 00  |
| Miller's Place, N. Y. A friend,                                                                                                                                             | 3 00   |
| Newark, N. J. 3d pres. ch. m. c. 24,81; a bro. and sis. 1; young people's miss. so. wh. cons. THOMAS S. BALDWIN an H. M. 100;                                               | 125 81 |
| New Castle, Del. Miss. so. to cons. Rev. JOHN B. SPOTSWOOD an H. M. 50; two friends, for Jane Black, Ceylon, 20; a friend, for James Rice Black, do. 20; Miss E. Booth, 10; | 100 00 |
| Newville, Pa. I. Laughlin, 10; J. L. 5;                                                                                                                                     | 15 00  |
| North East, Pa. Pres. ch.                                                                                                                                                   | 13 00  |
| Orange, N. J. 2d pres. ch. Rev. J. S. G.                                                                                                                                    | 10 00  |
| Owego, N. Y. Little girls' so. for Dr. Scudder,                                                                                                                             | 31 00  |
| Park Hill, Ark. m. c.                                                                                                                                                       | 7 75   |
| Patchogue, N. Y. D. G. Gillett,                                                                                                                                             | 2 00   |
| Peekskill, N. Y. Payson pres. ch. m. c.                                                                                                                                     | 10 00  |
| Philadelphia, Pa. Fem. union mite so. 50,25; fem. so. for ed. of hea. youth, 50; disc. 50c.                                                                                 | 99 75  |
| Ridgebury, N. Y. J. Bailey,                                                                                                                                                 | 1 00   |
| Shirleysburg, Pa. J. Brewster,                                                                                                                                              | 60 00  |
| Smithtown, N. Y. W. P. Buffet,                                                                                                                                              | 10 00  |
| South Orange, N. J. 1st pres. ch.                                                                                                                                           | 40 00  |
| Springfield, N. J. Pres. ch. m. c.                                                                                                                                          | 15 00  |
| St. Petersburg, Rus. Mrs. W. C. Gellibrand,                                                                                                                                 | 50 00  |
| Succasunna Plains, N. J. 1st pres. ch. of Stanhope, coll. and m. c.                                                                                                         | 30 72  |
| Troy, N. J. Fem. benev. so.                                                                                                                                                 | 35 00  |
| Union, N. Y. 1st cong. ch. and so. m. c. 5; D. C. 10;                                                                                                                       | 15 00  |
| Upper Aquebogue, N. Y. Cong. ch.                                                                                                                                            | 40 00  |
| Washington, D. C. 2d pres. cong.                                                                                                                                            | 50 00  |
| West Brooksville, Me. J. Wasson,                                                                                                                                            | 25 00  |
| Weymouth, O. Pres. ch.                                                                                                                                                      | 4 00   |
| Willsboro', N. Y. A friend,                                                                                                                                                 | 20 00  |

\$20,039 75

## LEGACIES.

|                                                                                   |            |
|-----------------------------------------------------------------------------------|------------|
| Bridgeton, N. J. Mrs. Phebe Pierson, by Rev. J. Lawrence, Ex'r,                   | 100 00     |
| Camden, N. Y. Mrs. Elizabeth Leworthy, by A. Trowbridge, Ex'r,                    | 400 00     |
| Coleman, Ms. Miss Lovina Thayer, by Rev. H. Flagg, Ex'r,                          | 13 00      |
| Cornwall, Ct. Rev. Herman Daggett, by J. Miles, Ex'r, (prev. rec'd, \$2,879 88.), | 300 00     |
| North Amherst, Ms. Oliver Dickinson, by D. Dickinson, Ex'r,                       | 500 00     |
| Washington, Vt. Elisha Smith, by J. W. Smith, Ex'r, (prev. rec'd, 287,67.)        | 40 00      |
|                                                                                   | \$1,353 00 |

Amount of donations and legacies acknowledged in the preceding lists, \$21,392 75. Total from August 1st to October 31st, \$40,749 49.

## DONATIONS IN CLOTHING, &amp;c.

|                                                                                                                                                                                                                                   |       |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------|
| Albany, N. Y. A box, for Miss L. Brown, Sandw. Isl.; do. fr. Mr. Steele, for Rev. W. H. Steele, Borneo; do. for Doct. Van Dyck, Syria.                                                                                            |       |
| Amherst, Ms. 16 Testaments fr. J. H. Sweetser, for Nestorian miss.                                                                                                                                                                |       |
| Auburn, N. Y. Two boxes, fr. Miss Oliphant, for Mr. Coan and others, Sandw. Isl.                                                                                                                                                  |       |
| Bloomfield, N. J. Two boxes, fr. Mr. Cook, for D. Ladd, Broosa; one do. fr. Mrs. Cook for Mr. Coan, Sandw. Isl.                                                                                                                   |       |
| Brooklyn, N. Y. A box, fr. Mrs. L. Hopkins for Mrs. M. E. Parker, Sandw. Isl.                                                                                                                                                     |       |
| Brownhelm, O. Shoemaking, fr. C. Peck,                                                                                                                                                                                            | 5 00  |
| Castile, N. Y. A box, fr. fem. miss. so.                                                                                                                                                                                          | 26 89 |
| Claridon, O. do. fr. C. Taylor, for Mr. Taylor, Madura.                                                                                                                                                                           |       |
| Cummingtown, Ms. 1st par. 7 pr. socks fr. fem. benev. so. for Mr. Powell, Sandw. Isl.; Village, a box fr. do. for do. 17,50; a blanket fr. Mrs. H. M. Porter,                                                                     | 17 50 |
| Cuyahoga Falls, O. Paper,                                                                                                                                                                                                         | 38 00 |
| Deerfield, Ms. A bundle, fr. chil. of cong. ch. for Miss Fisk, Oromiah.                                                                                                                                                           |       |
| Franklin, Ms. A box, fr. indiv. for Mr. and Mrs. Armstrong, Sandw. Isl.                                                                                                                                                           |       |
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